

# A GRAMMAR

OF THE

# GREEK LANGUAGE,

CHIEFLY FROM THE GERMAN OF RAPHAEL KÜHNER

BY

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SYNTAX.

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## PREFACE.

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THE want of a more philosophical arrangement and explanation of the phænomena of the Greek language, than is to be found in the Grammars at present within the reach of the English student, is the cause of the publication of the present volume. It has been judged advisable to publish the Syntax first, as it is in this that the philosophy of the language most requires explanation, and the present Grammars are most deficient. The first volume containing the Accidence is ready, and will shortly be put to press.

It is proper to state, that, while the greater part of the volume is taken from the German work of Professor Kühner, yet much has been added which is not in the original. In particular the Professor is not accountable for the middle verb, the particle *ἄν*, the cases, the preposition *παρά*, or the compound verbs, as explained in the following



pages, though his examples have been mostly retained where it was convenient to do so.

The publication of the present volume has been delayed by a great variety of College and University duties, the interruptions arising from which it is hoped will in some measure excuse any errors that may exist. It is but due to the Rev. John Barclay, of Christ Church, to take this opportunity of thanking him for the interest and trouble he has kindly taken in carrying this work through the press.

CHRIST CHURCH, May 1842.

# S Y N T A X.

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## INTRODUCTION.

*Language :—Province of the Syntax.*

§. 350. 1. LANGUAGE is the expression of thoughts, or combinations of notions in the mind<sup>a</sup>. Each of these notions is expressed by a *word*, a thought by a *sentence*, or combination of words; words are merely the materials of language, which receive their power by their combinations with each other.

Language is *subjective*, as it represents things only as they are conceived of in the mind.

2. Language does not consist in an arbitrary artificial arrangement of words, but is the expression of the previous internal arrangement of notions, by means of the words or forms of speech; therefore grammar, or the science of language, has rather to explain this arrangement of words than the nature of the words themselves; and its proper province is to trace the developement of a sentence from its most simple to its complete form, showing how, in the progress of this developement, the various phenomena of the language arose. But as each of these words has certain fixed properties of meaning which regulate its functions when combined with others in a sentence, and as some of the difficulties (to resolve which is an object of a modern grammar of an ancient language) consist in the right apprehension of these properties of single words, it follows that we must treat of words and their forms independently of each other, previously to the syntax, which treats of words and their forms in their connection with each other in a sentence.

<sup>a</sup> Arist. De Interp. l. i. ἔστι μὲν οὖν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα.

*Obs.* In <sup>a</sup> the various theories on the origin of language, there are many attempts to decide whether the verb or the noun is the older form in which human thought expressed itself; but as such vague speculations depend on the assumption that these elements of language were arbitrary creations of the human mind, and moreover are apart from our purpose of investigating philosophically the facts of language, no notice will be taken of them, but the parts of speech will be treated of in the order which has been usually adopted by grammarians, the noun first, and then the verb.

*Essential and Formal words:—Inflection.*

§. 351. 1. The essential notions of the mind are of things or persons, qualities, and actions or states: and these notions are capable of as great a variety of relations and combinations as the objects they represent in the world around us.

2. These notions are expressed by *Essential words*; the relations in which they stand to each other, either by *Inflection*, that is, certain changes in the word, or by *Formal words* used for that purpose—Thus in the sentence, τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ, the notions, beautiful—rose—flourish—father—garden, are expressed by the words καλόν, ῥόδον θάλλει, πατήρ, κήπος, the relations between them partly by the inflexions, partly by the formal words ἐν, τό, τῷ, τοῦ.

3. The essential words therefore are, *noun substantive*, (things or persons,) *noun adjective*, (quality,) *verb*, (action or state,) and *adverbs derived from these three*. The formal words are, *pronoun inflexions of essential words*, *numeral*, *pronominal adverb*, *preposition conjunction*, and the verb εἶναι, when used only as a copula with an adjectival predicate, and some other auxiliary verbs expressing either the relations of time, as μέλλω γράφειν; or, as δύνασθαι, χρή, βούλεσθαι, &c., the notion of possibility, necessity, &c.

*Obs.* Language in its earlier state expressed all the relations (which were afterwards expressed by prepositions, the verb εἶναι, and the other auxiliary verbs, &c.) by the inflexions alone <sup>b</sup>. As the full powers and meanings of the inflexions were by degrees lost sight of, and at the same time more accurate distinctions between the different relations were required, there arose the prepositions, which originally were themselves essential words, or inflexions thereof.—(See under *Prepositions*)

<sup>a</sup> Smith's Moral Sentiments    Kuhner Gr. Gr § 386.    Donalds. New. Crat. 41.

<sup>b</sup> Donaldson New. Crat. p. 212.

## PARTS OF SPEECH.

## I. NOUNS.

## A. Substantive.

§. 352. 1. The substantive expresses the notion of EXISTENCE.

2. Substantives express the notion of a person (names of persons), or of a thing (names of things).

3. The thing which is expressed as substantive has either an ideal existence independent of any subject-matter, as wisdom, virtue (*abstract substantives*), or an actual existence in subject-matter, as man, earth (*concrete substantives*); all names of persons are concrete.

4. Concrete substantives are divided into,

a. Proper names expressing the notion of individual persons; as, *Cyrus, Plato*, in which are included the names of states, or countries considered as individuals.

β. Names of individual things, as a *stick, a heart*.

γ. Appellative nouns, expressing the notion of a class; as, *man, tree*.

δ. Material nouns, expressing something not conceived of as an individual thing, but as made up of an infinite number of parts; as, *iron, milk*.

• *Remarks on the different meanings of the same Noun.*

5. Many nouns have a variety of meanings, which often seem at first sight to be unconnected, but which can generally be traced to something in the original notion. This properly belongs to the lexicographer, but the following hints may be useful.

a. Some nouns signify the two contrary consequences of that action or state which they properly express; as, *συμφορά*, an event—for good or for evil.

b. Some nouns signify a notion which stands in a two-fold relation, so that, when these relations are separated, the noun is used for both. So *ξένος*, stranger and guest: *ἄκρος*, (the extremity) top and bottom: *δίκαιος*, in its relation to *δίκαιος*, things divine, to *ἱερός*, things human: *πιθανός*, probable and credible: *κηδεστής*, a mourner and a relation.

c. Some nouns embody in their twofold meaning the connection between the two notions they express; especially between two parts of man's nature or habits, &c. So *λόγος*, speech and reason: *ἦθος*, character and haunts: *κοσμός*, order and world.

d. When two notions coalesce, the noun which originally expressed only

one, is used to express the other also; as, *ἄτη*, misfortune, and fault\*; *λαμπρός*, light and rapid (wind): *μαρμαρυγή*, light, and quick motion.

e. Some nouns derive a secondary meaning from some well known custom, the way or mode, material or instrument with which any thing is done or made. So *σφύρα*, a round stone, thence an hammer: *δόρυ*, a stick, thence ship: *ἐπιστολή*, something sent, thence a letter: *σπονδή*, a libation, thence a truce.

f. Some nouns substitute the generic notion for the specific; as, *εἰρωνεία*, any sort of pretext (Dem. 136.): *ἀκήρατος*, properly *ἀκήρατος οἶνος*, thence generally pure.

g. Or the specific for the generic; *ὀργή*, strong feeling, then anger.

h. Many nouns have a general primary meaning, which varies so as to suit the particular thought of the context; as, *ἀγαλμα*, something a person prides himself on, ornament, statue, &c. So *ἄθρυμα*, something with which a person is pleased, a plaything, trinkets, trifling; *ἄκτη*—*δεινός*, dreadful, clever, or wicked.

i. The abstract is used for the concrete; as, *βίος*, life, and means of life.

§. 353. 1. The use of the abstract for the concrete gives vigour and beauty to the sentence; it is naturally a poetic mode of expression, and therefore is more common in Greek than in other languages, as it grew up under the auspices of poetry. So in Homer: *γένος*, *γενεή*, *γόνος* for *νίος*. Il. γ, 180 ἡ δ' ἄρ' ἔην θείον γένος, οὐδ' ἀνθρώπων. Il. τ, 124 Εὐρυσθεὺς—, σὸν γένος. Od. α, 216 γόνος. Il. ξ, 201 Ὠκεανὸν τε, θεῶν γένεσιν, *parentem*. Cf. 245. Il. β, 235 ὧ πέποιες, κάκ' ἐλέγχε', Ἀχαιῶδες οὐκ ἔτ' Ἀχαιοί! Il. π, 422 αἰδώς, ὦ Λύκιοι, πόσε φεύγετε! Il. χ, 358 φράζεο νῦν, μή τοι τι θεῶν μὴνιμα γένομαι. Od. λ, 73. Il. ρ, 38 ἥ κέ σφιν δειλοῖσι γόου κατὰ παυμα γενοίμην. Il. γ, 56 sq. γυναῖκ' εὐειδέ' ἀνήγες πατρί τε σὺ μέγα πῆμα, πῶλ' ἴ τε, παντὶ τε δῆμῳ, δυσμένεσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ; Il. ζ, 283 μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα Τρωσὶ τε καὶ Πριάμῳ.—So in the tragic and other poets, applied to persons: *πόνος*, *στύγος*, *ἄτη*, *πῆμα*, *νόσος*, *ἔρις*, *μῆνις*, *μῆτις*; *τιμαί*, *φλόξ* (Eur. Bacch. 8. 599.), *ποίμνη* (Id. El. 726.), &c; also frequently in traged.: *ἀγεμόνευμα* for *ἡγεμών*, *νύμφευμα* for *νυμφή*, *ὑβρισμα*, *βόσκημα*, *κόκυμα*, *ζηλώματα*, *πρεσβεύματα*; so the following words of contempt in tragedy, comedy, and sometimes in prose: *τρίμμα*, *παιπάλημα*, *ἄλημα* (Soph. Aj. 382.), *κρότημα*—*περίτριμμα* *δικῶν* or *ἀγορᾶς*, Aristoph. Nub. 447, and Demosth. p. 269, 19; *ἐπίτριμμα* *ἐρώτων*; *κάθαρμα*, an outcast, scape-goat, Demosth. Aristoph.; more rarely in a good meaning, as: *μέλημα*, beloved, Pind.—So also the expressions in the Attic writers: *γέλως*; *λῆρος*, *nugæ* for *nugator*, trifler; *ὄλεθρος*, *perniciæ* for *perniciosus homo*, Demosth. 119. 8 ὄλεθρου Μακεδόνος (*de Philippo*): *ubi v. Bremi*; also Hdt. III. 142. extr. *γεγονώς τε κακὸς καὶ ἐὼν ὄλεθρος*; *φθόρος* Aristoph. Eq. 1151. Eur. Med. 1209 τὸν γέροντα τύμβον, a very grave (i.e. πλησίον ὄντα τοῦ θανάτου καὶ τοῦ τάφου)<sup>a</sup>; Lucian. Dial. Meretr. XI. Φιλημάτιον τὴν σορόν; *βάραθρον*, a debauchee: so in Latin<sup>b</sup>; very commonly in prose: *ὁ βίος*, subsistence, τὸ ὄφελος, Homer, &c. So Xen. Hell. V. 3, 6 *παμπληθεῖς ἀπέκτειναν ἀνθρώπους, καὶ ὅ τι περ ὄφελος ἦν τοῦ τοιούτου στρατεύματος*. So Thuc. IV. 133 ὅ

\* Butt. Lex. 10.

<sup>a</sup> Pflugk ad loc. Elms. Med. 1178.

<sup>b</sup> Bentl. Horace, Od. I. 37. 9.

τι ἡ αὐτῶν ἀνθός, ἀπολώλει<sup>a</sup>. In historians and orators, especially the collective words: *πρεσβεία* for *πρέσβεις*, *ξυμμαχία* for *ξύμμαχοι*, *ὑπηρεσία*, *remigium*, *ἐταιρία*, *δουλεία*, *φυγή* for *φυγάδες*, *φυλακή* for *φύλακες*, *ἡλικία* for *ἡλικες*, &c<sup>b</sup>. Even *τὴν πόλιν παίδευσιν εἶναι τῆς Ἑλλάδος* for *παιδευτρίαν*.

2. In a similar way the name of a place is put for a person occupying that place; as, *θέατρον* for *θεαταί*, *Σίδων*, *Ἀβυδός*, for *Σιδώνιοι*, &c.; and on the other hand, the name of a people is very commonly used of a place, as in Latin. So Thuc. I. 107 *Φωκίων στρατευσάντων ἐς Δωριῆς τὴν Λακεδαιμονίων μητρόπολιν*; see Thuc. VI. 4. Hdt. VIII. 127. So also the name of any thing is used for the place appropriated to or connected with it in any way; as, *ἄγων*, Hom. place for games; *κέραμος*, prison, Il. ε, 387; *θῶκος*, a market-place, Homer and Xen.: *χίτων*, weaving house: *σίδηρος*, iron mart, Hell. III. 3. 7; and in Attic, the name of any articles of life was used for the place where these were sold; as, *ὄψον*, *ἔλαιον*, *λάχανα*, *σῆσάμα*, *τυρός*, *κυρήθια*, &c<sup>c</sup>. In poetry the use of this metonymy is still wider; as, *πέρου*, a bird, Soph. and Eur.: *κερκίδα*, the weaving, Eur. &c.: and again, the idea of the part is sometimes expressed by the whole; as, *βοῖς*, ox-hide: *ἄλώπηξ*, *λέων*, fox-skin, lion-skin: so *χεῖρ*, like *manus*, for a work of art.

### Remarks on the Number of a Substantive.

§. 354. The singular sometimes has a collective force, and stands for the plural; this arose from a poetical way of looking at plurality as unity:—

Il. π, 11 *τέρειν κατὰ δάκρυον εἴβεις*. Il. ξ, 16 *ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῇ*. So Od. α, 162. μ, 169. So in tragic and other poets: *ἀκρίς*, *στάγων*, *στάχυνς*, harvest, &c.—Prose: *κύμα* (as Hdt. IV. 110. VII. 193.), *πλίνθος*, *ἐσθῆς*, *λίθος*, *κέραμος*, *ἄμπελος*, *ἡ ἵππος* cavalry, *ἡ ἀσπίς*=*δὲ πλῆται*<sup>d</sup>.

2. The singular is also used in a plural force to signify a whole nation. The nation being considered as a whole, and represented, as in despotic governments was natural, by its head:—

ὁ Πέρσης, ὁ Ἀράβιος, ὁ Λύδος, &c. This usage is mostly restricted to nations under monarchical institutions, though Thucyd. uses ὁ Ἀθηναῖος and ὁ Συρακόσιος<sup>e</sup>.

*Obs.* In many combinations where we should expect the plural, the singular form is used, as for example, where a singular substantive is used to define a plural adjective; as, *ἡδεῖς τὴν ὄψιν* Plat., *κακοὶ τὴν ψυχὴν* Æschyl.—Eur. El. 454 *ταχυπόρος πόδα*.—So also in the Trag. *σῶμα* is joined with plural words; as, *σῶμα τέκνων* Eur. Med. 1117. Conf. Cycl. 223. Id. H. F. 704 *χρόνος γὰρ ἤδη δαρὸς, ἐξ ὅτου πέπλοις κοσμεῖσθε σῶμα*.

<sup>a</sup> Bernh. p. 47. Valck. Phæn. 1498. Hipp. 406. Monk. Hipp. 406. Herm. Œ. R. 85. 1248. Blomf. Gloss. Sept. 599. Hemsterh. Luc. Timon. c 55.

<sup>b</sup> Lobeck Phryn. 469.

<sup>c</sup> Bernh. 56. p. Piers. Mær. 351.

<sup>d</sup> Blomf. Gloss. Pers. 320. Schæf. ad Longin. p. 373.

<sup>e</sup> Bernh. 60.

## Plural.

§. 355. The plural properly belongs only to appellative nouns, not to abstract, proper, or material nouns; but these have also the plural when they assume a generic character.

a. Proper names, to signify persons resembling the person of the proper name; as, Plat. Theat. p. 169. Β οἱ Ἡρακλέες τε καὶ Θησέες, Hercules's and Theseus's, Æsch. Ag. 1439. Χρυσήδων<sup>a</sup>, but generally only in comic and the later prose writers<sup>b</sup>; as, Οἰδίποδες, Λάμαχοι. So still more frequently in Latin: *Scipiones*, *Lælii*.

b. Material names are often found in the plural, the plural parts which constitute the whole being considered rather than the singular whole. So Homer: *κονίαι* and *κονή* (always *κονή* when battle or danger is signified: as, *ὑπήγεν αὐτὸν ἐκ κονίης*). Il. μ, 23 *κάππεσον ἐν κονίησι*; *ψάμαθοι* always; Att. *πυροὶ καὶ κριθαί*, Plat. Legg. p. 887 γάλαξι. Eur. Alc 512 *φάτνας ἴδους ἂν αἵμασιν πεφυρμένας*<sup>c</sup>: *ἥλιοι*, rays of sun, like *soles*, &c.

c. Abstract nouns are used in the plural when they signify the sorts or cases of the abstract notion—its particular circumstances or phenomena.

a. In Homer: when the several acts, or things differing in sort, time, or circumstances, whence an abstract notion springs, are considered, rather than the abstract notion which collects and unites them into one; the singular signifies an act or state, without considering the particulars whereof it is made up; as, Il. ν, 121 *κακὸν ποιήσετε μείζον τῇδε μεθιμοσύνη*, i. e. by this carelessness which ye shew: Il. ν, 108 *μάχονται ἡγεμόνος κακότητι*, by the cowardice of one: *μεθιμοσύνησι τε λαῶν*, by the careless actions of many. Od. α, 7 *αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ἔλυντο*. Il. χ, 104 *νῦν δ' ἐπεὶ ὄλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν*, by my manifold follies;—*θάνατοι*, *mortes*, sorts of death. Od. μ, 341. Cf. Il. β, 792 *ποδωκείησιν*. τ, 97 *δολοφροσύνης*. χ, 216 *συνημοσύνας*. So *ὑπεροπλῖαι*, *ὑποθημοσύναι*<sup>d</sup>. There are more abstracts in the Odyssey than the Iliad; though many of those in the former are to be taken as concrete.

β. In the Post-Homeric poets: *μάνιαι*, fits of madness, &c. So of feelings, thoughts, resolutions: Pindar. Pyth. III. 13 *ἀ δ' ἀποφλαυρίσασά νιν* (*contemnens Apollinis iram*) *ἀμπλακίαισι φρενῶν*<sup>e</sup>. Ibid. VIII. 91 *μεγὰς ἐξ ἐλπίδος πέταται ὑποπτεροῖς ἀνορέαις*, *animosis consiliis, moliminibus fortibus* (*ἀνορέα, virtus, fortitudo*): *εὐνοιαί*, Æsch. and orators.

γ. Prose: Hdt. VII. 158 *ὑμῖν μεγάλαι ὀφελίαι τε καὶ ἐπαυρέσεις γηγόνασι*. Id. III. 40 *ἐμοὶ δὲ* (Polycrati) *αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι*. Ibid. 82 *ἔχθεα, inimicitiae, στάσεις, seditiones, φιλίαι*. Id. VI. 11 *ταλαίπωραί, arumnæ*. Ibid. 58 *τῶν βασιλῆων οἱ θάνατοι*. As, Cicero Tuscul. I. 48, 116 *claræ mortes pro patria appetitæ*; so also *necessæ*. See Hdt. VI. 109 *τὰ Ἀθηναίων φρονήματα, animi*. Xen. Cyr. VIII. 8, 8 *διὰ πόνων καὶ ἰδρώτων τὰ σώματα στερεοῦσθαι*.—So in Isocrates we find: *ἀλήθειαι, ἀργίαι, αὐθάδειαι, δυναστεῖαι, ἔνδειαι, εὐπορίαι, ἰσηγορίαι, ἰσότητες, καινό-*

<sup>a</sup> Bl. Gloss. Ag. 1414.

<sup>b</sup> Lobeck Ajac. 190.

<sup>c</sup> Monk. ad loc. Blom. Gloss. Choeph.

<sup>d</sup> Ellendt. Lex. Soph. ad V. Musgr.

Phoen. 1540.

<sup>e</sup> Nitzsch. Od. α, 7.

<sup>f</sup> Diss. ad loc.

<sup>f</sup> Stallb. Plat. Crito. 46. C.

τητες, καρτερίαι, μετριότητες, παιδεῖαι, πενίαι, πραότητες, σεμνότητες, φιλανθρωπῖαι, χαλεπότητες<sup>a</sup>, instances or sorts of truth, &c. Very commonly: ψύχη καὶ θάλαπη; θυμοί, *animi*<sup>b</sup>; Plato Rep. p. 471. D φόβοι. Id. Phædon. p. 66. C ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδῶλων παντοδαπῶν καὶ φλυαρίας ἐμπλήσιν (τὸ σῶμα) ἡμᾶς πολλῆς. So σοφαί, Arist. Ran. 670 φρονήσεις, φιλοσοφαί, systems of philosophy: Plato Theæt. 172 C ἀπέχθειαι (Demosth. 127, 64.), ἀνδρίαι, deeds of valour, ὑγίειαι καὶ εὐεξίαι τῶν σωμάτων, (like *valetudines*;) So in Demosth. very often: πολλὰς ἐλπιδας ἔχω (p. 813, 2.): ἐπὶ ἐλπίσι καταλείπειν p. 841, 19.—πίστεις ἔχειν ἱκανάς, *testimonia*, p. 843. princ.—ἐννοίας δοῦναι, to give marks of favour, p. 96, 25. *ubi* v. Bremi: χάριτες, favours, gifts: 103. also, βοήθειαι, διάνοιαι, καιροί, πολιτεῖαι: p. 111, 3 αἱ τοιαῦται πολιτεῖαι, where Bremi: *Plural. indicat hanc rerum civilium rationem per longum jam tempus durantem, renovatam semper, adesse igitur eam in plurali.*

*Obs. 1.* In Attic and sometimes in other writers the plural was used with certain abstracts which might be considered in the plurality of their parts; as, γάμοι, nuptiæ: πλοῦτοι, divitiæ: νύκτες, horæ nocturnæ<sup>c</sup>: Plat. Symp. 217 D. Od. μ, 286. Hdt. IV. 181. Sapph. p. 28. Xen. Cyr. IV. 5. 13. So ὕπνοι, Plat. θρόνοι, the royal rights, Trag.<sup>d</sup>: τάφαι, a funeral, &c<sup>e</sup>. So of many concretes, the singular is not generally used, as in poetry: δάματα, κάρηνα, στέμματα, μέγαλα, κλίμακες, λέκτρα, πύλαι and τόξα, the two last in prose; and the names of feasts and games; as, τὰ Ὀλύμπια, &c.

*Obs. 2.* The poets often use the plural merely to give weight to the idea<sup>f</sup>: Eur. Hec. 403 χάλα τοκεῦσιν (for μητρὶ) εἰκότως θυμουμένοις. So in Lat.: parentes, liberi, filii. In the traged. to express fondness. τὰ φίλτατα, τὰ παιδεύματα &c.

*Obs. 3.* The Greeks use the plural both of abstracts and concretes, when the same thing is said of many persons; as, κακοὶ τὰς ψυχάς—οἱ τῶν ἀνθρώπων θάνατοι; but see §. 354. *Obs.*

## II. ADJECTIVES.

### Idea of Adjective.

§. 356. 1. Adjectives express the notion of QUALITY, and have a three-fold force.—1. *Attributive*, as τὸ κάλον ῥόδον.—2. *Possessive*, as βασιλικὸς κήπος, the king's garden; or, 3. *Predicative*, τὸ ῥόδον ἐστὶ καλόν.

2. The original force of the adjective was probably only attributive, whereby some quality is represented as immediately residing in an object. It has the substantival relations of gender, number, and case, as in its character of attributive, it is always

<sup>a</sup> Bremi Excus. VII. ad Isocr. p. 210.

<sup>c</sup> Bernh. 63.

<sup>b</sup> Lobeck Aj. 716.

<sup>f</sup> Arist. Rhet. III. 6 εἰς ὅγκον τῆς λέξεως

<sup>c</sup> Blomf. Gloss. Choeph. 282. Heind. (ad sermonis granditatem) συμβάλλεται τὸ

ἐν πολλὰ ποιεῖν.

Protag. 310 C.

<sup>d</sup> Ellendt. Lex. Soph. ad V.



referred to a substantive. The use of adjectives as predicates instead of verbs, seems to have arisen from certain actions or energies of any thing being considered rather as qualities than energies; as τὸ δένδρον (θάλλει, energy)—ἐστὶ θαλερόν, (quality;) thus many primitive verbs are lost, and their derivative adjectives used in their place: as καλός, αἰσχρός, ἀγαθός, κακός &c. The possessive force arose from the notion of belonging to some one being considered as a distinctive quality.

3. With adjectives are classed participles, which express the action or passion of the verb (past, present, or to come), as a quality residing in the agent or patient. Many participles have from frequent use assumed a purely adjectival meaning; as, ὀλόμενος—πεπνυμένος.

4. Adjectives have either a transitive, or intransitive, or passive force; as, πρακτικός, active: ἐνεργητικός, operative: τρόφιμος, nutritious: καλός, κακός, ἰσχυρός, wholesome: σεμνός, honoured, &c.

*Obs.* Some verbal adjectives in τός, which generally have a passive force, are frequently in poetry, and sometimes in prose, used transitively<sup>a</sup>; as, ὑποπτος ὧν δὴ Τρωικῆς ἀλώσεως—suspecting, Hec. 1135. Thuc. VIII. 45. So πιστός, Æsch. Prom. 953. Soph. C. C. 1031. Plat. Legg. 824. B<sup>b</sup>. ἀλόγιστος, Arist. Rhet. II. 8. 6. μεμπτός, Soph. Tlach. 446. περίρρυτος, Eur. Phœn. 209. ἀφόβητος, Soph. C. R. 885. ἄψανστος, 996. ἀμφίπληκτος, Philoct. 688.

### III. VERB.

#### Sorts of Verbs.

§. 357. 1. The verb expresses the notion of an ENERGY, ACTION, or STATE, and this action is conceived of as one of these three motions or directions in space—*whither*—*whence*—*where*.

2. The direction *whither* is expressed by those verbs, in which the action is represented as proceeding from the subject to the object of the verb; as, τύπτω τὸν παῖδα: or in which the object is represented as the effect produced by the action; as, γράφω τὴν ἐπιστολὴν (verb transitive): The direction *whence*, by the verbs in which the action is represented as coming to the subject from something else; as, τύπτομαι (ὑπό) τινος: The notion of *where*, (a state) in the verbs which represent the action as neither proceeding from nor to the subject, but merely residing in it; as, ἀνθῶ, I bloom—intransitive.

<sup>a</sup> Ellendt. Lex. Soph. ad V. μεμπτός. Schæf. Hec. Pors. 1117.

<sup>b</sup> R. P. Hec. 1117. Herm. C. R. 192—962.

3. There are various sorts of transitive actions: among them we may remark,—*a.* the causative, which is conceived as placing its object in an intransitive state or action; as, ἐγείρω, I waken; that is, I cause this person to be awake: φαίνω, I show; I make this to be seen. But many other transitive verbs are used in this sense, on the principle of *qui facit per alium facit per se*; the person who caused the action to be done being conceived of as himself doing it. So Hdt. III. 39 ὁ Ἀμασις ἔφερε καὶ ἤγε πᾶντας. (See also §. 362. 6.)—*b.* transmissive. When the effect of the action is to transfer an immediate object to a more remote one, both of which are in some degree affected by the action; as, δίδωμι ταῦτά σοι.

4. Intransitive verbs either express the state, as ἀνθέω, I bloom; or the motion of the subject, as ἔρχομαι, I am coming.

5. When the agent and patient of the verb is one and the same person, so that the action proceeds from and returns upon the subject,—as, τύπτεσθαι, to beat oneself: ἀπωθεῖσθαι, to repulse from yourself: κομίζεσθαι, to acquire for yourself,—this is called the reflexive, or middle sense, (middle verb.) Many verbs of the middle form, by a modification of their sense, whereby their reflexive notion, though implied, is lost, have assumed an intransitive force; as, βουλεύομαι, I deliberate: and some even a transitive; as, σοφίζομαί σε, I deceive you; properly, I make myself wise: and in some, of which the active form is obsolete, all trace of the reflexive sense is lost; as, μάλνομαι, I rage: ἡδομαι, I am pleased: (deponents.)

6. When the reflexive action is directed from two or more subjects to one another, it is called reciprocal; as, τύπτονται, they beat one another: διακελεύονται, they exhort one another.

7. Hence arises the following division of verbs:—

1. Transitive Verbs.
2. Reflexive Transitive Verbs.
3. Reciprocal Transitive Verbs.
4. Intransitive Verbs.
5. Reflexive Intransitive Verbs.
6. Passive Verbs.

8. For the expression of these different notions, the Greek language has, properly speaking, only two forms: the Active *ἐγώ* the transitive proper, and for many intransitive notions.; and the Middle, for the reflexive, reciprocal, and the rest of the intransitives. The Passive action is conceived of as reflexive, (as the action ends in the subject,) and hence is expressed by the middle

form, except in the future and aorist tenses which have peculiar passive forms.

*Remarks on the Active, Middle and Passive Verbs.*

A. ACTIVE.

§. 358. 1. The primary power of the verb was probably intransitive; and the form in *μαι* was probably the original form of the oldest verbs, expressing a state; but as a state may be conceived of as affecting others, the intransitive notion readily became transitive without any change in the word.

2. But the necessity of some distinction becoming evident as the language progressed, separate forms soon arose for the expression of each: the active (*μι*) for the transitive, the middle (*μαι*) for the passive and reflexive notions. This difference of sense is clear in the undoubtedly primary form in *μι*, as except *εἰμί*, sum, and *εἶμι*, eo, no verb in *μι* has a purely intransitive force—for *ἄνμι*, I blow, act. and neut. see Index to Vol. I.) The later active form in *ω* so little retained the proper transitive force of the older form in *μι*, that we find as many verbs in *ω* intransitive as transitive; as, *θάλλειν*, *ἀνθεῖν*, *χαίρειν* &c.: from transitive verbs in *ω* new reflexive notions were formed in the middle form *μαι*.

3. From this indefiniteness the following usages arose in the active voice.

*Verbs Intransitive used as Transitive or Passive—or Transitive as Intransitive.*

§. 359. 1. For the acc. after verbs intransitive, as *βαίνειν πόδα*, see *Accus. case*.

2. The state in which a person is represented by an intransitive verb, as *ἐλεεῖν*, to be in a state of pity, may be conceived of as directed towards an object, as *ἐλεεῖν τινα*, to pity some one, and thus have a partly transitive force; and in the construction of a sentence, when an intransitive action is considered as transitive, an equivalent transitive notion is substituted for the intransitive; as, *ἐξίέναι* (= *λείπειν*) *τὴν γῆν*, to leave the land.

3. Intransitive verbs are used as passive, when they are combined with words, generally *ὑπό* or *πρός* with gen., which represent the state or motion of the subject as caused by some one else; as, *ἐκπίπτειν ὑπό τινος*, *expelli ab aliquo*: Hdt. III. 65 *οἶτος μὲν ἀνοσίῳ μόρῳ τετελεσμένηκε ὑπὸ τῶν ἐωυτοῦ οἰκητῶτάτων*: Id. VI. 92 *ἐτελεύτησαν ὑπ' Ἀθηναίων, interfecti sunt*: 106 *πόλιν δουλοσύνη περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων*: VII. 18 *μεγάλα πεσόντα (eversa) πρήγματα ὑπὸ ἡσσόνων*. Very often *φεύγειν ὑπό τινος*, *fugari ab aliquo*, or in a legal sense, *accusatum esse ab aliquo*; II. σ, 149 *Ἀχαιοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο φεύγοντες*: Plat. Apol. p. 12. G *μήπως ἐγὼ ὑπὸ Μελέτρου τοσαύτας δίκας φύγοιμι!* Ibid. p. 35. D *ἀσεβείας φεύγειν ὑπό τινος*: Xen. Hell. IV. 1, 32 *διακείσθαι ὑπό τινος*: Plat. Apol. p. 30. E *ἐὰν γάρ με ἀποκτείνῃτε, οὐ ῥαδίως ἄλλον τοιοῦτον εἰρήσετε—προσκειμένον τῇ πόλει ὑπὸ τοῦ θεοῦ (urbi præpositum a deo)*: *ὀφλεῖν ὑπό τινος*, to be condemned, Plat. Apol. p. 39. B.: Demosth. p. 49, 33 *ὁ ταύτων καταστὰς ὑφ' ὑμῶν βουλευσεται*. So, *πάσχειν ὑπό τινος*, *affici ab aliquo*.

4. Many transitive verbs, especially such as express motion, are used intransitively. This usage extends from Homer downwards, and is found in other languages. So German: *ziehen, brechen, schmelzen*.—French: *décliner, changer, sortir*.—Latin: *vertere, mutare, declinare*.—English: *to move, turn, &c.* The common explanation of this has been to supply the personal pronoun, or some substantive; but this is both unfounded and unnecessary.

§. 360. The following Verbs commonly transitive are sometimes used as intransitive <sup>a</sup>.

*The Verbs marked † are of frequent occurrence.*

*\* occur only in Poetry.*

- ἄγειν*, to move, Xen. Anab. IV. 2, 15, and compounds,  
*ἀνάγειν*, to move back, Id. Cyr. I. 4, 24: to put out to sea, Hdt. VIII. 76<sup>b</sup>.  
*διάγειν*, *perstare*.  
*αἶρειν*, compounds of,  
*ἀνταίρειν*, Demosth. p. 23, 20. 66, 5, to oppose.  
*ἀπαίρειν*, Hdt. VI. 99, to sail away.  
*ἀνακαλύπτειν*, to be uncovered, Eurip. Orest. 288.  
*ἀνακοντίζειν*, to shoot forth, Od. ε, 113.  
*ἀναλαμβάνειν*, *refici*, Plat. Rep. 467.  
*ἀνοίγειν*, to stand out to sea, Xen. Hell. I. 1. *ὡς ἕκαστοι ἤνοιγον*.  
*ἀπαλλάττειν*, to depart, Hdt. I. 16.  
*ἀφανίζειν*, to disappear, Xen. Cyr. Exp. III. 4. 9.  
\* *βάλλειν*, Il. λ, 722. Æsch. Agam. 1172. and compounds,  
† *διαβάλλειν*, to cross over, Hdt. VI. 44<sup>c</sup>.  
† *εἰσβάλλειν* and *ἐμβάλλειν*, to invade.  
*ἐκβάλλειν*, to spring forth.  
*ἐπιβάλλειν*, to fall to the share of, Hdt. IV. 115. St. Luke xv. 12.  
† *μεταβάλλειν*, to change.  
*περιβάλλειν*, to sail round, to double, Hdt. VI. 44. Thuc. VIII. 95.  
† *προσβάλλειν*, to fall on.  
† *συνβάλλειν*, to engage.  
† *ὑπερβάλλειν*, to surpass.  
*δηλοῖ*, *patet*, Hdt. IX. 68.  
*διατριβεῖν*, *versari, colloqui*, Plat. Demosth. 93.
- διέδεξε* (*δείκνυμι*), Hdt. II. 134. III. 32, &c.  
*διδόναι*, to yield, Eurip. Phœn. 21<sup>d</sup>.  
† *ἐκδιδόναι*, to flow into, empty itself (of a river), Hdt. III. 9. VI. 76.  
*ἐπιδιδόναι*, *proficere*, Hdt. II. 13.  
*ἀνταποδιδόναι*, *respondere*, Plat. Phæd. 72. A. B.  
\* *ἐγείρειν*, to rouse yourself, Eurip. Iph. A. 624.  
† *ἐλαύνειν*, to go, Xen. Cyr. I. 4, 20.  
† *προσελαύνειν*, *adequitate*, Id.  
*διελαύνειν*, to pass through, Hdt. III. 86.  
*ἐπελαύνειν*, to advance against.  
\* *ἐνιπλήττειν*, to rush into, Il. μ, 72.  
*ἐπείγειν*, to hasten, Eurip. Heracl. 732. Orest. 799.  
† *ἔχειν*, to be, (that which a person has, often constituting his state, *σχῆμα*; so Lat. *habitus*;) Hdt. III. 82: with adverbs *εὖ, καλῶς, κακῶς*, &c. *bene, male habere*: and adjectives, Eurip. Med. 550: also more rarely, to come to land, Hdt. VI. 92: *domi se tenere*, Id. VI. 39.  
*ἀντέχειν*, *resistere*, Hdt.  
*ἐξέχειν*, to rise, (of the sun.)  
*ἐπέχειν*, *se sustinere, expectare*, Hdt. VI. 102: *in mente habere*, Hdt. VI. 96.  
*κατέχειν*, *se retinere*; also, to come to land.  
*παρέχειν*, as *τῇ μουσικῇ, musicæ se dare*, Plat. Rep. 411. A.  
*παρέχει μοι, licet mihi*, Hdt. III. 142.

<sup>a</sup> Monk. Alc. 922. Herm. CE. R. 153. Bos. *ἐαυτοῦ*.

<sup>b</sup> Schweig. ad loc. <sup>c</sup> Valck. Hdt. 114. 3.

<sup>d</sup> Valck. ad loc. Diatrib. p. 233.

προέχειν, *præstare*, Hdt. III. 142.

Demosth. 10.

προσέχειν, *attendere, appellere*, Hdt.

III. 48—and perhaps also *μετέχειν*, to cling to, Thuc. II. 15.

θαρσύνειν, to be of good cheer, Soph. El. 917.

ιέναι, to leave off, Il. τ. 402, &c. and compounds<sup>a</sup>,

ἐξιέναι, to empty themselves, (of rivers,) Hdt. VI. 20.

ἀνιέναι, to remit.

ἐφίεναι *ισχυρῶ γέλωτι, indulgere*, Plat. Rep. 388. E<sup>b</sup>.

κατορθοῦν, to succeed, Demosth. 23.

κεύθειν, to be covered, Soph. OE. R. 967.

κλίνειν, to bend towards, and compounds, like *declinare*,

ἐπικλίνω, to bend towards, Demosth. 30.

ἀποκλίνω, to turn to, Id. 13.

\* κρύπτειν, to lie hid, Soph. El. 826. Eurip. Phœn. 1117.

\* κυκλοῦν, revolve, Soph. El. 1365. Trach. 130.

μίσγειν, *μυγνύναι*, compounds of, *συμμίσγειν, commisceri*.

*προσμυγνύναι*, to come to blows: but more often in the historians *appropinquare*, Hdt. VI. 95.

λείπειν, compounds of, ἀπολιπεῖν, to be behind, Hdt. VII.

221. Thuc. III. 10. Plat. Phæd. 78. B.

ἐλλείπειν, *officio suo deesse*, Demosth. 27. 30. Hdt. III. 25, to fail.

νικᾶν, to prevail, Hdt. VI. 109, &c. ξυντείνειν, to tend towards, Eurip.

Hec. 190.

οικεῖν, *habitari*, ἡ πόλις οἰκεῖ, Plat. Rep. 462. D. 543. A: to live

(without any case,) Hdt. III. 99. \* παίειν<sup>c</sup>, to dash against, Æsch.

Prom. Vinct. 855: so *ξυμπαίειν*,

Eur. Hec. 118: *εἰσπαίειν*, Eur.

Rhes. 560. Soph. OE. R. 1252.

— *ἐπεισπαίειν*, Aristoph. Plut. 806.

\* πάλλειν, to shake, quake, Eur. El. 435. Soph. OE. R. 153.

\* παύειν, to cease, in Imper. Od. δ. 659. Eur. Helen. 1336. Aristoph. Ran. 530. So Plato.

*καταπαύσας*, Eur. Hec. 917.

ἀπόπαυε, Od. α. 340.

ποιεῖν, to make for, Thuc. II. 8. IV. 12.

† πράττειν, with adverbs *εὖ, κακῶς*, or neuter adj. *κακά*, &c.

† παταίνειν, to stumble, Demosth. 23. *προσπαταίνειν*, to be shipwrecked, Hdt. VI. 95.

\* σπέρχειν, to be excited, Il. ν. 334. *στρέφειν*, and its compounds generally.

*συνάπτειν, manus conserere*.

*συναρμόζειν*, to suit

*σφακελίζειν, carie corrodi*, Hdt. III. 66.

\* τελεῖν, to be completed, Æsch. P. V. 223. Soph. El. 1419.

† τελευτᾶν, to die.

τήκειν, to pine, Soph. Elect. 124.

† τρέπειν, like *vertere*.

† ἐπιτρέπειν, *se permittere*, Hdt. III. 81. Demosth. 92.

ὑποκύπτειν, *succumbere*, Hdt. VI. 96, &c.

† φαίνειν, *splendere*, Theocr. II. 11. φέρειν<sup>d</sup>, compounds of,

† διαφέρειν, *differre*.

ὑπερφέρειν *πλούτῳ*, Xen. Rep. Lac. XV. 3. Thuc. I. 81.

\* φύειν, to grow, Theocr. IV. 24.

† χαλᾶν<sup>e</sup>, to yield, Eur. Hec. 403. So also we must explain *ἄγε*,

*ἄγε δὴ, πρόσταγε, φέρε δὴ, ἔχε δὴ*.

*Obs. 1.* It is very important to remember the neuter usages of these verbs, especially of *ἔχω* and its compounds, as the interpretation of a great many passages depends upon this sense.

*Obs. 2.* In poetry sometimes the same word is used, even in the same

<sup>a</sup> Lobeck. Aj. 248.

<sup>b</sup> Stallb. Protæg. 336. A.

<sup>c</sup> Pflugk. Hec. 118.

<sup>d</sup> Herm. OE. C. 1691.

<sup>e</sup> Pflugk. Hec. 403.

passage, both transitively and intransitively; as, Hesiod. Opp. 5 ῥέα μὲν γὰρ βριάει (causes to swell), ῥέα δὲ βριάοντα (swelling) χαλέπτει: Anacreont. XL. extr. εἰ τὸ κέντρον πονεῖ τὸ τῆς μελίσης, πόσον δοκεῖς πονοῦσιν, "Ερωσ, ὅσους σὺ βάλλεις.

Obs. 3. Sometimes a double verbal notion, which naturally would be expressed by two verbal forms, is expressed by a verb and a substantive; so ἐξήρχες λόγοις ἐμέ, instead of ἐξήρχες λέγων ἐμέ, Soph. Elect. 556: θεραπεύμασιν ἐμόχθει, Phoen. 1549=ἐμόχθει θεραπεύων: φυλακὰν κατασχέιν, Æsch. Ag. 236=φυλάσσω κατασχέιν: τάκεις οἰμωγὰν Ἀγαμέμνονα, Soph. El. 124=τάκεις οἰμώζουσα <sup>a</sup>.

Obs. 4. Another form of expressing a verbal notion is by the verb εἶναι, and an adjective cognate to the verb by which the verbal notion would properly be expressed; as, Plato Charm. 117 ἐξάρνῳ εἶναι=ἀρνεῖσθαι: Plato Alcib. 83 ἀνῆκουσιν εἶναι=ἀνηκουστεῖν.

### Remarks on the *Tempora secunda*.

§. 361. The Greek language has two forms for some tenses, which are distinguished in grammar as primary and secondary tenses: the secondary tenses are the older forms, and in many verbs retain the original intransitive notion, while the stronger notion of the transitive was signified by an augmented form, and so in fact we find many verbs, of which the Aor. I. and the Pft. I. are transitive, the Aor. II. and Pft. II. intransitive. So there is a similar distinction between the Aor. I. and II. Midd., and Aor. I. and II. Passive, as we shall see below.

#### B. MIDDLE VOICE.

§. 362. The middle voice has a twofold function; 1. it expresses the reflexive and reciprocal, 2. some parts of the passive, notion.

##### a. As Reflexive.

1. The essential sense which runs throughout the middle reflexive verb, is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

2. There are four relations in which this notion of self may stand to the verb:—1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. The "self" stands to the notion of the verb as Genitive:—

As, ἀπώσας, having pushed away: ἀπωσάμενος, having pushed from one-self, or repulsed: ἀποπέμπομαι, to send away from myself: ἀποσείσασθαι, to shake off, *depellere*. So ἀμύνεσθαι, (though this is rather for myself, than from myself, as in the active voice it prefers the dative to the geni-

<sup>a</sup> Herm. Elect. 122.

tive): *παρέχεσθαι*, to furnish from one's own means—*οἱ μὲν γὰρ νέας παρέχοντο*, but τοῖσι δὲ προσετέτακτο—*νέας παρέχειν*. So *παρέχεσθαι* ὁδὸν—*ἔργα*: τὸ φέρειν τριφασίας παρέχεται ἰδέας, from itself: ἐκδύεσθαι, to take off from oneself: ἀποθέσθαι, to put away from oneself: ἐπαγγέλλεσθαι, to declare from oneself, to promise: ἐκποιεῖσθαι υἱόν, to put away his son.

## 2. The "self" stands to the notion of the verb as the Dative:—

(Generally the Dat. Com. vel Incom.)—as, *παρασκευάζεσθαι τι, sibi parare*: αἰρεῖσθαι τι, *sibi sumere*, to choose: ἀφαιρεῖσθαι, to take away for oneself: αἶρεσθαι, to take on, or for oneself: αἶρειν, to take up, to lay on another: αἰτεῖσθαι, *sibi expetere*: πράττεσθαι χρήματα, *pecuniam sibi*: κτᾶσθαι, *sibi comparare*: μισθοῦσθαι, to hire for oneself, *conduco*: μισθοῦν, to hire out: ἀγεσθαι γυναῖκα, *ducere sibi uxorem*, to marry: βουλεύω (σοι), I advise: βουλεύομαι, I advise myself, deliberate. So ἐνδύεσθαι, to put on oneself: λείπεσθαι μνημόσυνα, to leave memorials for oneself: συλλέγεσθαι; τιμωρεῖν τινι, to help a person: τιμωρεῖσθαι, to help myself. So ἀμύνεσθαι; αἰτεῖσθαι and παρατεῖσθαι, for myself: προσποιεῖσθαι *sibi subjiçcere*: δανείσασθαι and χρήσασθαι, to borrow: θέσθαι and παραθέσθαι, μεταπέμψασθαι; φέρεσθαι τὰ δευτεράα, to carry off for oneself the second prize: καταστρέφεισθαι, *sibi subvertere*, to reduce, so καταδουλοῦσθαι; τίθεμαι, I take to myself—adopt: τιθέμενος βάσιν, Eur. Hec. So κληρώσασθαι. So θείναι νόμους, to make laws for others: θέσθαι νόμ. to make laws by which oneself is bound. So also γράφειν and γράφεσθαι νόμους<sup>a</sup>; Xen. M. S. IV. 4, 19 ἔχεις ἂν οὖν εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς (τοὺς ἀγράφους νόμους) ἔθεντο;—Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θείναι: Id. Œcon. IX. 14 ἐν ταῖς εὐνομονμέναις πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους κυλοῦς γράψωνται.

*Obs.* 1. Hence there is a difference between the active and middle sense of some verbs: the latter signifying that the action of the verb was done for one's own benefit, (Dat. Comm.) and thence signifying the corresponding contrary to the active voice, as, λῦσαι, to set free; λύσασθαι, to ransom: χρῆσαι, to lend or give an oracle: -ασθαι, to borrow or consult an oracle: so δανείσαι, -ασθαι: τίσαι, to pay; τίσασθαι, to punish: the active signifying the giver, the middle the receiver<sup>b</sup>; this may arise from the *receptive notion* proper to the middle verb.

## 3. The "self" stands to the verb as the Accusative.

ἐπιτιθέναι, to place on; -εσθαι, to place oneself on, to attack: χράω, I give or apply; χράομαι, I apply myself to: τρέπω, I turn; τρέπομαι, I turn myself: Od. α., 422 οἱ δ' εἰς ὄρχηστὸν—*τρεψάμενοι τέρποντο*: λούω, I wash; λούομαι, I wash myself = I bathe: ἐπαίρω, I raise; ἐπαίρομαι, I raise myself: ἀπέχω, I keep off; ἀπέχομαι, I keep myself off = I abstain. Hdt. VI. 67 καλυψάμενος ἦτε ἐκ τοῦ θείηρον, covering himself: ἀπάγξει τινά, to throttle, hang; ἀπάγξασθαι, to throttle, hang oneself: τύπτομαι, κόπτομαι, I beat myself: τήκειν, to melt, to melt away; τήκεσθαι, to melt oneself away, *contabescere* = to pine: ἐγγυᾶσθαι, to pledge oneself: ἐπιβιάλεσθαι τινι, to lay oneself on something, to attack. So κείρεσθαι, στεφανοῦσθαι, &c.: and ἀναμνήσασθαι, to remind oneself, *recordari* = to remember: λανθάνειν, to escape another person's notice; λανθάνεσθαι, to forget: φυλάξασθαι, to guard oneself = to beware: φοβεῖσθαι, (φοβεῖν, *terrere*;) παύεσθαι, to cease, (παύω τινά τινος, *avocare ab*;) στέλλεσθαι, *proficisci*, (στελλεῖν, *mittere*;) πλάζεσθαι, to wander, (πλάζειν, to make to wander;) περαῖονεσθαι

<sup>a</sup> Valck. Amm. p. 136. Kuster. Verb. Med. 58.

<sup>b</sup> Kuster. de Verb. Med. p. 61.

(ποταμόν), to pass over, (παραίουν τινα ποταμόν, *trajicere* :) φαίνεσθαι, to show oneself=appear, (φαίνειν, to show :) ἔλπεσθαι, to hope, (ἐλπῶ, to make to hope :) ἵστασθαι, to place oneself=to stand, (ιστάναι, to place :) πήγνυσθαι, to congeal, (πηγνύναι, to fix :) γεύεσθαι, to taste, (γεύω, to make to taste :) πορεύεσθαι, to pass on, *profiscisci*, (πορεύειν τινά, to pass a person on :) ἀπαλλάσσεσθαι, to remove oneself=to depart, (ἀπαλλάσσω τινά, to remove some one else :) ἐπείγεσθαι, to press on oneself=to hasten, (ἐπείγειν τινά, to press on some one :) εὐχαίεσθαι, to feed oneself=to banquet, (εὐχαίειν τινά, to feed any one :) κοιμᾶσθαι, to lull oneself to sleep=to go to sleep, (κοιμᾶν τινά, *consopire*.) ἀγάλλεσθαι, to adorn oneself, to plume oneself, (ἀγάλλειν, *ornare*.) ὀρέγεσθαι τινος, to stretch oneself at=to aim at a thing, (ὀρέγειν, to extend :) σκοπεῖσθαι, to look at oneself=consider, (σκοπέω, to look at :) and so in many verbs in ὦω; δηλώω, I show: δηλόομαι, I show myself.

Obs. 2. It will be seen from these instances, that in compound middle verbs the relation in which self stands to the verb is frequently determined by the preposition.

#### 4. The "self" stands to the verb as a pronominal Adjective.

ὀνομάζεσθαι παῖδα, to call a person his son<sup>a</sup>: κείρεσθαι τὴν κεφαλὴν: νίπτεσθαι τοὺς πόδας, to wash one's own feet, (νίπτειν τοὺς πόδας, to wash another's feet:) τύπτεσθαι τὴν κεφαλὴν, to beat one's own head: Π. ε, 97 ἐπιταίνετο κάμπυλα τόξα: Od. α, 262 ὄφρα οἱ εἴη ἰοὺς χρίεσθαι χαλκήρεας: Demosth. p. 836, 3 Δημοχάρης—οὐκ ἀποκέκρυπται τὴν οὐσίαν: Id. p. 101, 46 ταύτην βανθυμίαν ἀποθέσθαι:—ἐγκαλύψασθαι τὴν κεφαλὴν (*suam caput*: ἐγκαλύπτειν, *alios* c.): περιρρήξασθαι χιτῶνα (*suam vestem*: περιρρήξει, *alios* v.): θέσθαι τὰ ὄπλα.

Obs. 3. Verbs which have the self in the acc. relation, if they are followed by a substantive in the acc., transfer it to the subst. as a pronominal adject.; as, τύπτομαι, I beat myself; τύπτομαι τὴν κεφαλὴν, I beat my head: λούομαι, I wash; ἐλούσατο χροά (Eur. Alc. 160), she washed her body.

#### 5. Some middle verbs have the self in more than one of these relations, in which case their sense generally differs accordingly:

αἶρεσθαι, acc. I raise myself: αἶρεσθαι, dat. I take in or for myself<sup>b</sup>.

Or, the idea is the same, though the several parts of it stand in a different relation:—

τίθεμαι, I apply myself (acc.) to=I adopt; τίθεμαι, I apply to myself (dat.)=I adopt; see Hec. 1059, 1074: μεθίσθαι, to remove myself from, followed by gen.; μεθίσθαι, to remove from myself<sup>c</sup>, followed by acc. So Eur. Med. 734 ἄγονσιν οὐ μεθεῖ ἂν ἐκ γαίας ἐμέ. So Alc. 1111 οὐκ ἂν μεθείμην σοῖς γυναῖκα προσπόλοις, Mss. which editors have altered into μεθεῖν: Cf. Soph. Elect. 1277 τῶν σὼν προσώπων ἡδονὰν μεθέσθαι: Phoen. 529, where Mss. ἐκείνου, edd. ἐκείνου.

Obs. 4. It was laid down by Dawes, and adopted by almost all commentators, except Hermann and Pflugk, that μεθίσθαι is always followed by a genitive, and to suit that dictum all the passages in which the acc. follows have been altered. It is true μεθίσθαι generally has a gen., but in the

<sup>a</sup> Herm. CE. R. 1014.

<sup>b</sup> Kuster. Verb. Med. 16.

<sup>c</sup> Pflugk. Eur. Alc. 1111. Herm. Electr. 1269. R. P. 734 Dawes Misc. Crit. 238. Elm. Med. 712. Valck. Phoen. 522.



passages above it will be seen (esp. in Med. 734) that the notion of dismissing from oneself is the one required by the sense.

6. The principle laid down (357. 3.), that the person who causes or allows an action to be done, is often conceived and spoken of as if he did it himself, is very frequently applied to middle verbs, with the additional notion of it being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein.

So *κείρασθαι*<sup>a</sup>, *ἀνακρίνασθαι*, *διδάσθαι*, *βιάσασθαι* &c. i. e. *curo* or *permitto*, *ut quis me κείρει* &c. So *γίμασθαι*, to give in marriage, *πρεσβεύομαι*, *curo*, *ut quis in meis* or *mihī* *πρεσβεύῃ*, *κηρυκεύομαι*, *ταγεύεσθαι* *τινα*, *ἀρχομαί* *τινος*, *curo*, *ut quid* (*ἄρχῃ*) *primū sit* :—*διδάσθαι* *παῖδας*, to send to be taught (*διδάσκειν*, to teach); as, Eur. Med. 295 *παῖδας* *περισσῶς* *ἐκδιδάσκεσθαι* *σοφούς*<sup>b</sup> : *παραγράφεσθαι* *νόμους*, *curare*, *ut leges excerptantur* : *ἀρέσασθαι* *τινα*, *curare*, *ut quis placetur* : Hdt. III. 88 *τύπον* (*monumentum*) *ποίησάμενος* *λίθινον* *ἔστησε*, having caused to be made: so I. 31 *Ἀργεῖοι* *σφέων* *εἰκόνας* *ποιησάμενοι* *ἀνέθεσαν* *ἐς* *Δελφοῦς* : *γράφεσθαι* *τινα*, properly, to cause the name of the accused to be entered in the accuser's name before the judge, *nomen differre*, hence to accuse : Hdt. VII. 101 *παρέπλεε*—*ἀπογραφόμενος* (sc. *νέας*), *naves consignari jubens* (100 *ἀπέργραφον* *οἱ* *γραμματισταί*).

*Obs.* 5. This sense of causing to be done is generally represented as arising from the power of the middle verb, but we see, both in the Greek and other languages, that it is merely a form of expression, (see §. 357. 3.) and applied no less to active than to middle verbs, and therefore cannot be said to arise from the middle verb; though the middle verb somewhat heightens the notion of personal interest in the action.

7. The self generally stands in the same relation to the middle as any other object would to the active verb: or it may be discovered from the context. If the case following the middle verb is in the genitive or dative, as *ἐπιτίθεσθαι τοῖς πολεμίοις*, the self must be in the acc.; if the case is acc., then the self must be in the genitive or dative, as *ἀπωθοῦμαι τοὺς πολεμίους*, I drive away the enemy from myself, *ἀπωθέω ἀπὸ τοῦδε*; *ἀμύνομαι τοῦσδε*, I repel these for my own advantage, *ἀμύνω τόδε σοι*, I drive this away for your advantage.

8. Some middle verbs have assumed a new transitive notion, deduced from or implied in the reflexive notion;

As, *σοφίζομαι*, I make myself cunning—I deceive: *χράομαι*, I use: *ἐγγυᾶσθαι*, to bail some one: *ἀφαιρεῖσθαι*, to deprive: *τίσασθαι*, to punish: *ἐπίσταςθαι*, to know: *ἀγάλλω*, I adorn: *ἀγάλλομαι*, I adorn, plume myself, am proud of: *λανθάνεσθαι*, to forget.—(See also 3.)

*Obs.* 6. When the self stands in the relation of acc. the middle verb is generally intrans.; when as gen. or dat. the verb is generally transitive, or has some transitive force; as, *λούομαι*, I wash myself, acc.: *ἀμύνομαι*, I repel for myself=repulse.

<sup>a</sup> Lobeck Phryn. 319.

<sup>b</sup> Elm. Med. 290. Ruhnk. Tim. 71.

9. *Deponents*.—Many verbs exist only in the middle voice; and though we cannot discern the exact relation in which the self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested: such as δέχομαι, ἡγέομαι, ἥδομαι, μαίνομαι, αἰσθάνομαι, γίγνομαι (*gigno*, Lat.), μάχομαι, ἀσπάζομαι. See vol. i. 216. They are divided as to their sense into middle deponents, such as μαίνομαι, and passive, such as γίγνομαι, I am born.

*Remarks on the reflexive force of the Middle Verb.*

363. 1. The reflexive sense of the middle is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm (self as *dativum commodi*), which we do not usually express; as, ῥηξάμενοι φάλαγγας, for their advantage: ποιησάμενος τὰς νῆας, making for himself a navy.

2. Hence sometimes the personal pronoun is used with the middle verb; as, Soph. Œ. R. 1143 ἐμαντῶ θρεψαίμην: Eur. Hel. 1306 τρύχου σὺ σαυτήν. So Theocr. τί τὸ (for σὲ) τάκεαι: Æschines ὑποκηρυζάμενοι τοὺς ἑαυτῶν οἰκέτας: Plat. Protag. p. 349 σὺν ἀναφανδὸν σεαυτὸν ὑποκηρυζάμενος.

3. The use of the reflexive or non-reflexive form often depends directly on the notion in the speaker's mind (*ex animo loquentis*, see 378). So, for example, φέρειν and πορίζειν are not unfrequently used where the middle would be rather expected, the speaker not regarding the action in its reflexive relation to the subject. So Pindar, Ol. VIII. 64 ἐξ ἱερῶν αἰθλῶν—ποθεινοτάταν δόξαν φέρειν. So also μισθὸν φέρειν, *mercedem accipere*, as well as μ. φέρεσθαι: Xen. M. S. III. 14, 1 ὄψον φέρειν (φέρεσθαι): Plat. Rep. p. 468. C τὰριστέα φέρειν: Æsch. Pers. 197 πέπλους ῥήγνυσιν ἀμφὶ σώματι, on his body: Hdt. V. 40 ἐσάγειν γυναῖκα. And again, the middle form is sometimes used, from the reflexive character of the notion in the speaker's thoughts. So later writers used διακονεῖσθαι, ὑπηρετεῖσθαι (where the earlier writers used the active), to express the reciprocal notion which they conceived to exist in these verbs. Sometimes the middle is used only for rhetorical effect, as Plat. Protag. 324. C τιμωροῦνται καὶ κολάζονται<sup>a</sup>.

4. The middle notion is sometimes expressed by the active verb and personal pronoun, as Demosth. p. 22 δύναμιν κατεσκεύασεν ἑαυτῷ. With some verbs this is always the case, as ἀπέκτεινεν ἑαυτόν, not ἀποκτείνεσθαι, ἐπαινεῖν ἑαυτόν, ἀπέσφαξεν ἑαυτόν. Those middle forms, which in other verbs are used both in a passive and middle sense, are in these verbs of course only used passively: ἐπαινεῖσθαι, to be praised, &c.

5. In the Homeric and post-Homeric dialect, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in ω; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later form in ω arose, it followed that many intransitive verbs were used in both forms, without any difference of sense; as, Il. δ, 331 ἀκούετο λαὸς αὐτῆς: 343

<sup>a</sup> Stallb. ad loc.

ἀκονάζεσθαι: ὀρᾶσθαι Homer and other poets: Π. ο., 600 ἰδέσθαι: Soph. Trach. 103 ποθουμένα φρονί: Phil. 852 αὐδῶμαι: Π. ο., 622 λαμπρόμενος πυρὶ πάντοθεν: φλέγεσθαι and φλέγειν, μέλεισθαι and μέλειν, γηρύεσθαι and γηρύειν, γοάεσθαι and γοᾶν. So we may account for many verbs having some tenses in the middle form, especially the future, as ἀκούω, ἀκούσομαι (see 218); they almost all express an action of the mind or senses. So also πεφυγμένον εἶναι for πεφευγέναι. So κεχάρημαι Aristoph. for κεχάρηκα: κεκλαυμένος Aesch. and Soph.: ἐπιδεδράμημαι Xenoph. Oecon. XVI. for δεδράμηκα, &c. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερέω -ομαι, εὐδοκίμew -ομαι, στρατοπεδεύω -ομαι.

6. From this intransitive reflexive force of the middle a great difference of meaning arises between the active and middle sense of some verbs; a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject: the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject; as, σκοπεῖν, to look at; σκοπεῖσθαι, to look mentally, to consider: τίθεσθαι, to place before one's mind = to think<sup>a</sup>: λανθάνω, I escape notice; λανθάνομαι, I escape my own notice = forget: θύειν, to sacrifice; θύεσθαι, to sacrifice with some particular object, for oneself: Xen. Anab. VII. 1. 40 ὁ Κοιρατάδης—εἰστήκει παρὰ βωμόν ἐστεφανωμένος ὡς θύσων, but of Clearchus ἔτυχε γὰρ θυόμενος. So θηρᾶν, θηρᾶσθαι.—διοκεῖν, of external arrangement; διοικεῖσθαι, of mental: ποιεῖν λόγον, to write a speech; ποιεῖσθαι λόγον, to deliver a speech, harangue. So ποιεῖσθαι ὀργήν.—σπένδειν, to pour out a libation; σπένδεσθαι, to make a truce: ὀρίζειν, to bound; one's mind: πεῖρᾶν χωρίου, to attack a position; πεῖρᾶσθαι τινος, to experience any thing mentally: προτείνειν, of bodily actions; προτείνεσθαι (mental), to offer: Hdt. IX. 34 προτείνεται οἱ μισθόν ὀρίζεσθαι, to define: σταθμᾶν, to weigh; σταθμᾶσθαι, to weigh any thing in. And this distinction is very marked in those verbs in εὔω, which in the active have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character—to live in such a state; as, βλακεύω, I am idle; βλακεύομαι, I behave idly: πονηρεύω, I am wicked, πονηρεύομαι, I behave wickedly: πολιτεύω, I am a burgher; πολιτεύομαι, I live as a burgher. So in Xen. στρατεύω, I undertake an expedition, of a general or state; -ομαι, I am engaged in an expedition, as a soldier<sup>b</sup>. And as the middle sense of such verbs is the most complete and expressive of the two, it is more commonly used than the active; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εὖς, as βασιλεύω. The middle derivatives in ἰζομαι correspond in meaning to those in εὖομαι, as χαριεντίζομαι, ἀκκίζομαι ('Ακκῶ, the name of a conceited woman), I dress finely. The derivatives from national names in ἰζω have no middle form, as δωρίζω, I dorize. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, to ask for a gift; αἰτεῖσθαι, for a loan<sup>c</sup>: γαμῖν, *ducere uxorem*; γαμῖσθαι, *nubere*<sup>d</sup>. So τεκέειν, properly of mother; τεκέσθαι, properly of father<sup>e</sup>:

<sup>a</sup> Valck. Diatrib. p. 8.

<sup>b</sup> Sturzii Lex. Xenoph. ad voc.

<sup>c</sup> Valck. Amm. 13.

<sup>d</sup> Elm. Med. 257. 593. Valck. Amm. 59.

<sup>e</sup> Herm. Trach. 831. but cf. Aesch. Eum. 660. Eur. Suppl. 1089 and 1092. Herc. 975. Soph. Oed. Col. 1110.

διδάσκειν, to teach; διδάσκεσθαι, to send to be taught: ἐπιψηφίζειν, to put to the vote; -εσθαι, to vote.

### b. Reciprocal force of Middle.

§. 364. 1. When a middle verb refers to two or more subjects which act on each other, it has a reciprocal sense; as, ἀμείβεσθαι, to answer each other: τύπονται, they beat each other: διακελεύονται, they exhort one another.

### c. Passive force of Middle.

2. From the reflexive receptive sense of the middle (see especially §. 362. Obs. 1.) arose its passive receptive sense, whereby the subject is represented as receiving an action from some one else, and becoming the patient of it; as, ζημιῶμαι ὑπό τινος; τετιμῆσθαι μετ' Ἀχαιοίς, to receive honour among the Greeks, to be honoured: διδάσκομαι, I receive instruction, that is, I cause some one to teach me; then pass. ὑπό τινος, I am taught: πείθομαι, I receive persuasion; then pass. ὑπό τινος, I am persuaded by the arguments of some one.

3. There are especial passive forms for the expression of the passive sense in the Fut. and Aor.; which, however, are in many verbs frequently used as intransitive or reflexive: all other tenses are expressed by the tenses of the middle.

4. As the passive voice has a Future and Aorist of its own, it follows that, as a general rule, the Future and Aorist middle are almost always reflexive or intransitive (see 357. 5.), and only passive in particular cases. See below, Obs. All other middle forms are used equally in a passive sense.

### Future and Aor. I. and II. Middle, used apparently in a passive, but really in a middle force.

a. Future middle. Hdt. VIII. 113 οὗτος οὐκ ἔφη λείψεισθαι τοῦ βασιλῆος, he will not leave the king (λείφθῃσεσθαι, be left): Thuc. VI. 18 τὴν πόλιν τριψέσθαι, will wear itself away: Ibid. 64 οὐ βλάφονται, they will not injure themselves, receive any injury: Xen. Cyr. I. 6, 9 εἰ μὴ ἔξει ἡ στρατιὰ τὰ ἐπιτήδεια, καταλύσεταί σου εὐθὺς ἡ ἀρχή, will fall to pieces; καταλυθήσεται, will be destroyed: Ibid. II. 1, 23 (προῦφηγε) τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσεσθαι, to place themselves: Id. Anab. I. 3, 8 ἔλεγε θαρρεῖν, ὥς καταστησομένων τούτων εἰς τὸ δέον, the affair would (arrange itself) happen well: Ibid. V. 4, 17 τοῦτον (τετρωμένον)—ἔπεμπεν, ὅπως θεραπεύσοιτο, that he should take care of himself: Id. Anab. II. 3, 23 τούτου εἰς γε δύναμιν οὐχ ἡττήσόμεθα εὖ ποιοῦντες, will not fall short of him: Plat. Rep. p. 376. C θρέψονται (grow up) δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον; Id. Crit. p. 54. Α σοῦ ζῶντος, βέλτιον θρέψονται καὶ παιδεύονται, form themselves: Il. v, 100 τελευτήσεσθαι, complete itself: Thuc. I. 142 κολύσσονται, will hinder themselves: Pind. Ol. VIII. 45 ἄρξεται, *parebit*. So λέξομαι, as, Eur. Alc. 322 αὐτὶκ' ἐν τοῖς οὐκέτ' οὔσι λέξομαι, will no longer call myself: Id. Or. 440 ψήφος καθ' ἡμῶν οἷσεται τῇδ' ἡμέρᾳ, will bring itself out: Theocrit. I. 26 αἰγά τε σοι δωσῶ διδυματόκον ἐς τρις ἀμέλξαι, ἂ δὲ ἔχουσ' ἐρίφως ποταμέλξεταί ἐς δύο πέλλας, give milk.

Obs. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used; the receptive reflexive

form being used for the passive receptive form, which, when considered *only* as receptive<sup>a</sup>, differ but little; and the poets used the shorter form of the middle Future for the passive: thus, *τιμήσεται* (Plat. Xen. Soph., &c.), *ζημιώσεσθαι*, *ὠφελήσεσθαι*, *ἀδικήσεσθαι*, *μαστιγώσεσθαι*, &c. So *φιλήσεται* (Od. a, 123.), *στερήσομαι*, &c.<sup>b</sup>

b. The Aor. I. never, either in prose or poetry, has a passive sense: the following which seem to be passive will be seen to be in reality middle; Od. θ, 35 *κούρω δὲ δύο καὶ πεντήκοντα κρινάσθων* (let them divide themselves) *κατὰ δῆμον*: v. 48 *κούρω δὲ κρινθέντε δύο κ. πεντ.* (the divided); Hesiod. Scut. H. 173 *κάπροι δοιοὶ ἀπουράμενοι ψυχάς*, lost their lives: Pindar. Olymp. VII. 15 *εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανώσαντα μὲνον αἰνέσω*, *coronam sibi peperit*: Ibid. 81. Id. XII. 17. Nem. VI. 19: Id. Pyth. IV. 243 *ἤλπετο δ' οὐκέτι οἱ κείνῳ γε πρᾶξασθαι πόνον*, *sibi effecturum esse*: Plat. Rep. p. 416. E *τὰ δ' ἐπιτήδεια, ὧν δέονται ἄνδρες ἀθληταὶ πολέμου σῶφρονές τε καὶ ἀνδρείοι, ταξαμένους παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν φυλακῆς*, i. e. *apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodia mercedem accipere*: Theocrit. III. 29 *οὐδὲ τὸ τηλέφιλον ποτιμαξάμενον πλατάγησεν*, sticking closely, when struck by the hand: Id. VII. 110 *εἰ δ' ἄλλως νεύσαις, κατὰ μὲν χροῖα πάντ' ὀνύχεσσι δακνόμενος κνάσαιο*, allow them to tear your flesh. So Anthol. Epigr. XI. 33 *τοίχων ὀρθὰ τιναξαμένων, vibrating*; Jacobs, *dum parietes illum terræ tremorem et concussionem ita in se recipiebant, ut recti starent*.

§. 365. 1. c. The Aor. II. middle, also, is never used passively, and probably was originally distinguished from the Aor. I., in that the Aor. II. had rather an intransitive sense derived from the reflexive, the Aor. I. generally the reflexive or transitive sense; as, *ἐλειψάμην μνημόσυνα*, I left for myself memorials; *ἐλιπόμην*, I left myself, I remained: *ἀνατρεψάμην*, I overturned myself; *ἀνετραπόμην*, I fell: Plat. Cratyl. 395. D *ἡ πατρίς αὐτοῦ δὴ ἀνετράπετο*.

2. The use of the Aor. II. middle for the passive is only apparent, and arises from the affinity of the intransitive and passive notions: it frequently occurs in *ἔχω* and its compounds; as<sup>d</sup>, Il. η, 247 *τῇ δ' ἐβδομάτῃ ῥινῶ σῆχοτο*, stuck: Od. λ, *κληθμῶ δ' ἔσχοντο*, were charmed: Id. γ, 284 *κατέσχετ' ἐπειγόμενός περ ὁδοῖο*, stopped: Hdt. VII. 128 *ἐν θωύματι μεγάλῳ ἐνέσχετο*, was fixed in great wonder: Id. I. 13 *ἐν τέλει τούτῳ ἔσχοντο*, rested in this end: Pind. Pyth. I. 10 *τεαῖς ῥιπαῖσι κατασχόμενος*, charmed by: Eur. Hipp. 27 *ἰδοῦσα—καρδίας κατέσχετο*, fixed her heart upon: Od. ο, 384 *κατάλεξον, ἥ δὲ διεπράβετο πόλις*, fell.

### Remarks on the use of the Middle forms for the Passive notion.

§. 366. It has been laid down above, that probably many of the forms usually called passive are in reality middle, and that the only real passive forms are the Future and Aor. To prove this we may observe, 1st, That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself,

<sup>a</sup> Bernh. 345.

<sup>b</sup> Monk. Hipp. 1458. Hermsterh. Thom. Mag. p. 852. R. P. Med. 336. Advers. 222. Piers. Moer. 13, and 367—

though several futures given as passives in these commentators are in reality middle.

<sup>c</sup> Stallb. Plat. Crat. 395. D.

<sup>d</sup> Stallb. Plat. Phædr. 244. E.

in the passive from another<sup>a</sup>; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form. 2nd, Those middle forms, Future and Aor. to which there are corresponding forms in the passive, have properly only a reflexive meaning; 3dly, We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently; so that it is probable that the other tenses usually termed passive, (Pres. Impft. Pft. Plpft.,) formed by the addition of the same endings, and used very frequently indeed in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms: as the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time fresh forms were quickly invented, partly from the middle, partly from the active (§. 367). So the Slavonic language has no passive but uses the reflexive, and the Sanscrit has a transitive form (*Parasmaipadam*), and a reflexive (*Atmanēpadam*), the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

## C. PASSIVE VOICE.

§. 367. 1. The Aorist and Future of the passive seem to be formed from the active. The Aorist II. passive seems properly to be only an Aorist II. active, after the analogy of verbs in *μι*, with an intransitive sense, while the Aorist I. was transitive; as, *ἐξέπληξα*, I frightened; *ἐξεπλάγην*, I shuddered; *ἔστησα*, I placed; *ἔστην*, I stood, which accounts for the fact that few verbs have Aorist II. both active and passive; but as an intransitive notion properly only expresses a state consequent on a completed action, and not the performance or completion of that action, a letter (*θ*) was inserted in this Aorist II. to signify this performance or completion; as, *ἐξεπλάγην*, I shuddered; *ἐξεπλήχ[θ]ην*, I have been frightened; *ἔστην*, I stood; *ἑστά[θ]ην*, I have been placed; and from both these Aorists were formed Futures, with the middle endings; as, *λιπή-σομαι*, *λειφθή-σομαι*.

Obs. 1. The letter *θ*, which thus gives the passive force to the intransitive notion, answers to the *t* or *d* of the participle in the cognate languages: *da-tāh*, Sanscrit, from *dā* to give; *da-tus*, Latin; *da-dēh*, Persian; *tavi-ts*, *tavi-da*, *tavi-th*, Gothic, from *tau*, to do: so, *fac-tus*, *bren-dur*.

Obs. 2. In the Homeric language, this difference between the Aorist I. and II. passive is yet clearer: II. γ, 201 *ὅς τράφη* (grew up) *ἐν δῆμῳ ἰθάκης*—*ἐθρέφθην*, was brought up: compare Od. λ, 222. II. ι, 158 *δηθήτω*! *precibus se exorari patiatur*! but II. β, 860 *ἀλλ' ἐδάμη ὑπὸ χερσὶ προστράτους jacuit*: compare II. μ, 403. ο, 521. II. π, 507 *ἔπει λῖπεν ἄρματ' ἀνάκτων*, left; *λειφθῆναι*, to be left behind: Hdt. IV. 84 *Οἰόβαζος ἐδείθη Δαρείου*—*ἔνα πᾶδα αὐτῷ καταλειφθῆναι*: *ἐφάνην*, I appeared, is in all writers distinguished from *ἐφάνθην*, I was shewn forth<sup>b</sup>. But in course of time the difference between these tenses was lost, so that most verbs formed only one or the other to express the passive notion.

<sup>a</sup> Elm. Heracl. 757.<sup>b</sup> Cf. Soph. Ant. 103.

2. As the middle forms were used for the passive, so these passive forms were in many verbs used to express the reflexive and intransitive notion; as, *τραπήναι*, to turn oneself: *φοβηθῆναι*, to fear: *δρμηθῆναι*, to pass forth: *καταπλαγῆναι τινα*, to be alarmed at any one: *ἀπαλλαγῆναι*, to remove oneself: *πορευθῆναι*, *ἀσκηθῆναι*, *εὐωχηθῆναι*, *κοιμηθῆναι*, &c. When the Aorist both middle and passive was in use, as *ἐχύμην* and *ἐχύθην*, *ταρπέσθαι* and *τερφθῆναι*, *ὀρμήσασθαι* and *δρμηθῆναι*, the intransitive notion might be expressed by either, the passive only by the passive, form.

3. That all such verbs originally expressed these passive notions by the middle form is probable, from the fact, that of many verbs we find a middle form in the Homeric dialect, while the later writers use the passive; as, *ἀγαμαι*, *ἡγασάμην* ep.; *ἡγάσθην* Att.: *ἔραμαι*, *ἡρασάμην* ep.; *ἡράσθην* Att.

Obs. Where both forms are in use, the Ionic and oldest Attic writers preferred the Aor. I., those of the later æra the more harmonious form of Aor. II. pass.<sup>a</sup>

### Remarks on the Deponent Verbs.

§. 368. 1. Deponent verbs are those verbs which exist only in the middle; they are divided, as to their form, into deponents middle, and deponents passive, as their Aorist appears either in the middle or passive form; as, *χαρίζομαι*, *ἐχαρισάμην*: *ἐνθυμέομαι*, *ἐνεθυμήθην*. See vol. i. §. 245.

2. In many deponent verbs the reflexive sense is apparently lost, at least to us, as we do not know what the active sense of the verb may have expressed, so that they seem to have an independent transitive or intransitive sense; as, *βιάζομαί τι*, *ἐργάζομαί τι*, *δέχομαί τι*, though it is probable that there was originally a corresponding active form. Of some verbs we find single instances of the active; as, *βιάζω*, *δωρέω*, *μηχανάω*, *ὠνέω*. And some active forms may be traced through the Latin; as, *gigno*, *γίγνομαι*.

3. From this original active form or active sense of the deponents it arose that many deponents have a passive meaning, corresponding to this existing or implied active notion, especially in the Pft., and some also a passive form of the Aor. I., besides the Aor. I. middle. So of the verbs mentioned in No I. we find *βιάζομαι*, *βεβίασμαι*, used passively: Hdt. VIII. 85 *χώρη οἱ ἐδωρήθη πολλή* (compare Soph. Aj. 1029<sup>b</sup> *ἐδωρησάμην*, I presented): Id. V. 90 *τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα*, compare Demosth. p. 847, 10: Plat. Phæd. p. 69. B *ὠνούμενά τε καὶ πιπρασκόμενα*<sup>c</sup>: Id. Soph. p. 224. A *ὠνηθείσαν*; also, *ἐὼνησθαι*. We subjoin also the following instances of passive forms of deponent verbs:

a. Pft. and Plpft. *ἐργασμένα* Hdt. VII. 53. Attic also, *ἐργασμαι*; Hdt. I. 123 *τὰδε οἱ κατέρραστο*: immediately afterwards, *κατεργασμένου δέ οἱ τούτου*, and *κατεργασμένων τῶν πρηγμαίων*, compare IV. 66: Plat. Legg. p. 710. D *πάντα ἀπείργασται τῷ θεῷ*: Hdt. I. 207 *χωρὶς τοῦ ἀπηγημένου*, *præter id, quod expositum est*, compare IX. 26: Id. II. 78. and 36 *μεμιμημένος*, *ad imitationem expressus*: *οἰκεῖσθαι* in Herodotus, and sometimes in other authors, means to dwell (compare Hdt. III. 91. 96. 97: Thuc. V. 83: Eur. Iph. A. 710), but Hdt. VII. 22 *ὁ γὰρ Ἀθως ἐστὶ ὅρος μέγα* — *οἰκημένον, ὑπὸ ἀνθρώπων* (just before *οἱ περὶ τὸν Ἀθων κατοικημένοι*): Thuc. VII. 70 *κεκτημένος*: Id. III. 61 *ἡτταμένος*: Plat. Gorg. p. 453. D *ἀπεκέκριτο*: Id. Crat. p. 404. sq. A *ἐδ' ἐντε-*

a R. P. Phœn. 986. and Valck. Phœn. 979.

b Ellendt Lex. Soph. ad voc.

c Stallb. ad loc.

θυμημένον, well considered: Id. Phædr. p. 279. *Ἐμοὶ μὲν γὰρ μετρίως ἡδύκται*: Demosth. 576. 15 *ἐσκεμμένα καὶ παρεσκευασμένα πάντα λέγω* (though shortly afterwards, *οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας*): *λελωσθῆναι* Plat. Rep. 611. B.

b. Aorist<sup>a</sup>. *ἀμυλλθέντα*; Eur. Phoenix Fr. IV. 2 *ὤνηθén*: Plat. Legg. 850. A. Soph. 224. A: Hdt. IX. 108 *κατεργασθῆναι*: Id. VII. 144 (*νῆες*) *οὐκ ἐχρήσθησαν*, *adhibitæ sunt*: Demosth. 519. 29. *χρησθῆναι*<sup>b</sup>: Soph. Aj. 216 *ἀπελωβήθη*: Id. Phil. 330 *ἐξέλωβήθη*; *λωβηθῆναι*. Plat. Men. 91. C: *καταδερχθῆναι* Pindar. Many deponent verbs have both the passive and middle Aorist, of which the passive has a passive sense, though not always; as for instance, *μέμψασθαι* and *μεμψῆσθαι* do not differ in their meaning. But in the following this distinction regularly obtains: *ἐδέξαμην*, *excepti*; *ἐδέχθην*, *exceptus sum* (though Eur. Herc. 757 *ὑποδεχθεὶς* for the midd.): *ἐβιάσαμην*, *coegi*; *ἐβιάσθην*, *coactus sum*: *ἐκτησάμην*, *mihî comparavi*; *ἐκτηθην*, *comparatus sum*: *ἰάσασθαι*, *sanare* (Thuc. I. 123.); *ἰαθῆναι*, *sanari* (Hippocr.): *θεάσασθαι*, *spectare*; *τὸ θεαθέν*, the spectacle (Thuc. III. 38.): *ὀλοφύρασθαι*, to lament; *ὀλοφυρθῆναι*, to be lamented: *λογίσασθαι*, to reckon; *ἐλογίσθην* always pass.: *αἰκίσασθαι*, *αἰκισθῆναι* pass.: *ἀκέσασθαι*, *ἀκεσθῆναι* pass.: *ἀποκρίνασθαι*, to answer; *ἀποκριθῆναι*, to be divided; but in N. T. used for answered.

c. Present and Imperfect in very few verbs; as *βιάζεσθαι* frequently in Thucyd. and others<sup>c</sup>: *προσεδέχeto* Thucyd. IV. 19, &c.

d. The Future also very rarely, as Soph. Trach. 1220 *ἐργασθήσεται*: *ἀπωνηθήσεται* Bekk. Anecd. 432, 16<sup>d</sup>.

Obs. In the decline of the language after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

### *Verbum finitum and infinitum.*

§. 369. 1. In every verb the Greek language distinguishes the relations of person, time, and mode of expression, by the personal, temporal, modal forms. When a verb is in one of these it is called *verbum finitum*.

2. When it assumes the form of a substantive (infinitive), or of an adjective (participle), it is called *infinitum*.

### *Unity of a Sentence.*

§. 370. 1. The unity of a sentence consists in the relation in which a verbal notion of an action, or state (verb or adjective), stands to a substantival notion of a person, or thing, by means of which they form one thought<sup>e</sup>.

Obs. 1. There are three relations in which a verbal (or adjectival) and a substantival notion may stand to one another: 1. the *predicative*, where the verbal or adjectival notion is referred to the substantive, so as to form one thought, *τὸ ῥόδον θάλλει*, *τὸ ῥόδον ἐστι καλόν*: 2. where the verbal or adjectival notion is referred to the substantive so as to form one thought

<sup>a</sup> Elm. Heracl. 757.

<sup>b</sup> Compare Herm. Ant. 23. Ellendt *χράσμαι* and *χρήζω*.

<sup>c</sup> Ellendt Lex. Soph. ad voc. Toup. Longin. 365.

<sup>d</sup> Bernh. 341.

<sup>e</sup> Plato Soph. 262. B. *οὐκοῦν ἐξ ὀνομάτων μὲν μόνων συνεχῶς λεγομένων οὐκ ἐστι ποτὲ λόγος, οὐδ' αὖ δημάτων χωρὶς ὀνομάτων λεχθέντων*.



(the *attributive*), *θάλλον, καλὸν ῥόδον*: 3. where the substantival notion is referred to the verbal, so as to form one thought (the *objective*), *θάλλει ἐν τῷ κήπῳ: παῖει τὸν παῖδα*.

*Obs. 2.* The principal notion in the sentence is the one which grammatically depends on the other; in the predicative and attributive relation the verb or adjective, in the objective the substantive: and the word expressing this principal notion generally conveys by its inflexions the particular nature of the relation between the two notions.

2. In all these relations the verbal and substantival notions differing from each other, form by these mutual relations a new complete thought: and as the dependent sentences are only substantival, adjectival, or adverbial, notions, expressed by many instead of one word, these same relations may exist between a leading word and one or more of these dependent sentences; as, *ὁ ἀνὴρ (ὃν εἶδες) ἔφη: ὁ ὑπὸ σοῦ ὀφθεῖς ἀνὴρ ἀπήγγειλεν ὅτι ὁ Κῦρος ἐνίκησεν*, sc. *ἀπήγγειλε τὴν τοῦ Κύρου νύκην*.

*Obs.* In combinations where two verbal forms, *θαυμάζων εἶπε*, or two substantival forms, as *οἱ ἐν τῷ οὐρανῷ ἀστέρες*, come together, the sentence is really composed of a verbal or adjectival and a substantival notion; as, *θαυμάζων εἶπε = εἶπε μετὰ θαύματος: οἱ ἐν τῷ οὐρανῷ ἀστέρες = οἱ ἐν οὐρανῷ ὄντες* (adjectival).

## SYNTAX OF THE SIMPLE SENTENCE.

### CHAP. I.

#### *Of the Elements of a simple Sentence.*

371. 1. In every thought there are three elements; two, as it were, the materials of the thought—the verbal and substantival notions; the third a mental act connecting the two, determining the connection between them. The verbal notion is expressed in language by the root of the verb, or an adjective derived from the root; the substantival notion by the substantive; the correspondence and connection between them by the personal forms of the verb, or the formal word *εἶναι* (*copula*) with an adjective; and the relation in which the verbal notion stands to the person speaking by the tenses and moods.

2. The verbal notion is called the *predicate*, the thing spoken of another—*id quod prædictum est*. The substantival notion, as the thing on which the verbal notion is as it were placed, is called the *subject*—*id quod prædicato subjectum est*. The predicate is the essential part of the sentence, that which gives a character to it

the subject is subordinate to it, and can therefore be implied in the inflected forms of the verb, as *δίδωμι*, I give. So every finite form of the verb can stand as a perfect sentence, as *γράφομεν*: the root *γράφ-* expressing the predicate, and the inflexion *ομεν* both the subject, and the connexion between them.

3. As any sentence may either declare a fact, as *τὸ ρόδον θάλλει*, ask a question, as *τίς οἶδεν*; or express a desire or wish, as *γράφε, ἴωμεν*, sentences are divided into categorical, interrogative, and imperative.

## A. SUBJECT.

§. 372. 1. The subject is always

a. A substantive, or substantival pronoun: *τὸ ρόδον θάλλει: τρεῖς ἦλθον: ἐγὼ γράφω.*

b. An adjective, used elliptically as a substantive: *ὁ σόφος διδάσκει.*

c. An adverb with the article, which have elliptically the force of a substantive; as, *οἱ ἄνω ἀνέστησαν.*

d. An infinitive, with or without the article, and with or without an objective case; as, *διδάσκειν*, or *τὸ διδάσκειν*, or *τὸ διδάσκειν τοὺς παῖδας—συμφέρει.*

e. Any part of speech, or letter, or syllable, &c. not representing any notion, but considered merely as a combination of lines or letters; as, *τὸ τύπτειν: τὸ Α: τὸ νῦν: τὸ “εἰ τοῦτο γενήται” Ὀμηρικόν ἐστιν.*

2. The subject is in the nominative case, as the relation of the sentence consists in the predicate being referred to the substantive, not the substantive to the predicate: and therefore the verb is inflected, not the substantive; as, *τὸ ρόδον θάλλει: ὁ ἄνθρωπος θνητός ἐστιν.*

*Obs.* 1. The subject is sometimes expressed by the neuter article *τό* or *τά*, with the genitive plural of the substantive; as, *Soph. Phil. 497 τῶν διακόνων = διάκονοι.*

*Obs.* 2. In uncertain and distributive definitions of number, the subject is elliptically expressed by a preposition and the case of the numeral; as, *εἰς τέσσαρας ἦσαν: Xen. Cyr. VIII. 3, 9 ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλιους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, δισχίλιοι δὲ ἐκατέρωθεν τῶν πυλῶν.* Hence with the so called genitive absolute: *Xen. Hell. 4, 5 ἦδη συνειλεγμένων εἰς τὴν Φυλὴν περὶ ἑπτακοσίων.* So, *καθ' ἐκάστους, singuli, κατὰ ἔθνη, singulae gentes: Thuc. I. 3 καθ' ἐκάστους ἦδη τῇ ὁμίλῃ μᾶλλον καλεῖσθαι Ἑλληνας.*

3. When the active form of the transitive verb is changed to the passive, if the transitive had an object in the accusative, this object becomes the subject of the passive verb in the nominative, and the former subject is put in the genitive, with prepos. *ὑπό, παρά, πρὸς, διά:* or sometimes in the instrumental dative; as, *ὁ Ἀχιλλεὺς ἐφόνευσεν τὸν Ἑκτορα, ὁ Ἑκτωρ ἐφονεύθη ὑπὸ τοῦ Ἀχιλλέως.*

4. As in Greek the passive notion arises from the semi-reflexive notion of receiving something from some one else, it happens that in the passive voice of intransitive verbs also the same interchange between the subject and object takes place, while in languages which have only the proper passive form the genitive or dative remains, and the passive verb is used as an impersonal, as in Lat. *invidetur alicui*; act. *invidere alicui*. But in Greek, *φθονοῦμαι ὑπό τινος* (*φθονεῖν τινι*, *invidere alicui*), I receive envy from some one: *πιστεύομαι* and *ἀπιστοῦμαι ὑπό τινος* (*πιστεύειν* and *ἀπιστεῖν τινι*): Hdt. VII. 144 αἱ δὲ νῆες — οὐκ ἐχρήσθησαν (*χρησθαί τινι*): Thuc. I. 82 ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα (*ἐπιβουλεύειν τινι*): Plat. Rep. p. 417. B καὶ ἐπιβουλεύοντες, καὶ ἐπιβουλεύομενοι διάξουσι πάντα τὸν βίον: Thuc. V. 111 ἀλλ' ὑμῶν τὰ μὲν ἰσχυρότατα ἐλπίζόμενα μέλλεται, as Demosth. p. 50, 37 ἐν ὅσῳ ταῦτα μέλλεται: ubi v. Bremi. Plat. Rep. p. 551. Α ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον: Xen. M. S. IV. 2, 33 Παλαμῆδην πάντες ὑμνοῦσιν, ὥς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεῶς ἀπώλετο. So, καταψηφίζομαι θανάτου (*καταψηφίζομαι τινος θάνατον*), ἄρχομαι, κρατοῦμαι, ἡγεμонуέομαι, καταφρονοῦμαι ὑπό τινος (*ἄρχειν, κρατεῖν, ἡγεμονεῖν, καταφρονεῖν τινος*), ἐπιχειροῦμαι (*ἐπιχειρεῖν τινι*).

### Ellipse of the Subject.

§. 373. The subject, as not being the principal member of the sentence, is sometimes not expressed by any especial word, though it may be easily supplied from the context, or from the elliptical usages of every day conversation; as, *κακῶς ἔχει*, it is ill, that is, this which you say.

1. The subject is indefinite, and must be conceived to be a neuter; as, *καλῶς ἔχει*, it is well: Xen. M. S. I. 2, 32 ἐδήλωσε δέ, it showed itself.

2. The subject is definite, and is implied in the predicate: as early as Homer; as, Od. φ. 142 ὄρνυσθ' ἐξείης ἐπιδέξια πάντες ἑταῖροι, ἀρξάμενοι τοῦ χώρου, ὅθεν τέ περ οἶνοχοεῦει (sc. ὁ οἶνοχός): Hdt. II. 47 θυσίῃ δὲ ἦδε τῶν ὑῶν τῇ Σελήνῃ ποιέεται ἐπεὰν θύσῃ (sc. ὁ θυτήρ), τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον — ἐκάλυψε — τῇ πιμελῇ: Xen. Anab. III. 4, 36 ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κήρυξ) τοῖς Ἕλλησι παρασκεῦασθαι: Ibid. VI. 5, 25 παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι (sc. ὁ σαλπιγκτής). So ἐσάλπιγγεν in Xen. So we must explain

ἕει, νίφει, βροντᾷ, ἀστράπτει (sc. ὁ Ζεὺς, ὁ θεός, who, as being the only power which could perform this action, was, in the notion of the ancients, implied in the verb). So Thuc. V. 52 ἔσσεισε: Xen. Cyr. IV. 5, 5 συσκοτάζει. Sometimes the subject was expressed; as, Il. μ. 25 ἦε δ' ἄρα Ζεὺς συνεχές: Hdt. III. 117 τὸν μὲν γὰρ χειμῶνα ἕεισφι ὁ θεός.

3. The subject is not implied in the predicate, but is easily supplied from the context: Hdt. III. 82 ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη (sc. τὰ πρήγματα) ἐς μουναρχίην. So in expressions of time; as, ἦν ἐγγὺς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). So in certain phrases the word θεός was omitted; as, παρέχει μοι (sc. ὁ θεός), the god affords me the opportunity, permits: Hdt. III. 73 ἡμῖν παρέξει ἀνασώσασθαι τὴν ἀρχήν. Then, through the familiar and frequent use of this expression, it came to have the force of the Latin *licet*: hence the accusative παρέχον, *quum liceat*, or *liceret*; as, Hdt. V. 49 παρέχον (ὑμῖν) τῆς Ἀσίης πάσης ἀρχεῖν. So προσημαίνει (sc. ὁ θεός): Hdt. VI. 27 φιλέει δέ κως προσημαίνειν, εὖτ' ἂν μέλλῃ μεγάλα κακὰ ἡ πόλις ἡ ἔθνεϊ ἔσεσθαι (with the subject: Ibid. extr. ταῦτα μὲν σφι σημήια ὁ θεὸς προέδεξε). In expressions such as φασί, λέγουσι, &c. the subject ἄνθρωποι is regularly omitted as intelligible of itself. So also in the New Testament, προφητῆς, ἡ γραφή, πνεῦμα, &c. before φησί, λέγει, μαρτυρεῖ<sup>a</sup>. So also χρή, *oportet*, sc. ὁ θεός, ἡ πυθὴν χρηῖ, Ion. χρᾶ (Hdt.), the god, the oracle, declares.

4. Frequently the subject is implied in and must be supplied from some word in the sentence: Hdt. IX. 8 τὸν Ἰσθμόν ἐτείχεον καὶ σφι ἦν πρὸς τέλει (sc. τὸ τεῖχος): Xen. Cyr. II. 4, 24 πορεύσομαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνθίστηται (sc. ὁ βασιλεύς). Sometimes the subject so implied is signified by a pronoun; as, Eur. Hec. 21 ἐπεὶ δὲ Τροία θ' Ἑκτορός τ' ἀπόλλυται ψυχῇ, πατρώα θ' ἐστία κατεσκάφη αὐτὸς δὲ (sc. πατήρ) βωμῷ πρὸς θεοδμήτῳ πιτυεῖ: ubi v. Pflugk. So ἕκαστος, where οὐδὲ εἰς precedes; as, Plat. Symp. 192. E οὐδ' ἂν εἰς ἐξαρηνηθείη—ἀλλ' οἰοῖτ' ἂν (sc. ἕκαστος)<sup>b</sup>. So also with other cases: Il. ι, 383 Θῆβαι, αἶ θ' ἐκατόμπυλοι εἰσι, διηκόσιοι δ' ἂν' ἐκάστην (sc. πόλιν) ἄνερές εἰσιχνεῦσι: Od. ξ, 434 καὶ τὰ μὲν ἔπταχα πάντα διεμοιρᾶτο δαΐζων τὴν μὲν ἴαν (sc. μοῖραν) Νύμφῃσι καὶ Ἑρμῇ, Μαΐδος νίει, θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάστῳ: Hdt. IV. 110 ἐντυχοῦσαι δὲ πρώτῳ ἱπποφορβίῳ τοῦτο διήρπασαν καὶ ἐπὶ τούτων (sc. τῶν ἵππων) ἱππαζόμεναι ἐληίζοντο τὰ τῶν Σκυθίων: Id. VII. 34 ἐγεφύρουν—, τὴν μὲν (sc. γέφυραν): Aristoph. Plut. 502 πολλοὶ πλουτοῦσι—ἀδίκως αὐτὰ

<sup>a</sup> Viner. Gramm. p. 471.<sup>b</sup> Stallb. ad loc.

(*χρήματα*, which is implied in *πλουτούσι*) *συλλέγουσι* : Eur. Phœn. 12 *καλοῦσι δ' Ἰοκάστην με τοῦτο* (sc. *ὄνομα*, which is implied in *καλοῦσι*) γὰρ πατὴρ ἔθετο : Plat. Leg. p. 864. D *παιδιᾷ χρώμενος, οὐδὲν πω τῶν τοιούτων* (sc. *παίδων*) *διαφέρων* : Id. Phæd. p. 57. C *πρὶν αὖν* — *ἀφίκεται τὸ πλοῖον* — *τοῦτο δ' ἐνιότε ἐν πολλῷ χρόνῳ γίγνεται, ὅταν τύχωσιν ἄνθρωποι ἀπολαβόντες αὐτοὺς* (sc. *τοὺς πλείοντας*) : ubi v. Stallbaum.

*Obs.* 1. So we frequently find a demonstrative pronoun in the neuter, (sometimes also in the masculine,) without any substantive to which it may be referred. It supplies the place of a substantival notion implied in some one of the preceding words : Thuc. I. 122 *οἱ τὴν Ἑλλάδα ἡλευθέρωσαν ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιούμεν αὐτό* (sc. *τὴν ἐλευθερίαν*) : Hdt. V. 92, 2 *ἦν ὀλιγαρχίη, καὶ οὗτοι Βακχιάδαι καλεῖμενοι ἔνεμον τὴν πόλιν* : Plat. Phileb. p. 58. E *αἱ πολλὰ τέχνη καὶ ὅσαι περὶ ταῦτα πεπόνηται* : Rep. p. 422. B *εἰς πύκτης ὡς οἶοντε κάλλιστα ἐπὶ τοῦτο παρεσκευασμένος* : cf. Xen. Cyr. III. 3, 50. These demonstr. *τοῦτο, ταῦτα*, signify of *this sort*. So the Platonic *αὐτό* (sometimes *τοῦτο*) signifying abstracts.—Compare Cicero Tusc. I. 2, 4 *in Græcia musici floruerunt, discebantque id omnes*.

5. The indefinite pronoun *τις* (*one*) is frequently omitted. The very fact of the verb being without any expressed subject suggesting the indefinite *τις*, in answer as it were to the question *τίς* ; who ? So Il. v. 287 *οὐδέ κεν ἔνθα τεύον γε μένος καὶ χεῖρας ὄνοιτο* (sc. *τις*) : Eur. Or. 418 *μισούμεθ' οὕτως, ὥστε μὴ προσεννέπειν* (sc. *τινὰ, ut nemo (nos) alloquatur*) : Plat. Gorg. p. 456. D *καὶ γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἕνεκα δεῖ πρὸς ἅπαντας χρῆσθαι ἀνθρώπων, ὅτι ἔμαθε* (sc. *τις*) *πυκτεύειν τε καὶ παγκρατιάξειν καὶ ἐν ὅπλοις μάχεσθαι* : Id. Crit. p. 49. C *οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὀτιοῦν πᾶσιν ὑπ' αὐτῶν* : Id. Rep. 347. C<sup>b</sup> : Id. Apol. p. 29. B *ἡ τοῦ οἰεσθαι εἰδέναι (ἀμαθία), ἃ οὐκ οἶδε νῦν* : Æsch. Choeph. 592 *αἰγίδων φράσαι κότον* : cf. Soph. Œ. R. 315<sup>d</sup>. and 611. So often with infinitive ; but when a participle is so used, as Eur. Med. 1018 *κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς*, there is no ellipse of *τινὰ*, as the participle must be considered as the subject. This ellipse is used also in Latin, Cic. de Orat. I. 8. 30 *neque vero mihi quidquam—præstabilius videtur, quam posse dicendo tenere hominum cœtus, mentes allicere, voluntates impellere, quo velit, unde autem velit, deducere*.

*Obs.* 2. Impersonal verbs, (in English, verbs with the indefinite *it*,) the Greek language has not, since the expressions *δεῖ, δοκεῖ, πρέπει, ἔξεστι, ἐνδέχεται, ἔχει λόγον, λέγεται*, were considered as personal ; the infinitive, or substantival sentence, supplying the place of subject. The indefinite pronoun *one, they*, is in Greek expressed by *τις* or the III. plural, as *λέγουσι, φασί*,—or III. singular passive, *λέγεται*,—or II. singular, as *φαίης ἄν*.

*Obs.* 3. The real subject is sometimes supplied by *τις*, when there

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid. ad loc.

<sup>c</sup> Ibid. ad loc.

<sup>d</sup> See Heim. ad loc.

is some reason for not naming expressly the person: Æsch. Choeph. 58 φοβεῖται δέ τις (sc. Clytemnestra): Ag. 369 οὐκ ἔφα τίς. This also occurs with the object; as, Æsch. Eumen. 390 σπενδόμεναι δ' ἀφελεῖν τινα τάσδε μερίμνας (sc. Jupiter).

## B. PREDICATE.

§. 374. The predicate is always a verbal notion, and hence is expressed either

a. By a verb; as, τὸ ῥόδον θάλλει.

b. Or by an adjective or substantive, with εἶναι, which, as connecting the predicate and subject, is called the copula; as, ὁ ἀνθρώπος θνητός ἐστιν: ὁ Κῦρος ἦν βασιλεύς.

c. Or a numeral with εἶναι; as, σὺ ἦς πάντων πρῶτος.

d. Sometimes by a pronoun with εἶναι; as, τοῦτο τὸ πρᾶγμα ἐστι τόδε: to this pronoun we must supply an essential word; as, τόδε τὸ πρᾶγμα.

*Remarks on the Predicative Adjective, and the Copula εἶναι.*

§. 375. 1. The predicate was originally expressed by a verb. On the origin of the predicative force of adjectives, see §. 356. 2.

2. The predicative adjective or substantive is capable of fully expressing the verbal notion, inasmuch as the relations of person, time, and mood are supplied by the inflexions of the verb εἶναι; as, εὐδαίμων εἰμί = εὐδαιμονέ-ω, εὐδαίμων εἶ = εὐδαιμον-εἶς: this copula expresses no real notion, but only the mental act whereby the two material notions are united; Man (is) mortal: hence it is called *verbum abstractum*.

3. We must distinguish between the formal sense of this verb and its essential sense, εἶναι, to be, expressing existence; as, ἔστι θεός, there is a God = θεός ἐστι ὤν: Hdt. III. 105 τοῦ θεοῦ ἡ προνοία — ἐστὶν εὐστα σοφή. In this essential sense, it may, like any other verb, be joined to an adverb, by which the existence, &c. is more clearly defined: Il. ξ, 130. sq. οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Δυκόοργος, δὴν ἦν, was (=lived) long: Il. η, 424 διαγνῶναι χαλεπῶς ἦν (*difficile sese habebat*) ἄνδρα ἕκαστον: Il. ι, 551 Κουρήτεσσι κακῶς ἦν: Il. λ, 762 ὧς ἔον (*sic erant*), εἴποτ' ἔην γε μετ' ἀνδράσιν! Hdt. III. 152 δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλωνῖοι, *cum diligentia versabantur in custodia*: Isocr. Paneg. c. I. §. 5 ὅστ' ἦδη μάτην εἶναι τὸ μεμνησθαι περὶ αὐτῶν: Eur. Hec. 284 ἀγὼ γὰρ ἦν πότ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι: Ibid. 626 ἄλλως (sc. ἐστὶ) φροντίδων βουλευματα, *frustra sunt*: Ibid. 731 εἴ τι τῶνδ' ἐστὶν καλῶς. So, ὁ Σωκράτης ἦν ἀεὶ σὺν τοῖς νέοις: so καλῶς, κακῶς ἔστι &c. So in Latin, Terent. Andr. I. 1, 35 *Sic vita erat*. The copula εἶναι is sometimes supplied by ὑπάρχειν, γίνεσθαι, φῦναι, κυρεῖν (poet.), τυγχάνειν: hence the verbs γίνεσθαι and φῦναι are found very frequently with adverbs, especially local and intensive, such as δίχα, χωρίς, ἐκάς, ἐγγύς: ἄλυσ, μάλλον, μάλιστα, οὐχ ἥκιστα &c.; as, Hdt. VI. 109 τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι: Thuc. IV. 61 οὐ γὰρ τοῖς ἔθνεσιν, ὅτι δίχα πέφυκε, τοῦ ἐτέρου ἔχθαι προσίασιν: Demosth. p. 34 princ. τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν: πέφυκε has, especially in Aristotle, the sense of, it is by nature; ταῦτα οὐχ οὕτως πέφυκε, this is not the nature of things: ἀγαθὸν πέφυκε, is by nature a good.

4. To give emphasis to the predicate, the verbal form is resolved into

the participle and εἶναι; this is rather poetical, though it is found also in prose, especially in Hdt.: Il. ε, 873 τετληότες εἰμέν: Æsch. Ag. 1178 καὶ μὲν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκῶς νεογάμου νύμφης δίκην: Eur. Alc. 124 δοδορκῶς ἦν: Soph. Phil. 1219 στείχων ἂν ἦν: Eur. Cycl. 381 πῶς, ὦ ταλαίπωρ, ἦτε πάσχοντες τάδε; Id. Hec. 117 ἦν σπεύδων<sup>a</sup>: Hdt. III. 99 ἀπαρνεόμενός ἐστι: Id. IX. 51 ἡ δέ (νῆσός) ἐστὶ ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίου ἀπέχουσα: Plat. Legg. p. 860. E εἰ ταῦτα οὕτως ἔχοντά ἐστιν: Demosth. p. 11, 7 ταῦτ' ἂν ἐγκατότες ἦσαν, compare p. 13, 14: Id. p. 853, 29 ταῦτ' οὕτως ἔχοντ' ἐστίν: Hdt. III. 64 ἀπολωλεκὸς εἴη: so also with participles; Il. τ, 80 ἐπιστάμενόν περ εόντα. In an exactly similar way the verbs γίγνεσθαι and πελεσθαι (poet.) are found with the participle; as, Hdt. III. 76 ἐν τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο.

5. The predicate is sometimes expressed by a verb and an adjective together, the verb expressing an action, and the adjective a state or effect consequent on the action; as, Soph. Œ. R. 166 ἡνύσατε ἐκτοπίαν φλόγα πῆματος = ἐξετοπίσατε: Œ. C. 119 ποῦ κυρεῖ ἐκτόπιος συθείς; quō secessit<sup>b</sup>: Thuc. IV. 17 τοὺς δὲ λόγους μακροτέρους παρὰ τὸ εἰωθὸς οὐ μηχανοῦμεν, i. e. so as to be longer. So also a substantive; as, ποιεῖσθαι λείαν χώραν = ληΐζεσθαι.

### Ellipse of the Copula εἶναι.

§. 376. The predicate, as being the essential part of the sentence, can never be omitted; but when it is expressed by the periphrasis with εἶναι, this copula, as expressing only the verbal relations, may be omitted when the time is present; and sometimes εἶναι is omitted when it is the substantive verb. The following are the most frequent cases of this ellipse:

a. In general sentences, proverbs, &c. which in all languages take the shortest and most energetic forms: Eur. Or. 330 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς: Ibid. 969 βροτῶν δ' ὁ πᾶς ἀστάθμητος αἰών: Xen. Cyr. II. 4, 27 στρατιᾷ γὰρ ἡ ῥάσση (δδός) ταχίστη. And in the first person plural: Æsch. Eumen. 382 εὐμήχανοι δὲ καὶ τέλειοι &c. (sc. ἔσμεν).

b. Very commonly with the verbal adjectives in τέος, and in other expressions of necessity, duty, as ἀνάγκη, χρεών, θέμις, εἰκός: Demosth. p. 129, 70 ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. So frequently in Latin: Ibid. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου: Eur. Hec. 1275 καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. Also in certain formulas with καιρός and ὥρα, ἐστι is omitted; as, ὥρα ἤδε ἀπέναι.

c. With certain adjectives; as, ἔτοιμος, πρόθυμος, φροῦδος, οἶός τε, δυνατός, ῥάδιον, χαλεπόν: also in the constructions by attraction; θαυμαστὸν ὅσον, mirum quantum, ἀμήχανον ὅσον, immane quantum: Eur. Med. 612 ἔτοιμος ἀφθόνῃ δοῦναι χερί: Id. Hel. 1543 εἰδέναι πρόθυμος

<sup>a</sup> See Pflugk ad Eur. Hec. 1179.

<sup>b</sup> Ellendt Lex. Soph. ad v. ἐκτόπιος.

(sc. εἰμι): Plat. Phædr. p. 252. A (ἡ ψυχὴ) δουλεύειν ἐτοίμη: Demosth. p. 48, 29 ἐγὼ — πάσχειν ὅτιοῦν ξεινός: cf. Id. p. 111, 4. So φροῦδος γὰρ ὁ ἀνὴρ, the man is gone; φροῦδα πάντα, all is gone.

d. Also in relative sentences, both when εἶναι is the copulative, and when the substantive verb: Od. v, 298 αἱ κατὰ δώματ' Ὀδυσσῆος θέλειο: Il. τ, 43 οἳ τε κυβερνῆται καὶ ἔχον οἰκίᾳ νηῶν. Regularly in the constructions by attraction: οὐδεὶς ὅς or ὅστις οὐ (nemo non); as, Soph. Cē. R. 372 οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. See *Attraction of the Relative*.

Obs. The ellipse of the conjunctive of εἶναι after the relative ὅς ἄν, and after conjunctions, is but rare; such as, ἔς τ' ἄν (Eur. Hipp. 659.), ὅφρ' ἄν (Theogn. 252.), ἕως ἄν (Hippocr. de aer. ag. loc. 101.): also rare of the indicative after conjunctions; such as, ὁπότε (Il. θ, 230.): frequent however after ὅτι; Il. ξ, 376 ὅς δέ κ' ἀνὴρ μενέχαρμος, sc. ἦ: Plat. Rep. p. 370. E ὧν ἄν αὐτοῖς χρεῖα: Demosth. p. 529, 14 οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν Ἡλιαίαν τριάκοντα ἡμερῶν, ἀφ' ἧς ἄν ἡ γραφή. The ellipse of εἶναι does not occur; of the imperative very rarely: Il. ν, 95 αἰδῶς, Ἀργεῖοι: Soph. Cē. C. 1477 Ἰλαος, ὦ δαίμων. Of the participle it is very frequent; of the infinitive in dependence on a governing verb far more rare.

### Predicative construction of words.

#### A. OF AGREEMENT.

§. 377. The verb agrees with the subject in person and number; the predicative adjective, or substantive, when it signifies a personal name, in gender, number, and case (nomin.); as, ἐγὼ γράφω, σὺ γράφεις, αὐτὸς γράφει: ὁ ἀνθρώπος θνητός ἐστιν, ἡ ἀρετὴ καλὴ ἐστι, τὸ πρᾶγμα αἰσχρόν ἐστιν, οἱ Ἕλληνες πολεμικώτατοι ἦσαν: ὁ Κῦρος ἦν βασιλεὺς, ἡ Τόμυρις ἦν βασίλισσα.

#### Exceptions.

The exceptions to this agreement naturally are not confined to the predicative relation, but occur also with adjectives and participles in the objective and attributive constructions; and therefore it will be convenient not to confine ourselves to the predicative exceptions, but to consider at the same time all cases of this sort which spring from the same principle. The disagreement of the relative however deserves a separate consideration, and therefore will be postponed to its proper place

#### Constructio κατὰ σύνεσιν.

§. 378. *Principle*.—The Greek language in many of its constructions does not so much consider the grammatical form in which a notion is expressed, as the notion itself. This arose from the metaphysical spirit of the Greeks, which enabled them in the form of signification to see clearly the notion signified; and which, impressing itself strongly on the whole of their language, imparted to it a clearness and precision, in expressing the minutest shades



of distinction, which are scarcely comprehensible to the moderns ; while at the same time it creates a number of grammatical anomalies, which at first seem to be defects, but are in reality founded on the truest principles of grammar. The apprehension, retention, and application of this principle is most essential to the interpretation as well of particular passages, as of the general sense of an author. This construction is called κατὰ σύνεσιν, or *ad intellectum*, or σχῆμα πρὸς τὸ σημαίνονμενον, or νοοῦμενον, or *ex animo loquentis* or *scribentis*.

a. Number of the verb : Il. β, 278 ὧς φάσαν ἡ πληθὺς : Il. ο, 305 ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο, the notion being πολλοὶ Ἀχαιοί : Il. ψ, 157 λαὸς Ἀχαιῶν πείσονται : Hdt. IX. 23 τὸ πλήθος ἐπεβοήθησαν : Thuc. I. 20 Ἀθηναίων τὸ πλήθος—οἴονται : Id. IV. 32 ὁ ἄλλος στρατὸς ἀπέβαινον : Id. V. 60 τὸ στρατόπεδον ἀνεχώρουν : Æsch. Ag. 588 Τροίην ἐλόυντες δῆποτ' Ἀργείων στόλος θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν. So in Latin ; as, Liv. V. 40 *pars per agros dilapsi, pars urbes petunt finitimas* : and even Hesiod. Scut. 327 χαίρετε, Λυγκῆος γενεή. So St. John vii. 49 ὁ ὄχλος — ἐπικατάρστοι εἰσι.

Obs. The phrase ἔβαν οἰκόνδε ἕκαστος does not belong to this class

b. Gender and number of adjective, participle, and pronoun : τὸ μεираκίον ἐστι καλός : τὸ γυναικίον ἐστι καλή : τὰ παιδικά ἐστι καλός : Xen. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν—τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. So Plat. Phædr. p. 240. Α ἔτι τοῖνυν ἄγαμον, ἄπαιδα, ἄρικον ὅτι πλείστον χρόνον παιδικὰ ἑραστῆς εὔξαιτο ἂν γενέσθαι.

§. 379. In the attributive and objective constructions we find the following.

a. Adjective and participle not agreeing with the substantive of which they are the immediate attributives, only in poetry <sup>a</sup> :—

Il. χ, 84 φίλε τέκνον (Hector) : Æsch. Choeph. 893 φίλτατ' Αἰγίσθου βία : Soph. Œ. R. 1215 ἰὼ Δαίει τέκνον : Eur. Bacch. 1305 ἔρνος καθανόντα : Id. Troad. 757 (Seidl.) ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον : Aristoph. Ach. 880 κολλικοφάγε Βοιωτίδιον. So Soph. Œ. R. 1167 τίς γεννημάτων. Very commonly, in prose as well as poetry, participles do not agree with the substantive of which they are the remote attributives ; as, Il. λ, 690 ἐλθὼν γάρ ῥ' ἐκάκωσε βίην Ἡρακλεΐη : Il. π, 281 ἐκίνηθεν δὲ φάλαγγες ἐλπόμενοι κ. τ. λ. : Pind. Nem. V. 43 ἔθνος μεταίξαντα : Anacr. III. 16 βρέφος μὲν ἑσρω φέροντα τόξον : Soph. Phil. 356 καί μ' εὐθὺς ἐν κύκλῳ στρατὸς ἐκβάντα πᾶς ἡσπάζετ', ὁ μνύντες βλέπειν τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλεῖα : Id. Antig. 1021 οὐδ' ὄρνις εὐσήμεος ἀπορροιβδεῖ βοὰς ἀνδροφθόρου βεβρωτες αἵματος λίπος : Eur. Hec. 39 κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικὸν πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην : cf. Bacch. 1305. ubi v. Pflugk. Hdt. I. 87 ὧς ὅρα πάντα

<sup>a</sup> Elm. Œ. R. 1167. R. P. Phœn. 1730.

μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν. Thuc. III. 79 ἐπὶ μὲν τὴν πόλιν—ἐπέπλεον—ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας: Id. IV. 15 τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον βουλεύειν πρὸς τὸ χρῆμα ὀρώντας ὅτι ἂν δοκῇ: Xen. Cyr. VII. 3, 8 ὃ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷχῃ δὲ ἀπολιπὼν ἡμᾶς: Id. I. 2, 12 αἱ μένουσαι φυλαὶ—διαγώνιζόμενοι πρὸς ἀλλήλους διατελοῦσιν.

b. Very usually indeed with pronouns; as,

Hdt. IV. 125 ὑπήγον ἐπὶ τὴν Νευρίδα, ταρασσομένων δὲ καὶ τούτων: Id. VIII. 121 τρεπόμενοι ἐς Κάρυστον καὶ δηιώσαντες αὐτῶν τὴν χώραν: Thuc. I. 136 φεύγει—ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης: Id. IV. 15 ἐς δὲ τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξε αὐτοῖς (sc. τοῖς Λακεδαιμονίοις): Xen. Cyr. III. 3, 14 συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαύδε: Id. M. S. I. 2, 62 ἐάν τις φανερός γένηται κλέπτων—τούτοις θάνατός ἐστιν ἡ ζημία, cf. Cyrop. I. 2, 2. VII. 4, 5: Plat. Rep. p. 370 ἐξ ἄλλης πώλεως—καὶ ἐκεῖνοι (sc. οἱ πολῖται) δέονται, ubi v. Stallbaum; cf. ibid. p. 374. A.: Id. Lysid. p. 204. Εἰ ἀχρὶ ἐραστὴν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἄλλους λέγειν: Demosth. p. 23, 18 εἰ μὲν γάρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου καὶ ἀγώνων, τούτους μὲν φιλοτιμίᾳ πάντας ἀπωθεῖν αὐτὸν (τὸν Φίλιππον) ἔφη. On this construction with relatives, see *Adjectival Sentences*.

Obs. 1. Sometimes the attributive agrees in gender neither with the form nor the implied notion of the substantive, but with another substantive, which occurred to the author when he was writing, instead of the one he had used before: Eur. Troad. 531 πᾶσα δὲ γέννα Φρυγῶν πρὸς πύλας ὤρμηθη — — ξεστὸν λόχον Ἀργείων καὶ Δαρδανίας ἄταν θεῶ δώσω (as if λαός, or some such word, had preceded). So Plato Phileb. p. 32. Α ἀπίοντων καὶ διακρυσσόμενων, as if ὑγρῶν, not ὑγρότης, had preceded. So Æsch. Eum. 580 σὺ δ' εἰσαγε (Minerva) τήνδε κυρώσω δικήν (sc. acting as θεσμοθέτης): Ibid. 960 κύρι' ἔχοντες θεαί, sc. gods.

Obs. 2. This anomaly is, in many cases, not properly to be explained κατὰ σύνεσιν, but it arose rather from the carelessness of the writer in not keeping in his mind the form he had used before.

Obs. 3. So in the number of the verb in the predicative sentence; as, Æsch. Eum. 338 τοῖσιν ὁμαρτεῖν ὄφρ' ἂν γὰν ὑπέλθῃ, sc. Orestes, who was in the mind of the Chorus.

§. 380. 1. When the subject is expressed by the neuter article τὸ or τὰ, with the gen. pl. of the substantive, the predicate is always in the plural; and if it be an adjective, it agrees likewise in gender with the attributive genitive; as, Soph. Phil. 497 τὰ τῶν διακόνων, τοῦμόν ἐν σμικρῷ μέρει ποιούμενοι, τὸν οἰκαδ' ἥπειγον στόλον: Plat. Rep. p. 563. Ὁ τὸ μὲν γὰρ τῶν θηρίων—ἐλευθερώτερὰ ἐστὶν (the sing. ἐστὶν, is, on account of the neuter plur. ἐλευθερώτερα): ubi v. Stallbaum.

2. Connected with this is the following: when a substantival notion is expressed by a periphrasis of a substantive with another attributive substantive in the genitive, as ψυχὴ Τειρεσίαιο, the attributive participle agrees with the subject in case, but in gender and number with the attributive genitive which expresses the principal

part of the compound notion; as, Od. λ, 90. sq. ἦλθε δ' ἐπὶ ψυχῇ  
Θηβαίου Τειρεσίαο χρύσεον σκήπτρον ἔχων: Il. β, 459  
ὀρνίθων πετεηνῶν ἔθνεα πολλὰ—ἐνθα καὶ ἐνθα ποτῶνται  
ἀγαλλόμεναι περύγεσσι: Æsch. Ag. 770 θράσος ἄτας  
—εἰδομέναν τοκεῦσιν<sup>a</sup>: Soph. Antig. 988. sq. ἀγνώτ' ἀκούω  
φθόγγου ὀρνίθων κακῶ κλάζοντας οἴστρω: Id. Aj. 168  
πτηνῶν ἀγέλαι μέγαν αἰγυπιὸν ὑποδείσαντες: Xen. Cyr.  
II. 4, 15 τὸ μὲν πλήθος τῶν πεζῶν καὶ τῶν ἱππέων—ὥς  
ἐπιόντες τὰ θηρία ἐξανισταίν. So Plat. Legg. p. 657. D τὸ  
δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὖ θεωροῦντες.

*Obs. 1.* The construction, so common in Latin, of a plural verb with a singular subject, and *μετά, cum, &c.* is very rare in Greek: such as Thuc. III. 112 Δημοσθένης μετὰ τῶν ξυστρατηγῶν—σπένδονται: Diphil. ap. Athen. VII. p. 292 D πολυτελῶς Ἀδώνια ἄγουσ' ἐταίρα μεθ' ἐτέρων: Lucian. D. D. XII. 1 ἐκείνη (ἡ Ῥέα).—παραλαβοῦσα καὶ τοὺς Κορύβαντας—ἄνω καὶ κάτω τὴν Ἰδην περιπολοῦσιν· ἡ μὲν ὁλολύξουσα ἐπὶ τῷ Ἄττι, οἱ Κορύβαντες δέ κ. τ. λ

*Obs. 2.* So in phrases such as ἄλλος ἄλλον, which imply at least two subjects of the action, the plural verb is used; as, Plat. Rep. 550. E ἄλλος ἄλλον ὁρῶν—τὸ πλήθος τοιοῦτον—αὐτῶν ἀπειργάσαντο; though generally there is a plural participle in the same sentence, which these formulas define; as, Æsch. Ag. 606 ἄλλος ἄλλοθεν—ἐλασκον εὐφημοῦντες<sup>b</sup>.

*Masculine or Feminine Subject, with the Adjective in  
Neuter Singular.*

381. When the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular. This construction is used especially in sayings, proverbs, &c.: Il. β, 204 οὐκ ἀγαθὸν πολυκοιρανίῃ εἰς κοίρανος ἔστω: Eur. Hipp. 110 τερπνὸν ἐκ (post) κυναγίας τράπεζα πλήρης: Id. Or. 232 δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο: Ibid. 224 μεταβολὴ πάντων γλυκύ: Ibid. 760 δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας: Id. Med. 329 πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις: Ibid. 928 γυνὴ δὲ θήλυ ἀπὲ δακρύοις ἔφν: Id. Herc. F. 1295 αἱ μεταβολαὶ λυπηρόν: Hdt. III. 82 ἡ μοναρχίῃ κράτιστον: Id. VII. 10, 7 διαβολὴ (calumniā) γάρ ἐστι δεινότατον. So we must explain Thuc. I. 10. princ. Μυκῆναι μικρὸν ἦν, were a small thing: Plat. Rep. p. 354. Α οὐδέποτ' ἄρα—λυσitteλέστερον ἀδικία δικαιοσύνης: Ibid. p. 364. Α καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον: Ibid. p. 375. D ἄμαχόν τε καὶ ἀνίκητον θυμός: Id. Hipp. M. p. 288. Β θήλεια ἵππος καλὴ οὐ καλόν; ibid. C λύρα καλὴ οὐ καλόν; χύτρα καλὴ οὐ καλόν;

<sup>a</sup> Clausen Ag. 728.

<sup>b</sup> Matth. 301.

Here also belong these passages: εἰ ταῦτα ἀδύνατον Plat: Id. Parmen. p. 260. Α ταῦτα δὴ ἀδύνατον ἐφάνη: Id. Sophist. p. 252. Ε τὰ γε δύο ἀδύνατον εὐρέθη. Also, Xen. Anab. II. 1, 22 τί οὖν ταῦτ' ἐστίν; Plat. Phæd. p. 58. C τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον; τί ἦν τὰ λεχθέντα καὶ πραχθέντα; Id. Gorg. p. 58. C σκεπτέον τί τὰ συμβαίνοντα; (On the contrary, Phæd. p. 112. Α ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;) So Xen. M. S. III. 9, 3 φθόνον δὲ σκοπῶν, ὅτι εἴη, *quid esset invidia*; but *ὅστις, quæ, qualis*, the neuter signifying the genus, the masculine the difference. So in Latin: Virg. Æn. IV. 570 *varium et mutabile semper femina*. So also in abbreviated adjectival sentences: Hdt. III. 103 ἡ δὲ δὴ λέαινα, ἐὸν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τίλει ἐν: Thuc. I. 2. extr. παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον δὲν, ἀνεχώρουν: Plat. Rep. p. 420. C οἱ δὲ φθάλμοι, κάλλιστον δὲν, οὐκ ὀστρεῖω ἐναληλιμμένοι εἰσίν.

*Obs. 1* The demonstrative pronoun deserves a separate consideration. When the predicate is expressed by a demonstrative pronoun, it agrees with its subject in gender, number, and case, as, οὗτός ἐστιν ὁ ἀνὴρ — αὕτη ἐστὶ πηγή καὶ ἀρχὴ πάντων τῶν κακῶν — τοῦτό ἐστι τὸ ἄνθος. So Plat. Phædr. p. 245. Ε ὡς ταύτης οὐσης φύσεως ψυχῆς, *quum hæc sit natura animi*. Id. Euthyphr. princ. οὔτοι δὴ Ἀθηναῖοι γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γράφῃν. But it very often stands in neut. sing.<sup>a</sup>. Plat. Rep. p. 344. Α ἔστι δὲ τοῦτο τυραννίς, *est autem hæc tyrannis*<sup>b</sup> (instances such as Virg. III. 173, *nec sorori illud erat*, are very rare): Ibid. p. 432. Β τοῦτό ἐστιν ἡ δικαιοσύνη: Eur. Bacch. 305 *μανία δὲ καὶ τοῦτ' ἔστι*: Plat. Phædr. p. 245. C μόνον δὴ τὸ αὐτὸ κινεῖν — τοῦτο πηγὴ καὶ ἀρχὴ γενέσεως: Demosth. p. 367 τοῦτο γὰρ εἰσιν ἐθύλναι: Id. p. 1141 τοῦτο γὰρ ἔστιν ἡ αἰκία: Id. p. 96, 27 τοῦτ' εἰσιν οἱ λόγοι, *hæc verborum est vis*: Id. p. 97, 28 τοῦτό γ' ἐστὶν ὑπερβολὴ μανίας. The plural form expresses yet more clearly the notion of general indefiniteness.

*Obs. 2* The neuter demonstrative also is joined with a masculine or feminine substantive when this expresses a general notion, as is most frequently the case in abstract substantives. Hdt. III. 82. princ. *τριῶν γὰρ προκειμένων*, — *δήμου τε*, — καὶ *ὀλιγαρχίης*, καὶ *μονάρχου*, πολλῶ τοῦτο (i. e. *μόναρχον εἶναι*) προέχειν λέγω: Demosth. p. 22, 15 (ὁ Φίλιππος) *δόξης ἐπιθυμεῖ καὶ τοῦτο* (i. e. *δόξαν λαμβάνειν*) ἐζηλωκε. So Od. m. 74. sq. *νεφέλῃ δέ μιν ἀμφιβέβηκε Κουανή* τὸ μὲν (for ἡ) οὐποτ' ἐρωεῖ.

*Obs. 3* The pronouns οὐδεὶς and μηδεὶς agree generally with the subject when they signify, *good for nothing, worthless*; as, Hdt. IX. 58 *διέδεξαν*, — *ὅτι οὐδένες ἄρα ἔοντες ἐν οὐδαμοῖσι ἐρῶσι* Ἑλληνσι *ἐναπεδεικνύατο*: Arist. Eq. 158 *ὃ μὴ μὲν οὐδεὶς, αἶριον δ' ὑπέμεγας* —; but stand in the neuter, οὐδὲν, μηδὲν, when they signify the abstract notion of nothingness, badness, unworthiness; as, Plat. Rep. p. 556. D *ἄνδρες ἡμέτεροι εἰσιν οὐδέν*: ubi v. Stallbaum. So in abbreviated predicative sentences: Ibid. p. 341. C *νῦν γοῦν, ἔφη, ἐπεχείρησας οὐδέν* δὲν, *quum nihil vultes, nullius momenti sis*: Ibid. p. 562. D *τοὺς δέ γε, εἶπον, τῶν ἀρχόντων κατηκόους προ-*

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Stallb. Gorgias 504

πηλακίζει ὡς ἐθελοδοῦλους τε καὶ οὐδὲν ὄντας : ubi v. Stallb. : Id. Apol. Socrat. p. 41. Εὖν δοκῶσί τι εἶναι, μὴ δὲν ὄντες. Also with the article : Eur. Rhcs. 821 ἢ τὸν Ἑκτορα τὸ μὴ δὲν εἶναι καὶ κακὸν νομίζετε—. So also, τὶ εἶναι, *aliquid esse*, μέιον and πλέον, are found with plural substantives.

Obs. 4. When the subject expresses an indefinite, general notion, the words τί, χρήμα, πρῶγμα, κτήμα, are frequently joined with the neuter adjective; as, Hdt. III. 53 φιλοτιμίῃ κτήμα σκαλέον, *res sinistra est* : Ibid. τυραννὶς χρήμα σφαλερόν : Eur. Or. 70 ἄπορον χρήμα δυστυχῶν δόμος : Id. Iph. A. 334 νοῦς δέ γ' οὐ βέβαιος ἄδικον κτήμα, κοῦ σαφές φίλοις : Plat. Theag. p. 122. Β συμβουλὴ ἱερὸν χρήμα : Demosth. p. 21, 12 ἅπας μὲν λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιον τι φαίνεται καὶ κενόν : Theocr. XV. 83 σοφόν τι χρῆμα' ἀνθρώπος : ubi v. Valcken. So in Latin : Ovid. ex Ponto II. 7, 37 *res timida est omnis miser* : Martial. Epigr. X. 59 *res est imperiosa timor*. But we must be careful not to suppose, with some grammarians, an ellipse of χρήμα, or some such word, whenever the neuter adjective stands alone, as the neuter alone has the idea of generality, or indefiniteness.

§. 382. 1. Predicative Substantive.—When the predicative substantive does not signify a person but a thing (abstract or concrete), it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives : Il. π, 498 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ θυειδος ἔσσομαι : Od. κ, 453 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσεια Ἀργείοισιν, *detrimento eris Achivis* : Il. η, 98 ἢ μὲν δὴ λῶβη τάδε γ' ἔσσεται αἰνῶθεν αἰνῶς : Hdt. VI. 112 τέως δέ ἦν τοῖς Ἑλλήσι καὶ τὸ οὖνομα τὸ Μῆδων φόβος ἀκούσαι : Id. I. 32 ὁ ἀνθρώπος πᾶν ἐστὶ συμφορὴ : Thuc. II 44 ἰδίᾳ γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί (sc. παῖδες) τισιν ἔσονται : Plat. Menon. p. 91. C οὗτοί γε (οἱ σοφισταί) φανερά ἐστι λῶβη τε καὶ διαφθορὰ τῶν συγγιγνομένων. In apposition : Hdt. I. 205 γεφύρας ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ : Xen. Cyr. V. 2, 7 τὴν θυγατέρα, θεινόν τε κάλλος καὶ μέγεθος : so often in Trag. we find παίδευμα, θρέμμα (*alumnus*), κήδευμα : also, τὰ φίλτατα, *deliciae* ; as, Soph. Phil. 435 Πάτροκλος, ὅς σου πατὴρ ἦν τὰ φίλτατα ; and τὰ πρῶτα ; as, Eur. Med. 912 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι. Also in prose : Hdt. VI. 100 Δισχίνης ὁ Νόθωνος, ἐὼν τῶν Ἑρετριῶν τὰ πρῶτα : Hdt. IX. 77 Λάμπων ὁ Πύθω, Αἰγυπτίων τὰ πρῶτα, *Ægyptiarum principes* : Theocr. XV. 142 Ἀργεὺς ἄκρα Πελασγοί, *Pelasgi*, *Argorum præstantissimi viri* : also, τὰ πάντα : Hdt. I. 122 ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ, *Cyno ei erat omne in sermone argumentum* : commonly without the article ; πάντα εἶναι τι, or ἅπαντα, “ *tanti ab aliquo fieri, ut ei omnium instar sis* :” Hdt. III. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοις Ζώπυρος<sup>a</sup>. So *Isa* in the New Test. and LXX. : Phil. II. 6 ὅς οὐκ ἀρπαγμὸν ἡγήσατο τὸ εἶναι *Isa* θεῷ<sup>b</sup>

2. Thus plural forms, especially of abstract substantives, are put in apposition to a word in the singular. This is poetic, and gives emphasis and spirit to the passage : it is as early as Homer, especially in the word δῶρα ; as, Il. v, 268 χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο, like Theogn. 1293 γάμον, χρυσὸς Ἀφροδίτης δῶρα. So Virgil, *Æn.* VIII. 129 *Clypeum Vulcani dona parentis* : Ovid. Met. XV. 163 *Clypeum lævæ gestamina nostræ* : Hesiod. Scut 312 μέγας τρίπος—χρῦσεος, κλυτὰ ἔργα περίφρονος Ἥφαίστοιο : Soph. Philoct. 36 ἔκπωμα, φλαυρούργου τινὸς τεχνήματ' ὠνδρός :

<sup>a</sup> Herm. ad Vig. 95. Elmsl. Med. 887. Blomf. *Æsch.* Pers. 1.

<sup>b</sup> Whitby ad loc.

Eur. Or. 1053 καὶ μῆμα δέξαιθ' ἐν, κέδρου τεχνάσματα: Id. Hec. 265 Ἑλένην νῦν αἰτεῖν χρῆν τάφῳ προσφάγματα: Id. Hipp. 11 Ἰππόλυτος, ἀγροῦ Πιτθῶος παιδεύματα<sup>a</sup>.

*Predicate in the Neuter Plural, instead of Neuter Singular.*

§. 383. When an infinitive or a whole sentence stands as the subject, the predicative adjective is frequently in the plural instead of the singular. This is especially the case with verbal adjectives in τέος and τός: in those in τέος the infinitive subject is implied; as, ἀμυντέα τινὶ ἐστίν—ἀμύνειν δεῖ τινί, we must assist some one. And so also in many in τός, as πιστά ἐστίν τινί, we must trust some one: Od. λ, 456 οὐκέτι πιστὰ γυναιξίν: Hdt. I. 91 τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφνύειν καὶ θεῶ: Id. III. 35 Πρήξασπες, ὥς μὲν ἔγωγε οὐ μαίνομαι,—ὁ ἥλ' αὖ τοι γέγονε: cf. c. 38. princ.—c. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη: c. 82 δήμου ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι: c. 83 ὁ ἥλ' α—, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλέα γενέσθαι: Thuc. I. 86 οὗς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει: Soph. Antig. 677 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις, κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα: Eur. Or. 403 οὐ δεῖν δὲ πᾶσχειν δεινὰ τοὺς εἰργασμένους.

Obs. So likewise the plural forms τάδε, ταῦτα, sometimes also ἐκεῖνα, are joined to a singular, to generalise the notion thereof—to call to mind the several particulars which may be implied in this single notion: Il. θ, 362 οὐδὲ τι τῶν μέμνηται, ὅ (that) οἱ μάλα πολλάκις νῖδ' οὐκ ἐμνήσκον: Soph. Œ. C. 883 ἄρ' οὐχ ὕβρις τάδ': Eur. Hipp. 471 ἐν σοφοῖσι γὰρ τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλὰ: Arist. Ach. 126 ταῦτα δὴτ' οὐκ ἀγχοῦ: Thuc. VI. 77 οὐκ ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι,—ἀλλὰ Δωριῆς: Æsch. c. Ctes. p. 55 οὐκ ἐστὶ ταῦτα ἀρχή: Id. Leg. p. 50 ταῦτ' ἐστὶν ὁ προδότης: Xen. M. S. III. 6, 6 πῶς γὰρ οἷόν τε μὴ εἰδῶτα γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμελεθῆναι τούτων: Id. Anab. I. 9, 24 τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι: Plat. Phæd p. 62. D ἀλλ' ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου: Id. Legg. p. 647. A. So καὶ ταῦτα, *idque*; and this when an adjective or participle follows b.

*Subject in the Neuter Plural, with Verb in the Singular.*

§. 384. A neuter plural subject is joined with a singular verb; τὰ ζῶα τρέχει—τὰ πράγματα ἐστὶ καλὰ: Od. ι, 438 καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα: Eur. Med. 618 κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

Obs. 1. This construction also occurs in adverbial formulas with the participle; as, δόξαν ταῦτα, *quum hæc visa, decreta essent*: Xen. Anab. IV. 1. 13 δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν. Plat. Protag. p. 314. C δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα, ubi v. Heindorf, on the contrary,

<sup>a</sup> R. P. Oiest 1051. Monk Hipp. 11.

<sup>b</sup> Reisig Comm. in Soph. Œ. C 326. p. Stallb. Plat. Apol. 19. D. Phileb. 26. E.

Xen. Hell. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν. The dual neuter is also joined with a singular verb; as, Od. ζ, 131 ἐν δέ οἱ ὅσος δαίεται, the neuter dual being considered as a neuter plural: compare ὅσος φαεινὰ Il. ν, 435, ὅσος αἱματόεντα ibid. 617; and Il. π, 139 εἴλτο δ' ἄλκιμα δοῦρε: Lucian. Tox. 17 ἄμφω λέγεται. Arist. Rhct. 1. 2. 19 ἄμφω ἦ But this construction does not appear to have been usual.

*Obs. 2.* The principle of this construction is, that the neuter plural was conceived to express a class as one individual thing, a whole collective unity, all notion of the individuality of the several members of the whole being lost sight of; where the notion of individuality is meant to be expressed the plural is used.

### Exceptions.

§. 385. *a.* When the neuter plural signifies or stands for names of persons or animate things, and the notion of individuality is intended to be expressed, the verb is in the plural<sup>a</sup>: Thuc. IV 88 τὰ τέλη ὁμόσαντα ἐξέπεμψαν: Id. VII. 57 τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον: Isocr. Panath. 90. 481 τὰ μεῖράκια—παραγεγενημένα—κατεφρόνησαν: Plat. Lach. p. 180. Εἰ τὰ μεῖράκια διαλεγόμενα ἐπιμέμνηνται—καὶ—ἐπαινοῦσιν<sup>b</sup>: Eur. Cycl. 206 πῶς κατ' ἄντρα νέονονα βλαστήματα (i. e. ἄρνες καὶ ἔριφοι), ἧ πρὸς γε μαστοῖς εἰσὶ, but Thuc. I. 58 τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχοντο αὐτοῖς, though the best Mss. read ὑπέσχετο: if it is ὑπέσχοντο, τὰ τέλη signifies the magistrates—if ὑπέσχετο, the cabinet. Of course the use of the plural or singular number depends on the notion in the speaker's or writer's mind, *animi loquentis*: Plat. Rep. p. 353. Β ἀρ' ἂν ποτε ὄμματα αὐτῶν ἔργον καλῶς ἀπεργάσαιντο μὴ ἔχοντα τὴν αὐτῶν ἀρετήν: where the plural notion ὀφθαλμοί was in the speaker's mind.

*b.* And also when the neuter plural does not express living objects, but the individuality or the plurality of the parts is to be signified: Xen. Anab. I. 7, 17 ταῦτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά: Id. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἔστι, κἄπειτα ἔρωτα αἰτιῶνται: ἔστι, the whole class—mankind: αἰτιῶνται, each for himself lays the blame on. So Hdt II 96 τὰ πλοῖα οὐ δύνανται ἀνὸ πλείων. So the idea of plurality of parts is signified by the following plural verbs: Thuc. I. 126 ἐπειδὴ ἐπῆλθον Ὀλύμπια, the Olympic (not festival but) games. Xen. Anab. I. 2, 23 ἐνταῦθα ἦσαν τὰ Συννέσιος βασιλεία: so c. 4, 10: and when the neuter plural is defined by a noun of number which gives it plurality; as, Thuc V. 62 καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα: Xen. Anab. I. 4, 4 ἦσαν δὲ ταῦτα δύο τεῖχη. So Thuc V. 26 ἀμφοτέροις δὲ ἁμαρτήματα ἐγένοντο (ἁμαρτήματα is predicated of each of the two). Xen. Cyr. III. 3. 15 ἀνέπανον τὰ στρατεύματα, *Assyriorum et sociorum*.

*Obs. 1.* The singular number of the imperative is not used with neuter plurals, as commands are not addressed to classes, but to the individuals contained therein.

*Obs. 2.* The non-Attic poets from Homer downwards use the plural very often merely for the metre: Il. λ, 310 ἀμήχανα ἔργα γέγοντο: both constructions occur together, Il. β, 135 καὶ δὴ δοῦρα σόσηπε νεῶν καὶ σπάρτα

<sup>a</sup> R. P. Hec. 1149. Stallb. Cratyl. 425 A. cf. Heindorf. Herm. Elect. 430. Ast. Plat. Legg. 46, and Rep. 353. Dobree Arist. Plut. 145.

<sup>b</sup> Lobbeck Phryn. 425.

<sup>c</sup> Stallb. Rep. 353. B. and 503. D.

λαμβάνται. The Attic poets, except in the cases given under *a* and *b*, use the singular.

*Masculine or Feminine Noun in the Plural and Verb in the Singular.*

§. 386. 1. A masculine or feminine subject in the plural is joined with a singular verb. This construction is called σχῆμα Βοιωτικόν, or Πινδαρικόν<sup>a</sup>, probably because mostly used by the Doric poets. The instances of it are rare: Pindar. Olymp. XI. (X.) princ. μελιγάρυες ὕμνοι ὑστέρων ἀρχαί λόγων τέλλεται, where Dissen adds, “Hippon. Fragm. p. 41 Δὺ ἡμέραι γυναικός ἐστιν ᾗδισται, ὅταν γαμή τις κάκφερη τεθνηκυῖαν, *quamquam Gaisfordius ad Hephæstion.* p. 253. εἰσὶν scribat.” Id. Fragm. Dithyr. v. 16 sq. ἀχεῖται τ’ ὀμφαὶ μελέων σὺν αἰλοῖς, ἀχεῖται Σεμέλαν εὐκαμπυκα χοροί. In an oracle in Hdt. VI. 86 οὐδ’ ἔπι χεῖρες: Hom. Hymn. in Cerer. 279 ξυθαὶ δὲ κόραι κατενήνοθεν. Pind. Pyth. X. 71 ἐν δ’ ἀγαθοῖσι κείται—πολίων κυβερνάσεις: Fragm. Dithyr. IV. 15.

2. In Attic writers this construction is limited to ἔστι and ἦν, placed at the beginning of a sentence, so that the subject follows the verb, and the expression takes an impersonal form, like the French *Il est des hommes*—*Il est cent usages*, &c. So Hesiod. Theog. 321 τῆς δ’ ἦν τρεῖς κεφαλαί: Soph. Trach. 520 ἦν δ’ ἀμφίπλεκτοι κλίμακες: Eurip. Ion. 1146 ἐν ἦν δ’ ὑφάνται γράμμασιν τοιαῖδ’ ὑφαί. Hdt. I. 26 ἔστι δὲ μετὰ τῆς τε πυλαῖς πύλιος—καὶ τοῦ νηοῦ ἑπτὰ στάδιοι: Id. VII. 34 ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν Ἀπαντίον: Plat. Euthyd. p. 302. C ἔστι γὰρ ἔμοιγε καὶ βωμοί: Id. Rep. p. 462. E. extr. ἔστι μὲν πον καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δήμος; ubi v. Stallbaum. So γίγνεται: Ibid p. 363. A χρὴ δίκαιον εἶναι—, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι. So in the dual: Plat. Gorg. p. 500. D εἰ ἔστι τούτω διττὸ τὸ βίω: Arist. Vesp. 58 ἡμῖν γὰρ οὐκ ἔστ’ οὔτε—δοῦλω καταρίπτοντε.

Obs. 1. The passage in Eur. Bacc. 1350 αἰ! αἰ! δέδοκται, πρέσβυ, τλήμονες φυγαί, is not an instance of this construction, δέδοκται being used absolutely, *decretum est*, and τλήμονες φυγαί are merely an explanation thereof; nor Id. Hipp. 1269 κέκρανται συμφοραί, as κέκρανται is III. plur. with the anomalous *v*.

Obs. 2. Similarly the regular phrase ἔστιν οἱ, *sunt qui*.

*Subject in the Dual—Predicate in Plural.*

§. 387. 1. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, as πόδε, χεῖρε, &c., or in *animo loquentis* considered as such, as two combatants.

2. Hence the dual in many cases is joined with the plural verb, where the dual notion, as not requiring to be distinctly marked, is merged in the plural of which it is a modification; as, Il. ε. 275 τὼ δὲ τάχ’ ἐγγύθεν ἦλθον ἐλαύνοντ’ ὠκέας ἵππους: Il. π. 218 δὺ’ ἀνέρε θωρήσσοντο: Ibid. 337 τὼ δ’ αὖτις ξιφέεσσι συνέδραμον: Eur. Phoen. 69 τὼ δὲ ξυμβάδυντ’ ἔταξαν.—

<sup>a</sup> Dissen Pind. Ol. X. VI Herm. Trach. 517.



So attributives; as, Od. λ, 211 ὄφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βαλόντε ἀμφοτέρω κρυεροῖο τεταρπόμεσθα γόοιο: and participles as remote attributives; as, Plat. Euthyd. p. 273. D ἄμφω βλέψαντες. Compare §. 384. Obs. ὅσσε φαεινὰ, ἄλκιμα δοῦρε.

Obs. Very frequently, especially in poetry, the dual and plural are used indifferently in the same passage, especially with participles: Il. λ, 621 τοῖ δ' ἰδρῶ ἀπεψύχοντο χιτώνων στάντε ποτὶ ποίην: Pindar. Nem. X. 64 λαιψηροῖς δὲ πόδεσιν ἄφαρ ἐξικέσθαι, καὶ μέγα ἔργον ἐμήσαντ' ὀκέως: Plat. Euthyd. p. 273. D ἐγελασάτην γοῦν ἄμφω βλέψαντες εἰς ἀλλήλῳ: especially with the I. plur.; as, Eur. Iph. Taur. 777 ποῦ ποτ' ὕθ' εὐρήμεθα<sup>a</sup>.

### Subject in Plural—Verb in Dual.

§. 388. 1. A dual verb is joined with a plural subject or with several subjects, when the persons or things signified by the plural or by the several subjects are spoken or conceived of as so opposed or arranged as to form a pair or two pairs<sup>b</sup>. There is a very simple case of this construction in Il. ε, 10 δὺν δέ οἱ νιέες ἦστην: Plat. Rep. p. 478. B δυνάμεις δὲ ἀμφοτέραι ἐστὼν. again, Il. δ, 452. sqq. ὥς δ' ὅτε χεῖμαρροι ποταμοῖς, κατ' ὄρεσφι ῥέοντες, ἐς μισγάκειαν συμβάλλετον ὄβριμον ὕδωρ,—ὥς τῶν μισγομένων γένητο ἰαχὴ τε φόβος τε (the streams being compared to two combatants): Il. θ, 185 sqq. Ξάνθε τε καὶ σὺ Πόδαργε, καὶ Δῖθων Λάμπε τε δῖε, νῦν μοι τὴν κομιδὴν ἀποτίνετον: 191 ἄλλ' ἐφομαρτεῖτον καὶ σπεύδετον (two pairs). So Il. π, 371 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὥκεις ἵπποι ἄξαντ' ἐν πρώτῳ ῥυμῶ λίπον ἄρματ' ἀνάκτων: and Il. ρ, 427 ἵπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἔοντες, κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχιο ἐν κονίσι πεσόντος (pair of horses): Od. θ, 48 sq. κούρω δὲ κρινθέντε δὺν καὶ πεντήκοντα βήτην. βήτην refers not to πενήτηκ. but κούρω κρινθέντε δὺν: Hom. Hymn. in Apoll. 456 τίφθ' οὕτως ἦσθον τετιγότες, οὐδ' ἐπὶ γαῖαν ἐκβῆτ', οὐδὲ καθ' ὕπλα μελαίνης νηὸς ἔθεσθε: v. 487 ἄλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πείθεσθε τάχιστα· ἰστία μὲν πρῶτον κάθετον, λύσαντε βοείας: v. 501 ἔρχεσθαι θ' ἂμ' ἐμοί, καὶ ἡπαιήον' αἰεῖδεν, εἰσόκε χῶρον ἵκησθον, ἵν' ἕξετε πῖνα νηόν: in this passage Apollo is speaking to the rowers, who must be considered as sitting in two rows, one on each side of the ship. Æschyl. Eum. 256 ὅρα, ὅρα μάλ' αἶ, λεύσσετον πάντα, the Chorus being divided into two parts (ἡμιχόρια): Eur. Phœn. 1298 δίδυμοι θῆρες φόνια ψυχὰι—αὐτιχ' αἰμάξετον: Pind. Ol. II. 87 μαθόντες δὲ λάβροι παγγλωσσίῃ, κόρακες ὥς, ἄκραντα γαρύετον Διὸς πρὸς ὄρνιχα θείον, “*qui autem didicerunt inepte loquaces ut corvi inutili clamore certant adversus Jovis aquilam;*” in γαρύετον the poet alludes to a couple of slanderous writers, Simonides and Bacchylides; see Schol. ad loc.: Plat. Theæt. p. 152. E περὶ τούτου πάντες ἐξῆς οἱ σοφοὶ πλὴν Παρμενίδου ξυμφέρεσθον, Πρωταγόρας τε καὶ Ἡράκλειτος καὶ Ἑμπεδοκλῆς, καὶ τῶν ποιητῶν οἱ ἄκροι: (here the notion of duality is produced by the opposition of philosophers and poets) So Il. ε, 487 τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κεύεις λαοῖσιν μενέμεν—μήπως, ὥς ἀψίτι λίνου ἄλόντε πανάγρου, ἀνδράσι δυσμενέουσιν ἔλωρ καὶ κύμα γένεσθε (ἄλόντε sc. σὺν καὶ ἄλλοι λαοί): the explanation of the Scholiast, ὑμεῖς καὶ αἱ γυναῖκες, is too far-fetched. Il α, 567 is not an instance, as ἰόνθ' is referable to ἐμέ.

<sup>a</sup> Elm Iph. Taur. 777.

<sup>b</sup> Disson Pind. Ol. II. 87. Stallb. ad Theætet. 152. E. Nitzsch Od. θ, 35.

2. In the attributive construction we may remark upon the dual:

a. A plural subst. is often joined with the dual pronominal adjectives, δύω, δύο, δυοῖν: Il. ε, 10 δύο νιέες: Od. μ, 73 οἱ δὲ δύο σκόπελοι: Il. ι, 4 ἀνέμοι δύο: Æsch. Ag. 1395 δυοῖν οἰμόγμασιν: Id. Eum. 597 δυοῖν μασμάτων: Theocr. V. 47 κρᾶναι δύο: Plat. Rep. p. 614. C δύο χάσματα ἔχον μένῳ ἀλλήλοιν. But sometimes both the adjective and substantive are in the plural; as, Il. π, 326 δοιοῖσι κασιγνήτοισι.

b. In Attic a feminine substantive in the dual is often joined with a masculine attributive in the dual; as, Thuc. V. 23 ἄμφω τῷ πόλει: Xen. Cyr. V. 5, 2 τῷ γυναίκε: Ibid. I. 2, 11 καὶ μίαν ἄμφω τούτῳ τῷ ἡμέρα λογίζονται: Plat. Phæd. p. 71. Ε τοῖν γενεσέοιν. Τούτῳ τῷ τέχνῳ, τούτῳ τοῖν κυησέοιν, τῷ δὲδῳ in Plato—especially with participles as remote attributives; this is also found as early as Homer: Il. θ, 455 οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πλεγεῖν τε κεραυνῷ ἄψ' ἐς Ὀλυμπον ἱέσθον (*Minerva et Juno*): Hesiod. Opp. 195 καὶ τότε δὴ πρὸς Ὀλυμπον — λευκοῖσιν φάρεσσι καλυψαμένῳ χροῖα καλόν, ἀθανάτων μετὰ φύλον ἔτον προλιπόντ' ἀνθρώπους Αἰδὼς καὶ Νέμεσις: Plat. Phædr. p. 237. D ἡμῶν ἐν ἑκάστῳ δύο τινέ εἶσιν ἰδέα ἄρχοντες καὶ ἄγοντες, οἷν ἐπόμεθα — τοῦτῳ δέ κ. τ. λ. Eur. Alc. 925 δύο ψυχὰς—διαβάντες.

Obs. It seems probable that the dual of the article, pronoun, participle and adjective had originally only one form for the masculine and feminine. The feminine dual of the article, τῆ, is hardly ever found in good writers. In considering the use of the plural for the dual, it should be remembered that in the Æolic dialect and in Latin there is no dual.

### IX. Constructions by Attraction.

§. 389. The verbs εἶναι, γίνεσθαι, καλεῖσθαι, &c., when used for the copula, sometimes, by a sort of attraction, agree in number with the substantive which stands as the predicate: Hdt. I. 93 ἡ μὲν δὴ περίοδος—εἰσὶ στάδιοι ἕξ, like III. 60 τὸ μὲν μήκος τοῦ ὀρύγματος ἑπτὰ στάδιοι εἰσι: Id. II. 15 αἱ Ὀἷβαι Αἴγυπτος ἐκατέτο: Æsch. Choeph. 317 sq. Χάριτες δ' ὁμοίως κέκληνται γόος εὐκλεῆς προσθοδόμοις Ἀτρείδαις (subj. γόος, predicate Χάριτες): Thuc. III. 112 ἐστὸν δὲ δύο λόφῳ ἡ Ἰδομένη ὑψηλῶ: Id. IV. 102 τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὀδοὶ ἐκαλοῦντο: Isocr. Paneg. p. 54. Β ἔστι γὰρ ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαι: Plat. Gorg. p. 502. C λόγοι γίνονται τὸ λειπόμενον<sup>b</sup>: Id. Rep. p. 422 Ε ἐκάστη γὰρ αὐτῶν πόλεις εἰσὶ πάμπολλαι<sup>c</sup>: Demosth. p. 817. princ. τῶν χρημάτων τὸ κεφάλαιον πλέον ἢ ὅκτῳ τάλαντα καὶ τριάκοντα μναὶ γίνονται (sic Bekker e Codd., vulgo γίνεσθαι). So id. p. 877, 26 ἡ τε προῖξ ὀδοῦντα μναὶ γενήσονται. So especially the Latin; as, Terent. Andr. III. 3, 23 *Amantium in æ amoris integratio est*. The same thing occurs in participial constructions; the participle not agreeing with the substantive of which it is a remote attributive, but

<sup>a</sup> Heind. ad loc.

<sup>b</sup> Heind. and Stallb. ad loc.

<sup>c</sup> Stallb. ad loc.

with another, which is the proper predicate of the clause in which the participle stands: Plat. Legg. p. 735. Ε τοὺς γὰρ μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως, ἀπαλλάττειν εἴωθεν (for ὄντας): Id. Parmen. p. 134. Β πάντα, ἀ δὴ ὡς ἰδέας αὐτὰς οὖσαν ὑπολαμβάνομεν: Eur. Troad. 1221 σύ τ', ὦ ποτ' οὖσα καλλίνικε μυρίων μῆτερ τροπαίων, Ἐκτορος φίλον σάκος. So Plat. Parm. p. 153. Α τὰλλα τοῦ ἐνός, εἴπερ ἑτερά ἐστιν, ἀλλὰ μὴ ἕτερον, πλείω ἐστὶν ἐνός· ἕτερον μὲν γὰρ ὅν ἐν ἄν εἴη (for ὄντα referring to τὰλλα τοῦ ἐνός)· ἕτερα δὲ ὄντα πλείω ἐνός ἐστι καὶ πλήθος ἄν ἔχοι: Ibid. p. 145. Ο ἦ μὲν ἄρα τὸ ἐν ὅλον ἐν ἄλλῳ ἐστίν, ἦ δὲ τὰ πάντα μέρη ὄντα (for ὄν referring to τὸ ἐν) τυγχάνει, αὐτὸ ἐν ἑαυτῷ.

*Especial Peculiarities of Number, Gender and Person.*

§. 390. 1. The construction often changes from the singular to the plural, and *vice versa* :

a. Xen. M. S. II. 3, 2 θαναστὸν δὲ τοῦτο, εἴ τις τοὺς ἀδελφούς ζημίαν ἡγεῖται,—τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι—ἔχει—δύναται· ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσιν.

b. A singular verb is sometimes used after a plural subject implied in some part of the sentence, when the notion which might be predicated of them all is limited in *animo loquentis* to a single individual: as early as Homer: Od. δ, 691 sq. ἦτ' ἐστὶ δίκη θείων βασιλῆων, ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ. Plat. Protag. p. 319. Ε τοῦτοις οὐδεὶς τοῦτο ἐπιπλήττει, ὥσπερ τοῖς πρότερον, ὅτι οὐδαμόθεν μαθὼν, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα συμβουλευεὶν ἐπιχειρεῖ: Ibid. p. 334. C ἀπαγορεύουσι τοῖς ἀσθενοῦσι—ἐν τούτοις οἷς μέλλει ἔδεσθαι, in *uis, quæ edere vult* for *volunt*: Id. Gorg. p. 478. B. C ἄρ' οὖν τὸ ἰατρεῦσθαι ἡδύ ἐστι καὶ χαίρουσιν οἱ ἰατρεῖς;—μεγάλον γὰρ κακοῦ ἀπαλλάττεται: Eur. Hec. 1189 ἀνθρώποισιν οὐκ ἐχρῆν ποτε τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον, ἀλλ' εἴτε χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν, εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθροῦς: Id. Androm. 421 οἰκτρὰ γὰρ τὰ δυστυχῆ βροτοῖς ἅπασι, κἂν θυραῖος ἄν κυρῇ.

c. When the gender of the persons signified is not to have especial stress laid upon it, but only the notion of personality is conveyed, the adjective, standing as the predicate, or as an attribute of a femin. subst., is in the masc. as the more indefinite form of expression: Xen. M. S. II. 7, 2 συνελήλυθασιν ὡς ἐμὲ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφίδαί καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεσκαίδεκα τοὺς ἐλευθέρους. In a tragic chorus the masc. is used when the individual female speaks of herself: Eur. Hipp. 1119 sqq. ξύνεσθω δέ τιν' ἐλπίδι κεύθων λείπομαι ἐν τε τύχαις θανάτων καὶ ἐν ἔργασιν λεύσσω. The masc. is regularly used when a woman is spoken of in the plural number. In the abstract plural notion the difference of sex is lost sight of, and the masc. is used as a more general expression of personality; as, Eur. Androm. 711 ἢ στείρος οὖσα μόσχος οὐκ ἀνέξεται τίκτονας ἄλλους (for τίκτουσαν ἄλλην, *Andromacham*), οὐκ ἔχουσ' αὐτὴ τέκνα: Soph. OE. T. 1184 ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' (i. e. τῇ μητρί) οὐ χρῆν μ' ὀμιλῶν. And so an

<sup>a</sup> Heindorf. et Stallb. Protag. 319. E. Pflugk Hec. 1189. Hemd. Phæd. 62. Stallb. Rep. 389. D. Brunck Aj. 760. Elm. Med. 215.

attributive or predicative adjective (or mostly a participle) is in the masc. gender when the woman to whom it refers speaks of herself, using the first person plural <sup>a</sup>, or a plural participle; as, Eur. Hec. 509 οὐκ ἄρ' ὥς θανομένους μετῆλθες ἡμᾶς: Soph. Trach. 491. (Dejanira) κοῦτοι νόστον γ' ἐπακτὸν ἐξαιρούμεθα θεοῖσι δυσμαχοῦντες: Id. Electr. 391. (Electra) πεσοῦμεθ', εἰ χρῆ, πατρί τιμωρούμενοι. Id. Aj. 266 (Tecmessa) ἡμᾶς δὲ τοὺς βλεπόντας ἡνία ξυνών: Eur. Iph. Aul. 828 οὐ θαῦμά σ' ἡμᾶς (Clytemnestram) ἀγνοεῖν, οὗς μὴ πάρος κατείδες. Also in Aristoph. Eccles. 30 sq. a woman says, ὥς ὁ κήρυξ ἀρτίως ἡμῶν προσιόντων δέυτερον κεκόκκυκεν, as I came up.

*Obs.* We must not class here the anomalous instances of masculine adjectives with feminine substantives, which were sometimes used by poetical license or carelessness; as, Soph. Trach. 207 κοινὸς κλαγγά: Æschyl. Ag. 558 δρόσοι τιθέντες ἔνθηρον τρίχα: Nicand. Ther. 329 καταφνυχθέντος ἀκάνθης: Ibid. 129 ψολοέντος ἐχίδνης: Orph. Arg. 263 ὀλλέντι κολώνῃ: Æ. C. 751 πτωχῷ διαίτῃ: Soph. El. 614. and Æ. C. 751. even τηλικούτος is used for the feminine.

d. The Greeks, like the Latins, frequently spoke of themselves in the plural number, to signify that the action or opinion spoken of was participated in by others in some way connected with themselves; hence the plural and singular were interchanged as the notion varied. Among the earlier writers however this idiom is almost exclusively confined to poets. The prose writers used it only when the speaker was really connected in some common bond with others: Il. v. 257 τό νυ (sc. ἔγχος) γὰρ κατεάξαμεν, ὁ πρὶν ἔχεσκον: Eur. Iph. T. 349 οἷσιν ἡγριώμεθα, δοκοῦσ' Ὅρεσθην μηκέθ' ἥλιον βλέπειν; ubi v. Seidler: Id. H. F. 858 ἥλιον μαρτυρόμεσθα δρῶσ', ἃ δρῶν οὐ βούλομαι: Id. Ion. 1250 διωκόμεσθα θανασίμους ἐπὶ σφαγᾶς Πυθίᾳ ψήφῳ κρατηθεῖς ἔκδοτος δὲ γίγνομαι: Id. Hipp. 244 αἰδούμεθα γὰρ τὰ λελεγμένα μοι: Id. Bacch. 668 φράσω τὰ κείμενα ἢ λόγον στελιώμεθα; Id. Androm. 142 δεσποτῶν δ' ἐμῶν φάβῳ ἡσυχίαν ἄγομεν; ubi v. Pflugk: Id. Iph. Aul. 991 sq. οἰκτρὰ γὰρ πέπόνθαμεν, ἢ πρῶτα μὲν σε γαμβρὸν οἰηθεῖσ' ἔχουν, κενὴν κατέσχον ἐλπιδ': Aristoph. Ran. 213 φθεγξώμεθ' εὐγερνὴν ἐμὰν αἰοιδάν: Theocr. VIII. 75 ἀλλὰ κάτω βλέψας τὰν ἀμετέραν ὁδὸν εἶρπον<sup>b</sup>: but with reference to a real community or corporation; Plat. Sympos. 186. B ἄρξομαι δὲ ἀπὸ τῆς ἱατρικῆς λέγων, ἵνα καὶ πρεσβεύωμεν (i. e. τιμῶμεν) τὴν τέχνην, where the medical man Eryximachus speaks for the whole profession.

2. In an address directed to more than one person, the Greek language has several singular idioms:—

a. The imperative εἰπέ, and some others which express only exhortation or encouragement, as ἄγε, φέρε, ἴδε, are joined by the Attics with one plural subst. or several singulars. This arose from the idioms of every day conversation: Arist. Acharn. 318 εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δὴ μότῃ: Id. Pac. 385 εἰπέ μοι, τί πάσχει, ὦνδρες: Plat. Euthyd. p. 283. B εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι: cf. Protag. p. 311. D. Demosth. p. 108, 74 εἰπέ μοι, βουλευέσθε: Id. p. 43, 7 ἢ βούλεσθε, εἰπέ μοι, περιούντες αὐτῶν πυνθάνεσθαι: Soph. Trach. 824 ἴδ', οἶον, ὦ παῖδες, προσέμειξεν ἄφαρ τοῦπος τὸ θεοπρόπον ἡμῖν.

β. In the old poets, and sometimes in prose, a plural predicate addressed to many persons is joined with one of the persons so addressed in the

<sup>a</sup> Dawes Misc. Crit. 549. Herm. Vig. 713. R. P. Hec. 509.

<sup>b</sup> Wusteman ad loc.

vocative singular ; this person being considered as the chief among them : Od. β, 310 Ἀντίνο', οὕτως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι : Od. μ, 82 νῆα ἰθύνετε, παῖδιμ' Ὀδυσσεύ : Pind. Ol. VIII. 15 Τιμόσθενες, ὕμμε δ' ἐκλάρωσεν πότμος Ζηρί : Soph. Œ. C. 1102 ὦ τέκνον, ἡ πάρεστον ; 1104 προσέλετ', ὦ παῖ (Œdipus is thinking of Ismene and Antigone, but only addresses the latter) : Xen. Hell. IV. 1, 11 ἦτ', ἔφη, ὑμεῖς ὦ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουλευθῆναι ἅπερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. This and analogous idioms are very frequent in tragedy, especially where the chorus is addressed by another or speaks of itself, as at one time the whole chorus presents itself to the mind, at another the coryphæus : Soph. Œ. C. 167 ξείνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας καὶ μεταναστάς : sec Æschyl. Eum. 174 sqq. 780 sqq. 837 sqq. Suppl. 179, 204 sqq. 710, 735, 910 sq., where the chorus is addressed in the singular or plural, as may seem fit to the speaker. So also the chorus speaking of itself : Æschyl. Eum. 247 uses the plural ; 246 sqq. the singular. So 354 sq. 666<sup>a</sup>.

γ. In the Attic dialect we find a singular construction of the second person Imper. with the indef. pronoun τίς or πᾶς τις, with or without a substantive ; as, Aristoph. Av. 1186 χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις ; hence the change from the third person to the second : Eur. Bacch. 327 (346.) στείχετ' ὡς τάχος, ἔλθων δὲ θάκουσ' τοῦτοδ', ἔν' οἶνον σκοπεῖ, μοχλοῖς τριαίνον· κἀνὰ τρεψον ἔμπαλιν, καὶ—μέθεσ. This also doubtlessly arises from common conversation ; the indefinite subject being addressed as if in the presence of the speaker : English, “ go every one of you ; ” hence we may see that probably the Imperat. originally was used only in the second person, as commands are issued most naturally in that form. -

### *Predicate with more than one Subject.*

#### *I. Adjective.*

§. 391. 1. If all the subjects are of the same gender, the adjective stands in that gender in the plural ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί—ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί. So also attributives, whether immediate or remote ; as, ὁ Σωκράτης καὶ ὁ Πλάτων σοφοί or σοφοὶ ὄντες.

2. When the subjects differ in gender the plural form is used ; and with names of persons the masculine is preferred to the feminine, the feminine to the neuter. With names of inanimate things the neuter plural is used frequently without any regard to the gender of the subjects : Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν : Il. σ, 567 παρθενικαὶ δὲ καὶ ἡῖθεοι, ἀπαλὰ φρονέοντες : Il. β, 136 αἱ δὲ πού ἡμέτερά τ' ἄλοχοι καὶ νῆπια τέκνα ἔλατ' ἐνὶ μεγάροις ποτιδέγμεναι : Xen. Cyr. III. 1, 7 ὥς δὲ εἶδε πατέρας τε καὶ μητέρας καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν : Od. ξ, 226 ἄκοντες εὐξέστοι καὶ οἰστοί, λυγρά : Od. ν, 435 ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα ῥωγα-

<sup>a</sup> Elm. Med. 552.

λέα: Hdt. III. 57 ἦν τότε ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα: Xen. M. S. III. 1, 7 λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀπάκτως ἐρριμμένα οὐδὲν χρήσιμα ἔστιν.

Obs. Sometimes an adjective which is common to several subjects is referred only to one of them, which is to be distinguished as the most significant or important: Il. a, 177 αἰεὶ γὰρ ἔρις τε φίλη, πόλεμοί τε μάχαι τε: Il. o, 193 γαῖα δ' ἔτι ξυνῇ πάντων καὶ μακρὸς Ὀλύμπος. The same holds good in apposition; as, Æsch. Ag. 41 μέγας ἀντιδικὸς Μενέλαος ἀναξ ἡδ' Ἀγαμέμνων. For the same purpose an attributive adjective agrees sometimes, not with the substantive nearest to it, but with one further off: Il. o, 344 τὰ φρῶ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ: Od. ι, 222 νῆον δ' ὀφ' ἄγγεα πάντα, γανυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν: Hesiod. Theog. 973 ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης, πᾶσαν: Id Opp. 403 οἶκον μὲν πρότιστα γυναῖκά τε, βούν τ' ἀροτῆρα, κτητῆν, οὐ γαιετήν: Thuc. I. 54 τὰ τε ναύγια καὶ νεκροὺς ἀνείλουτο τὰ κατὰ σφᾶς: Xen. Anab. I. 5, 6 ἐπὶ τὰ ὀβόλους καὶ ἡμισθόλιον Ἀττικούς: Plat. Hipp. 290. C τοὺς ὀφθαλμούς—πρόσωπον—πόδας—χεῖρας—εἵπερ χρυσοῦν γε δὴ ὄν κάλλιστον ἔμελλε φαίνεσθαι, sc. πρόσωπον. Analogously to this the adjective belonging to two substantives is joined with the latter; as, Eur. Suppl. 23 τὰ τ' ἔγχος τῇν τε δυστυχεστάτην στένων στρατεῖαν.

## II. Verb and Copula.

### a. PERSON.

§. 392. When several subjects differing in person are joined together, the verb is generally in the plural, and the first person is preferred to the second, and the second to the third; as, ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*: ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*: ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*: σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*: ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε: Demosth. Phil. III. p. 129, 72 (πρεσβείας) ἐγὼ καὶ Πολύευκτος—καὶ Ἑγήσιππος καὶ Κλευτόμαχος καὶ Λυκοῦργος καὶ οἱ ἄλλοι πρέσβεις *περιήλθομεν*.

Obs. 1. Sometimes the verb agrees in number with the most prominent subject; as, Eur. Med. 1020 ταῦτα γὰρ θεοὶ καὶ γὰρ κακῶς φρονοῦσ' ἐμψυχανησύμην.

Obs. 2. Or sometimes with the subject nearest to it: Xen. M. S. IV. 4, 7 περὶ τοῦ δικαίου πάνν οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ᾧ οὐτ' ἂν ἄλλος οὐδὲς δύναιτ' ἀντειπεῖν: Plat. Phæd. p. 77. D ὥμος δέ μοι δοκεῖς σύ τε καὶ Σιμμία ἡδέως ἂν καὶ τοῦτον διαπραγματεύεσθαι (πειtractare) τὸν λόγον. So Isæus p. 84. ἡμεῖς δέ καὶ Στράτιος καὶ Στρατοκλῆς *παρεσκευάζοντο ἅπαντες*.

### b. NUMBER.

§. 393. When several subjects are joined with one verb, the verb generally stands in the plural number; as, ὁ Σωκράτης καὶ ὁ

Πλάτων ἦσαν σοφοί—ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλά τε καὶ θανμαστὰ ἔργα ἀπεδείξαντο.

### Exceptions.

1. The verb frequently stands at the beginning of the sentence, and agrees with the subject nearest to it; as, Il. π., 844 σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων· Il. α., 255 ἥ κεν γηθήσαι Πριάμοιο Πριάμοί τε παῖδες· Il. η., 386 ἠνώγει Πριάμος τε καὶ ἄλλοι Τρῶες ἀγαοί· Plat. Lys. p. 207. D φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ· Hdt. V. 21 εἶπετο γὰρ δὴ σφί καὶ ὁ χήματα καὶ θεράποντες καὶ ἡ πάντα πολλὴ παρασκευή· by this construction the two subjects are represented as united under some common notion, such as father and mother· Xen. Anab. II. 4, 16 ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι· where the change of the number is remarkable. In poetry sometimes the singular verb is placed after the first subject; as, Eur. Suppl. 146 Τυδεὺς μάχην ξυνῆψε Πολυνείκης θ' ἄμα· Aristoph. Vesp. 1450 Ἀσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης.

2. The verb stands at the end of the sentence, and agrees in number with the nearest subject. By this construction, as in the last mentioned, a common notion of the two subjects is expressed· Xen. R. Ath. 691. Ε πένητες καὶ δῆμος πλεόν ἔχει· Plat. Symp. p. 190. C αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφάνιζετο· Demosth. 307. D τρύρεις καὶ σκεύη καὶ κτήματα περίεστι· Diod. Sic. XX. c. 72 δάκρυα καὶ δαίσεις καὶ θρήνος ἐγένετο συμφορητός· Strabo V. 350. Α Ἑρτικοὶ καὶ ἄλλα συστήματα ὑπῆρξε. The change of the number is remarkable in Od. μ., 43 τῷ δ' οὔτι γυνή καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίσταται, οὐδὲ γάννυται.

Obs. If the subjects are names of persons, the verb is properly used in the singular only when it precedes, or stands between the subjects; but sometimes is in the singular, when it stands after the subjects.

3. If all the subjects are neuter plurals, the verb is in the singular, as, πολλά τε καὶ καλὰ καὶ θανμαστὰ ἐγένετο.

4. If the subjects are names of things in the singular, the verb is in the plural, when the subjects differ in species, or are opposed to each other; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θανμάζονται, but in the singular when the subjects are conceived under one common notion; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θανμάζεται.

5. σχῆμα Ἀλκμανικόον—the plural (or dual) verb is used with a singular noun, when some other noun follows to which it also refers. This construction received its name from its being, according to the grammarians, frequently used by Alcman: but it is found as early as Homer· Il. ε., 774 ἦχι ρόας Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος· Od. κ., 513 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κόκυτός τε· Il. υ., 138 εἰ δέ κ' Ἀρης ἀρχοσι μάχης ἡ Φοῖβος Ἀπόλλων. So also in construction with a participle; Pind. Pyth. IV. 179 τὸν μὲν Ἐχίονα κεχλάοντας ἦβα, τὸν δ' Ἐρυτον<sup>a</sup>.

6. Sometimes the verb, though preceded by several subjects, agrees with the first whereto the others are represented as subordinate· Il. ρ., 387 γούνατά τε καὶ κνήμαί τε, πόδες θ' ὑπένερθεν ἐκάστου χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοι· Il. ψ., 380 πνοιῇ δ' Εὐμήλοιο μετὰ φρενον

<sup>a</sup> Valck. Amm. p. 180 not. Welcker Alcman. p. 21. Diss. Pind. ad loc.

ἐνρίε τ' ὧμω θέρμετ'. Even with names of persons: Xen. Anab. I. 10, 1 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει: cf. Poppo. Here also we may refer Od. θ, 48. f κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα βήτην.

7. The verb stands sometimes in the singular, even when preceded by several names of things in the plural: Plat. Symp. p. 188 B καὶ γὰρ πάχναι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλλα τῶν τοιούτων γίγνεται ἐρωτικῶν, these things being conceived as component parts of one state.

8. If several subjects are disjunctively united by ἢ—ἢ, either—or, οὔτε—οὔτε, *neque—neque*, the verb is in the singular when an actual disjunction is intended, so that the predicate cannot be said of the one if it can be said of the other; as, ἢ οὗτος ἢ ἐκεῖνος ἀληθὴ λέγει, *aut hic, aut ille vera dicit*, like Cicer. N. D. III. 12 *omne corpus aut aqua aut aer aut ignis aut terra est, aut aliquid, quod est concretum ex his, aut ex aliqua parte eorum*: or in the plural, when the predicate refers to all the subjects equally, at the same time and in the same manner; as, II v, 138 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων, ἢ Ἀχιλλῆ' ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι: Eur. Alc. 367 καί μ' οὐθ' ὁ Πλούτωνος κύων οὐθ' οὐπὶ κώπη ψυχοπομπὸς ἂν γέρων ἔσχοινα: Demosth. p 817, 12 ἃ μὲν οὖν Δημοφῶν ἢ Θηριππίδης ἔχοσι τῶν ἐμῶν: ubi v. Brem Varr. Lectt. p. 25. So ibid. p. 814, 4 ἅπαντα ταῦτα ἐνεχείρισεν Ἀφύβω τε τούτῳ καὶ Δημοφῶντι, τῷ Δῆμωνος νιέϊ, τούτοις μὲν ἀδελφιδόιν ὄντοι, τῷ μὲν ἐξ ἀδελφοῦ, τῷ δ' ἐξ ἀδελφῆς γεγονότιν: Lucian. Ver. Hist. II. 19 πολλάκις γούν ὁ μὲν Ὑάκινθος ἢ ὁ Νάρκισσος ὠμολόγουν. So in Latin; as, Cicer. de Offic. I. 41, 148 *si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutive sint*<sup>b</sup>.

## B.

### THE TEMPORAL RELATIONS OF THE PREDICATE<sup>c</sup>.

§. 394. 1. Every thing is considered by the speaker primarily with reference to the time present to himself, his present belief or conception, as being either coincident with it, or antecedent to it, or consequent upon it—present—past—future; a present belief that something has happened, is happening, or will happen; which relations are expressed by three forms, called tenses; γράφω, present: ἔγραψα, past: γράψω, future. And when these relations are by these forms expressed absolutely, without reference to any other action, they are called the *Absolute Tenses*.

2. But an action may not only be thus defined by its reference, whether as past, present, or future, to the time present to the speaker, but may also have a reference to some other action expressed by some other predicate, whether it be antecedent to, coincident with, or consequent on this action; that is, whether it be ended before this other action is going on, finished, or intended; whether

<sup>a</sup> Monk ad loc.

<sup>b</sup> Matth. Eur. Hec. 84.

<sup>c</sup> Dissen Kleine Schriften, p. I 599.



both are, or were, or will be going on at the same time ; or whether it is not yet begun, but only conceived as about to happen, while the other is going on, or finished, or intended. For these also the Greek has forms, which are called the *Relative Tenses*.

3. As then the action itself is spoken of as past, present, or future, and in each of these relations may be conceived of in reference to some other action already past, or at that time going on, or as intended to be done, there are altogether nine relative tenses, of which those of time past and present are expressed by the inflexions of the verb, those of time future are sometimes supplied by the auxiliary verb μέλλω : the forms of the absolute present and future γράφω, γράψω, perform also the functions of the relative present and future ; as, γράφω ἐπιστολὴν ἐν ᾧ σὺ παίζεις—ἐπεὶ οἱ βάρβαροι ἐγγὺς ἔσονται οἱ Ἕλληνες μαχοῦνται.

4. While the Absolute Tenses signify only the three notions of time, antecedent, coincident, consequent, without reference to any other predicate, the Relative Tenses express these temporal notions of the predicate, and also their relation to some other predicate, in past, present, or future time.

*Obs.* The difference between the absolute and relative tenses may be illustrated thus :

Pr. Abs.—The sun rises in the heavens ; no definite notion of time, but extending through all time.

Pr. Rel.—The sun is rising in the heavens ; now while I am speaking. This definition generally is not expressed, as it is implied in and suggested by the preposition.

Past Abs.—The sun rose ; no definite time necessarily implied.

Past Rel.—The sun was rising, had risen, suggests the question, When ? which is answered by the proper definition, When this happened, &c.

5. The relative tenses are divided into Principal (Present, Perfect, and Future) and Historic Tenses (Imperfect, Pluperfect, and Futurum exactum). The Predicate of the Historic Tenses always has reference to some other predicate, either expressed or implied. The Predicate of the Principal Tenses often refers only to the time or act of speaking ; as, νῦν γράφω—γέγραφα τὴν ἐπιστολὴν, while I speak I am writing, have written.

6. The Præteritum absolutum (the Aorist) is opposed both to the Impft. and Plpft., and to the Perfect. The Impft. and Plpft. signify a continued action in time past ; the Aorist, a momentary action in time past ; the Pft. a completed action in time past, but continuing in its effects ; whereas the Aorist has no collateral notion of the effect.

## 7. Table of the Absolute and Relative Tenses :

	Present.	Past.	Future.
I. Absolute.	γράφω.	ἔγραψα.	γράψω.
II. Relative. a. Coincidence. Action yet going on. Imperfect.	γράφω.	ἔγραφον.	γράψω.
b. Antecedence. Action past. Preterite.	γέγραφα.	ἔγεγράφειν.	γεγραφώς ἔσομαι.
c. Consequence. Action yet to come. Future.	μέλλω γράφειν.	ἔμελλον γράφειν.	μελλήσω γράφειν.

## 8. Examples of the Relative Tenses :

- I. a. Present Impft. } γράφω τὴν ἐπιστολὴν ἐν ᾧ σὺ παίζεις. Coincident with } a present action.  
(Pres. Proper)
- b. Present Perf. { γέγραφα τὴν ἐπ., the letter has been } Antecedent to  
written, and is ready while I speak.
- c. Present Fut. { μέλλω γράφειν (γράφω), I intend to } Consequent on  
write while I am speaking. . . . .
- II. a. Pret. Impft. } ἔγραφον τὴν ἐπ. ἐν ᾧ σὺ ἔπαιζες .... . Coincident with } a past action.  
(Impft. Proper)
- b. Pret. Perfect ... ἐγεγράφευ τὴν ἐπ. ὅτε σὺ ἦλθες .... . Antecedent to
- c. Pret. Future .. ἔμελλον γράφειν ὅτε σὺ ἦλθες ..... Consequent on
- III. a. Future Impft. . γράψω τὴν ἐπ. ἐν ᾧ σὺ παίζεις ... .. Coincident with } a fut. action.  
b. Future Perf. .. ἡ ἐπιστολή γεγράψεται ὅταν σὺ παραγένη Antecedent to
- c. FutureFuture.. μελλήσω γρ. ὅτε σὺ παραγένησιν . . . . Consequent on

## Explanation of names of the tenses given above.

I. An action which is still going on of course is not yet completed, and therefore the tense expressing such an action is termed generally Imperfect.

a. Pres. Impft.—I am now doing this; action not completed now.

b. Pres. Pft.—I have done this; action at present time past and completed.

c. Pres. Fut.—I shall do it; I am at the present time in such a position that I shall do it.

II. a. Pret. Impft.—I was doing it; at some past time the action was going on, and imperfect.

b. Pret. Pft.—I had done it; at some past time the action was completed.

c. Piet. Fut.—I was about to do it, at some past time I was in such a position that I was about to do it.

III. a. Fut. Impft —I shall do it, at some future time, the action will be going on and imperfect.

b. Fut. Pft.—I shall have done it, at some future time the action will be completed.

c. Fut. Fut.—I shall be about to do it; at some future time I shall be in such a position that I shall be about to do it.

*Obs.* The Infinitive and Participle express only the absolute time of the action as past, present, or future, λέξαι, λέγειν, λέξειν, without defining it by referring it to some other action, relatively to which it is past, present, or future, so that the different forms of the Part. and Infin. past, present, or future, may be used indifferently with a past, present, or future verb; as, βούλομαι λέγειν, ἡβουλόμην λέγειν, βουλήσεται λέγειν: γελῶν λέγει, γελῶν ἔλεγε, γελῶν λέξει: λέγει γεγραφεῖναι (γράψαι), ἔλεξε γεγραφέναι (γράψαι), λέξει γεγραφέναι (γράψαι): γεγραφὼς (γράψας) λέγει, γεγραφὼς (γράψας) ἔλεξε, γεγραφὼς (γράψας) λέξει· ἐλπίζει εὖ πράξειν, ἤλπιζεν εὖ πράξειν, ἐλπίσει εὖ πράξειν: παρασκευάζεται ὡς λέξων, παρεσκευάζετο ὡς λέξων, παρασκευάσεται ὡς λέξων.

#### *Present Absolute—Present Historic.*

§. 395. 1. The Present properly signifies an incomplete action yet in course of performance, going on at the same time with another action then also going on—which is generally the act of speaking. But the notion of present is extended so as to comprehend indefinite spaces of time, as we say “the present age;” and in this way the present is absolute, as referring to no particular moment when the action takes place; as, *φασί, αἰμντ*. This absolute present is used in general propositions, proverbs, comparisons, and in speaking of manners and customs, or of any thing which frequently happens; as, ὁ ἥλιος λάμπει: ὁ ἄνθρωπος ἐστὶ θνητός: II. π, 364 ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται.

\*2. Another use of the absolute present is historic; when to give animation to the narration past events are spoken of as present, and thus brought more vividly before the mind. This takes place even in dependent sentences, especially in adjectival sentences introduced by a relative pronoun; as, Xen. Anab. I. 7, 16 ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελάνοντα: Eur. Med. 955 εὐδαιμονήσει δ' οὐχ ἔν, ἀλλὰ μυρία, ἀνδρός τ' ἀρίστου σοῦ τυχοῦς' ὁμυνέτου, κекτημένη τε κόσμον, ὅν ποθ' Ἥλιος πατὴρ πατὴρ δίδωσι ν ἐκγόνοισιν οἷς: Id. Hec. 1134 ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, δν ἐκ Τροίας ἐμὸι πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν: Ibid. 963 τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις ἀπὼν, ὅτ' ἦλθες δεῦρο.

Obs. 1. On the interchange of the Historic Pres. with the Impft. and Aor. see *Index*.

Obs. 2 This use of the absolute present is found also in the Infin of which the Pres. is very often used in the *oratio obliqua* for the Aorist, as, Hdt. VI. 137 Ἀθηναῖοι λέγοισι, δικαίως ἐξελάσαι· κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῷ Ὑμησφῷ, ἐνθεῦτεν ὀρμεωμένους, ἀδικεῖν τὰδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ—οὐ γὰρ εἴναι τοῦτον τὸν χρόνον σφίσι κω—οικέτας· ὅκως δὲ ἔλθοιεν αὐται, τοὺς Πελασγούς ὑπὸ ὕβριος—βιᾶσθαί σφεας κ. τ. λ.: Xen. M. S. II. 6, 31 πέπυσμαί καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε Σειρῆνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπῆδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι. Plat. Symp. p. 175. C μετὰ ταῦτα ἔφη σφάς μὲν δειπνεῖν (*caenasse*), τὸν δὲ Σωκράτη οὐκ εἰσιέναι (*introisse*): Id. Rep. p. 614 C δικαστὰς δὲ μεταξὺ τούτων καθήσθαι· οὗς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κηλεύειν πορεύεσθαι τὴν εἰς δεξιάν—ὁρᾶν δὴ κ. τ. λ.

§. 396. Several verbs have in their Pres. the sense of the Pft., as implying the action whence the present state arises; as, οἴχομαι, I am gone=have departed; or when a past action is expressed as past in time present, without distinct reference to its implied effects, the sense of the Aorist; as, τίκτειν, *parentem esse*=*procreasse* (Aor.). So always, ἤκω, *veni*, *adsum* (for ἐλήλυθα), and the following verbs of perception, ἀκούω, and the poetic κλύω, *audiri* (for ἀκήκοα), πυνθάνομαι, αἰσθάνομαι, γινώσκω, μανθάνω: Od. ο, 403 νῆσός τις Συρίη κικλήσκειται, εἰ που ἀκούεις (hear and have heard): Il. ε, 472 πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεςκες (is gone = has departed): cf. ο, 223: Od. π, 24 οὐ σ' ἔτ' ἔγωγε ὄψεσθαι ἐφάμην (*putabam*), ἐπεὶ ᾗχεο (*profectus fueras*) ἠὲ Πύλουνδε: Xen. Cyr. VI. 1, 45 μὴ λυποῦ, ὅτι Ἀράσπας οἴχεται εἰς τοὺς πολεμίους: Ibid. VIII. 3, 28 οὐ μετεστράφη, ἀλλ' ᾗχετο (as Aor.) ἐφ' ὅπερ ἐτάχθη. So ἀποίχεσθαι: Hdt. IX. 58 Μαρδόνιος, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποίχομένους: Id. III. 72 φὰς ἄρτι τε ἤκειν (*adesse*, *venisse*) ἐκ Περσέων: Eur. Hec. princ. ἤκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών: Demosth. p. 28, 1 τὰ δὲ πράγματα' εἰς τοῦτο προήκοντα (ὀρώ), *ubi v. Schæfer*: Plat. Gorg. p. 503 C Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Soph. Trach. 68 καὶ ποῦ κλύεις νυν, τέκνον, ἰδρύσθαι χθονός; Hdt. I. 69 πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους: Euripid. ἄρτι γινώσκεις τόδε; ἄρτι μανθάνω (Bacch. 1297.). Trag. and also other poets: θνήσκειν, *mortuum esse*, τίκτειν, τεκνοῦν, (Eur. Herc. 7) γεννᾶν τινα, *procreare et parentem esse*.

Obs. The Pres. of οἴχομαι seems in Homer always to have the sense of the Impft. or Aorist, but the Impft. is sometimes found in Homer in its proper sense; as, Il. ε, 495 πᾶλλον δ' ὄξεια δούρα κατὰ στρατὸν ᾗχετο πάντῃ, ὀτρύνον μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

§. 397. The Present is sometimes used for the Future, as in other languages; (a) when the future time need not be expressly marked; this is most plainly the case in the Inf. with such verbs as *δοκῶ, νομίζω, ἡγοῦμαι, οἶμαι, ἐλπίζω, ὁμολογῶ, ὁμνυμι* &c.; (b) when the certainty of the future event is to be signified, to which end it is represented as actually taking place:—

α. Lysias 145, 25 ὑμᾶς δὲ χρὴ τὴν αὐτὴν γνώμην ἔχοντας τὴν ψήφον φέρειν, ἥνπερ ὅτε ᾤεσθε πρὸς τοὺς πολεμίους διακινδυνεύειν: Xen. M. S. I. 2, 3 οὐδὲ πώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου: Id. Anab. VII. 7, 31 ἐὰν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι: Isocr. 130. Β μὴ γὰρ οἶεσθ' αὐτοὺς μένειν ἐπὶ τούτοις. So in general propositions where the time is not exactly defined: Eur. Troad. 1204 θνητῶν δὲ μωρὸς ὅστις εὖ πράσσειν δοκῶν βέβαια χαίρει: Id. Alc. 1091 μὴν τὴν θανοῦσαν ὠφέλειν τι προσδοκᾷ. So the verb *εἶμι* and its compounds have, in Ionic prose and the Attic dialect, a future force,—*I will go*. The Inf. and Particip. of this verb have both a pres. and fut. force, and so in Homer have the Indic. and Opt.: Od. δ, 401 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων —, ἐκ δ' ἐλθὼν κοιμᾶται: Il. α, 426 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ: Æsch. Prom. 325 εἶμι καὶ πειράσομαι: Eur. Hec. 1054 ἄπειμι κάποστήσομαι: Ibid. 1196 πρὸς τόνδε δ' εἶμι καὶ λόγους ἀμείψομαι: Id. Med. 275 οὐκ ἄπειμι πρὸς δόμους πάλιν, πρὶν ἂν σε γαίας τερμόνων ἔξω βάλω: Xen. Cyr. I. 2, 15 ἵνα δὲ σαφέστερον δηλωθῇ πάντα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνείμι (*paucis repetam*): Ibid. VI. 1, 5 ἄπειμι—στρατηγήσω: Plat. Apol. p. 29. Ε οὐκ εὐθὺς ἀφ' ἡσσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. So Hdt. VIII. 60 παρέσονται—ἀπίασί τε<sup>a</sup>. Inf. and Particip.: Thuc. V. 7 ἐνόμιζεν ἀπιέναι, ὅταν βούληται, *se abiturum esse, quando vellet*: Plat. Phæd. p. 103. Δ καὶ τὸ πῦρ γε αὖ, προσιώντος τοῦ ψυχροῦ αὐτῷ, ἢ ὑπέξειέναι (*recessurum esse*) ἢ ἀπολεῖσθαι: Xen. Cyr. I. 3, 13 ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κῦρον: Thuc. V. 10 ἐξιόντων: Id. V. 65 ὡς ἰόντες.

β. Il. λ, 365 ἦ θήν σ' ἐξανύω γε (*profecto te conficio*), καὶ ὕστερον ἀντιβολήσας, εἴ που τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν. Hence in oracles; as, Hdt. VII. 140 οὔτε γὰρ ἡ κεφαλὴ μένει

<sup>a</sup> Piers. Mær. 16.

ἔμπεδον, οὔτε τὸ σῶμα—λείπεται, ἀλλ' ἄζηλα πέλει &c. Infinitive: Soph. Trach. 170 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα τῶν Ἑρακλείων ἐκτελεντᾶσθαι πόινων.

## Imperfect.

§. 398. 1. The Impft. is to time past what the Pres. is to time present; both express an action yet in course of performance, and not yet completed. By the Imperfect, an action is represented as going on in time past, relatively to another action also in time past. The Imperfect is never used absolutely, but always in relation to some other predicate expressed or implied. This predicate is in the Imperfect when its action is supposed to be coincident with the Imperfect; as, ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο: if the action is antecedent to the Impft. it is in the Plpft. or Aor.; as, ὅτε οἱ βάρβαροι ἐπεληλύθεσαν οἱ Ἕλληνες ἐμάχοντο.

2. As both the Pres. and Impft. signify an action not yet completed, they are often used to express the attempt to do any thing. This is especially the case where the action is such that the consent or cooperation of another party is necessary to its completion. In this case the will is taken for the deed, which is therein commenced: Od. π, 431 τοῦ νῦν οἶκον ἀτιμον ἔδεις (*consumis*), μνάα δὲ γυναικα, παῖδά τ' ἀποκτείνεις, *interficere conaris*. So ἔκτεινον, ἀπωλλύμην, *perdebar*: Eur. H. F. 538 τὰμ' ἔθνησκέ τέκν', ἀπωλλύμην δ' ἐγώ, *liberī mei morituri erant &c.*: Id. Phœn. 81 ἐγὼ δ' (Jocasta) ἔρην λύουσ', ὑπόσπονδον μολεῖν ἔπεισα παιδὶ παῖδα, πρὶν ψαῦσαι δορός: Id. El. 1024 κεί μὲν, πόλεως ἄλωσιν ἐξιόμενος ἢ δῶμ' ὀνήσω, τὰλλά τ' ἐκσώζων τέκνα, ἔκτεινε πολλῶν μίαν ὕπερ, συγγνώστ' ἂν ἦν: Ibid. 1298 ἐξέλευσ' ἀποστήναι, πρόσω Ἀγαμέμνονος παῖς, ὡς ἀπόρρητον φλόγα θύουσα: Hdt. VI. 82 πρὶν—μάθῃ, εἴτε οἱ ὁ θεὸς παραδιδόῃ, εἴτε οἱ ἐμποδὼν ἔστηκε: Xen. Cyr. I. 3, 14 ἔπειτα τά τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω: Demosth. p. 849, 17 οὐδ' ἐμοῦ παραδιδόντος (τὸν παῖδα, *quum traditurus non essem*), παραλαβεῖν ἠθέλησεν, and so frequently in this oration. Hdt. III. 81 τὰ (i. e. ἃ) μὲν Ὀτάνης εἶπε, τυραννίδα παύων (*aboliturus*), λελέχθω κἀμοὶ ταῦτα: Xen. Hell. II. 1, 29 ἡ Πάραλος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα. So often the Pr. Part. after verbs of motion: Eur. Suppl. 131 τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν: Demosth. p. 69, 15 τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίους ἀναίρει, οὓς δ' ἀπώλεσεν αὐτὸς πρότερον Φωκίας νῦν σώζει: καὶ τίς ἂν ταῦτα πιστεύσειεν;

state which naturally follows such completion ; hence we often translate a Pft. by a Present ; as, *τέθηκα*, I am dead—the action of dying is completed. So *κέκτημαι*, I have acquired=I do possess: *οἶδα*, *intellexi*=*scio*: *μύμνημαι*, I have called to mind=I remember: *κέκλημαι*, I have been called=I am named: *τεθαύμακα* (Xen. M. S. I. 4, 2 *εἰπέ μοι* — *ἔστιν οὐστίνας ἀνθρώπων τε θαύμακας ἐπὶ σοφίᾳ*), I have wondered at = I am in wonder at: *βεβούλευμαι*, I have finished deliberating = am now determined: *ἔρρωμαι*, I have strengthened myself=*valeo*, am in health: *ἔστηκα*, I have placed myself=I stand *πέφυκα*, I have been born=I am, like *γέγονα*: *ἐγρήγορα*, I have been awakened=I am awake: *δέδοικα*, *πεφόβημαι*, properly, I have been placed in fear=I am afraid: *βέβηκα*, I have walked=I now go on (Hdt. VII. 164 *παραδεξάμενος τὴν τυραννίδα εὖ βεβηκῦαν, finitèr stantem*): *πέπειθα*, I have persuaded myself=I trust: *μέμνηε*, it has gone to my heart=it is a care to me (*μέλει*, it goes to my heart): *πέφηνα*, I have shewn myself=I appear: *τέθηλα*, I am in bloom (*θάλλω*, I blossom): *κέκηδα*, I am taken care of (*κῆδομαι*, I take care of), &c. In many of these and other verbs the Pft. differs from the Present, in that the latter expresses the beginning of, the former the full operation and existence of the action, especially the following, which express a sound, or call, of which (except *κλάζω*) the Pres. is but little used: *κέκραγα*, *λέλακα*, *κέκλαγγα*, *τέτριγα*, *βέβρυχα* (*βρυχάομαι*), *μέμυκα* (*μυκάομαι*), *μέμυκα* (*μυκάομαι*). Of some Perfects the Pres. is either altogether lost, or only found in Epic: *οἶδα*, *ἔοικα*, *εἴωθα*, *δέδοικα*, *δέδια*, *σέσηρα*, *τέθηπα*, *ΝΕΜΑΑ*, *μέμονα*, I am minded; *γέγωνα*, I call; *ἄνωγα*, I order.

*Obs.* 3. These Pres. Perfects can express the frequency of an action like the simple Present; as, Il. α, 37 *κλυθί μεν, Ἀργυρότοξ', ὅς Χρυσὴν ἀμφιβέβηκας*, Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφι ἀνάσσεις.

2. The Pft., like the present, is used to express the future, but with an emphatical expression of the immediate occurrence of the action, and of its continuance, as if it were already done ; as, Il. ο, 128 *μαινόμενε, φρένας ἡλὲ, διέφθορας!* Soph. Phil. 75 *εἴ με τόξων ἐγκρατὴς αἰσθήσεται, ὀλωλα*, like *perii, interii, actum est de me*: Thuc. VIII. 74 *ἵνα, ἣν μὴ ὑπακούσωσι, τεθνῇκωσι*, they will be straightway dead: Plat. Phæd. p. 80. D *αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ οὐτὼ πεφυκῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν*.

### Pluperfect.

§. 400. 1. The Pluperfect stands to the Perfect as the Imperfect to the Present ; it expresses, like the Perfect, a completed action, not with reference to time present, but to some other action in time past ; as, *ἐγεγράφειν τὴν ἐπιστολὴν ἐπεὶ ὁ ἑταῖρος ἦλθεν*. This action, to which the Plpft. refers, is either consequent to it, and is expressed by the Impft. ; as, *ὅτε οἱ Ἕλληνες ἐγγὺς ἦσαν οἱ πολέμιοι ἀπεπεφεύγεσαν*, or is coincident with it, and then stands in the Plpft. ; as, *ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν οἱ πολέμιοι ἀπεπεφεύγεσαν*.

2. What was said in the last section (1. *a. b.*) on the use of the Pft., holds good with the Plpft.; it is used only (*a*) when the actual completion of the two predicates is to be expressly signified: otherwise the Aorist is used; as, ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον οἱ πολέμοι ἀπέφυγον: (*b*) when the action is represented as continuing in its effects; as, Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνῆλθον, διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτι εἶχεν αὐτῷ συλλέγειν θηρία. And where the Pft. has a present sense, the Plpft. is used as an Impft.; as, ᾔδην, sciebam—ἐκεκτῆμην, &c.

## Aorist.

§. 401. 1. The Aorist expresses an action simply past, neither having, like the Pft., any connexion with time present, nor, like the Impft., any reference to another action, nor any idea of continuance; as, ἔγραψα τὴν ἐπιστολὴν (no time defined): ἐκτίσθη ἡ πόλις, the city has been built, but at no definite time.

2. Hence the Aorist is used when any action is to be represented as *momentary*; and thus is opposed to the Impft. (*continuance*).

3. In the narration of past events the Impft. and the Aor. are used. If the narration consists merely in a relation of the facts, the Aorist is used (*the narrative tense*); if the narrator places himself as it were in the midst of the facts he relates, and tells them as if he saw them with his own eyes, the Imperfect is used (*the descriptive tense*): ὁ Κῦρος πολλὰ ἔθνη ἐνέκλυσεν: Od. *a.*, 106 οἱ μὲν ἔπειτα πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερον — οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὐτὲ σπόγγοισι πολυτρήροισι τραπέζας νίζον καὶ προτίθεντο, ἰδὲ κρέα πολλὰ δατεῦντο.

Obs. 1. The Impft. does not here denote the continued, nor the Aor. the momentary character of the action: the same event may be related by the Aorist in one place and the Impft. in another, accordingly as it is considered either merely as a completed action, or in course of completion, which the speaker is supposed to describe by the Impft. as he sees it going on.

4. When the Impft. and Aorist are interchanged and contrasted in the same passage, the latter represents the action as *momentary*, the former as *continuing*, so that the more or less important, the more or less transient actions are marked in the narration, by the use of the Impft. and Aorist. We find this usage in Homer applied with great effect: Il. *ψ.*, 228 ἦμος δ' Ἑωσφόρος εἴσι φῶς ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνετο, παύσατο δὲ φλόξ: Il. *ρ.*, 596 νίκη δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς. (Cf. Il. *a.*,



430 sqq. where the Impft. is used to express the principal event; and 453. 478. Od. a, 106. 112.) Xen. Anab. V. 4, 24 τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο: Id. Cyr. I. 4, 1 τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κύρος· τέλος δὲ ἡ μὲν μήτηρ ἀπῆλθε, Κύρος δὲ κατέμενε, καὶ αὐτοῦ ἐτρέφετο.

5. A still greater effect is produced by the interchange of the Aor. and the historic Present; a continued action being held as it were before our eyes, as present to us, while the momentary one is suffered to pass rapidly by in the Aorist: Thuc. I. 95 ἐλθὼν (sc. Pausanias) δ' εἰς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύθυθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν: Id. VII. 83 καὶ ἀναλαμβάνουσι τε τὰ ὄπλα, καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν: Xen. Cyr. I. 3, 11 πολλάκις γάρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαιώτατος ἀποκωλύει: Xen. Anab. IV. 6, 22 ἐπεὶ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, αἱ μὲν ταχέυντες ᾤχοντο (as Aor.) καὶ καταλαμβάνουσι τὸ ὄρος: Ibid. V. 8, 6 ἐνταῦθα δὲ ἀναγιγνώσκει τε αὐτὸν καὶ ἤρετο (as Aor.): Id. Hellen. II. 1, 15 προσβαλὼν πόλει—τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἶρεῖ καὶ ἐξηνδραπόδισε: Soph. El. 897 ἰδοῦσα δ' ἔσχον θαῦμα καὶ περισκοπῶ: Eur. Iph. T. 16 εἰς ἔμψυρ' ἦλθε καὶ λέγει Κάλχας τάδε<sup>a</sup>.

Obs. 2. So the Infinitives of these tenses in the *oratio obliqua*: Plat. Rep. p. 358. D εἶναι μὲν γὰρ αὐτὸν (τὸν Γίγνην) ποιμένα θητεύοντα παρὰ τῷ τότε Ἀνδρίας ἄρχοντι· ὄμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ, ῥαγῆναί τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον, ᾧ ἔνεμεν· ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν—ἵππον χαλκοῦν κ. τ. λ.: Id. Symp p. 176. A ἔφη—σπονδὰς τε σφᾶς ποιήσασθαι καὶ ἄσαντας τὸν θεὸν καὶ τᾶλλα νομιζόμενα τρέπεσθαι πρὸς τὸν πύτον<sup>b</sup>.

6. If the Aorist and Pft. (or Plpft.) are interchanged, the two latter represent the past action as continuing in its effects and consequences; the Pft. with reference to the act of speaking, the Plpft. with reference to some other past action: Hdt. VII. 8, 2 ἀλλ' ὁ μὲν τετελεεύτηκε, καὶ οὐκ ἐξέγενετό (contigit) οἱ τιμωρῆσασθαι: Isocr. p. 163. A ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γὰρ τοι πενεστέρους πεποιήκε καὶ πολλοὺς κινδύνους ὑπομένειν ἡνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαίπωρηκεν ἡμᾶς.

#### *Peculiar usages of the Aorist.*

§. 402. 1. As the force of the Aorist extends over the whole space of past time, without reference to any single definite moment, it is used to

<sup>a</sup> Heind. Plat. Phæd. 84. D,

<sup>b</sup> Stallb. Plat. Symp. 172. D.

express an action which took place repeatedly in past time, or in the statement of some general truth, which operated at different indefinite moments of past time. The instances whence this general truth is derived are stated instead of the general truth which is deduced from them; which latter is expressed by the Present; so that the Present signifies a general inductive proposition, without any especial reference to the particulars of the induction; while the Aorist implies the general truth by the statement of the indefinite recurrence of the past instances: ὁ ἄνθρωπος θνητός ἐστι: Π. ν. 300 τῷ δὲ (\*Αρηι) Φόβος, φίλος υἱός, ἅμα κρατερὸς καὶ ἀταρβής, ἔσπετο, οὐτ' ἐφόβησε (*exterrere solet*) ταλάφρονά περ πολεμιστήν: Π. ρ. 177 αἰεὶ τε Διὸς κρείσσαν νόος αἰγυόχοιο, ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφ' ἐλπετο νικῆν ῥηϊδίως. So Π. ι. 320 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακός, ἡδὲ καὶ ἐσθλός· κἀτθαν' ὁμῶς ὅτ' ἀεργὸς ἀνὴρ, ὅτε πολλὰ ἐοργός: Eur. Med. 130 τὰ δ' ὑπερβάλλοντ' (nimia) οὐδένα καιρὸν (parum opportune) δύναται θνατοῖς· μείζους δ' ἅπας ὅταν ὀργισθῇ δαίμων οἴκοις ἀπέδωκεν: Ibid. 245 ἀνὴρ δ' ὅταν τοῖς ἔνδον ἀχθῇται ξυνών, ἔξω μολὼν ἔπαυσε καρδίαν ἄσης: Xen. Cyr. I. 2, 2 αἱ μὲν γὰρ πλείστα πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἄρπάζειν, — καὶ τὰλλα τὰ τοιαῦτα ὡσαύτως· ἦν δὲ τις τούτων τι παραβαίνῃ, ζημίας αὐτοῖς ἐπέθεσαν: Plat. Sympos. p. 181. Α ἡ πίνειν, ἡ ἄδεν, ἡ διαλέγεσθαι οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδὲν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῇ, τοιοῦτον ἀπέβη, tale evenire solet: Ibid. p. 188. Β ὁ μετὰ τῆς ὕβρεως Ἔρως — διέφθειρέ τε πολλὰ καὶ ἡδίκησεν. So also the Perfect in Latin; as, Horat. Epist. I. 2, 48 *Non domus et fundus, non æris acervus et auri Ægroto domini deduxit corpore febres, Non animo curas.*

2. The Imperfect also has an iterative force, but with this difference, that it signifies the repetition of an action at some definite time or times marked out by the action to which the Impft. always refers (see §. 398. I.), and therefore the frequency signified is not so general as that of the Aorist: Demosth. p. 834, 65 καὶ ὑμεῖς μὲν (sc. δικασταί) οὐδὲ τῶν εἰς ὑμᾶς ἀμαρτανόντων ὅταν τινὸς καταψηφίσσῃσθε, οὐ πάντα τὰ ὄντα ἀφ' ἐλπεσθε, ἀλλ' ἡ γυναικας, ἡ παιδί· αὐτῶν ἐλεήσαντες μέρος τι κἀκείνοις ὑπελείπετε· *non omnem rem familiarem eripere sed partem aliquam relinquere solebatis*. Here the Aorist ἀφελεσθε is used because the action is supposed to have taken place an indefinite number of times; while in the Impft. ὑπέλειπετε, the action is supposed to have taken place only as often as the former action took place.

Obs. 1. Where the idea of necessity, or inherent frequency, is to be especially signified, the verbs φιλεῖν or θέλειν are used. This is frequently the case in Herodotus, a writer who regarded the operation of things very much in the way in which nature or Providence had appointed them: Hdt. VII. 9, 3 αὐτόματον γὰρ οὐδέν, ἀλλ' ἀπὸ πείρης πάντα ἀνθρώποισι φιλεῖε γίνεσθαι· Ibid 10, 5 φιλεῖε γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι: Ibid. 157 τῷ δὲ εὐ βουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπιπᾶν χρηστῇ ἐθέλει ἐπιγίνεσθαι: φιλεῖν interchanged with the Pres. and Aor.: Hdt. III. 82 ἐν δὲ ὀλιγαρχίᾳ — ἔχθεα ἴδια ἰσχυρὰ φιλεῖε ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι — ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνεύονται· ἐξ ὧν στάσεις ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μοναρχίην· καὶ ἐν τούτῳ διέδεξε (arripit), ὅσα ἔστι τοῦτο ἀριστον.

3. From this iterative use of the Aorist, it follows that it is used in comparisons or similes. As the object of a simile is to illustrate something to which it bears a resemblance, this resemblance is founded on a perception of an action indefinitely repeated; and therefore in poetry

the action is so represented by the Aorist, while the Present merely expresses the resemblance : Π. γ, 33-36 ὥς δ' ὅτε τις τε δράκοντα ἰδὼν παλινωρσος ἀπέσπη οὐρεος ἐν βήσσης, ὑπὸ τε τρύμος ἔλλαβε γυῖα, ἅψ τ' ἀνεχώρησεν, ὥχρῳς τε μιν εἶλε παρείας· ὥς αὐτίς καθ' ὅμιλον ἔδω Τρώων ἀγερῶχων (sc. Πάρις) : Π. π, 482 ἦριπε δ', ὥς ὅτε τις δρῦς ἦριπεν : Theocr XIII. 61 sqq. ὥς δ' ὀπύκ' ἠυγένειος — λῖς ἐσακούσας νεβρῶ φθεγξαμένης — ἐξ εὐνᾶς ἔσπευσεν ἐτομοτάταν ἐπὶ δαίτα· Ἡρακλῆς τοιοῦτος — παῖδα πο-  
θῶν δεδόνато κ. τ. λ.

*Obs. 2.* The future is also used in comparisons by the poets.

*Obs. 3.* The iterative Aor. and Impft. have in Ionic an especial form in σκον : Π. β, 198 ὃν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι, τὸν σκήπτρῳ ἔλασασκε, ὁμοκλήσασκε τε μύθῳ : Hdt. III. 119 ἡ δὲ γυνὴ τοῦ Ἰνταφέρνηος φοιτούσα ἐπὶ τὰς θύρας τοῦ βασιλῆος κλάίεσκε καὶ ὁδυρῆσκετο· ποιεῖσα δὲ ἀεὶ τωὐτό τοῦτο τὸν Δαρείον ἔπεισε οἰκτεῖραί μιν. So also of the same action taking place at the same time, but in a different place : Π. β, 271 ὧδε δέ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον : Hdt. III. 117 ἄρδσκε—in different places at the same time. Very often the iterative force of the form in σκον coincides with the notion of duration expressed by the Impft. : Π. γ, 388 φιλέεσκεν. ε, 708 ναίεσκεν : especially ἔσκε.

*Use of the Aorist in the tragedians instead of the Present.—Aorist used to express future events.—Τί οὖν with the Aorist.*

§. 403. 1. The tragedians often use the Aorist to express a determination, which is present indeed, but which is supposed to have been long and firmly conceived in the speaker's breast : Soph. Phil. 1434 καὶ σοὶ ταῦτ', Ἀχάλλεως τέκνον, παρήνεσα, I advise you this, and have advised you : Eur. Med. 707 (Medea) Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας. (Ægeus) ἐὰ δ' ἴδω; οὐδὲ ταῦτ' ἐπήνεσα, nec id probatum volo : Ibid. 223 χρὴ δὲ ξέον μὲν κάρτα προσχωρεῖν (se accommodare) πόλει· οὐδ' ἀσπὸν ἦνεσ' ὅστις αὐθάδης γεγὼς πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο, nec laudo, nec unquam laudavi : Ibid. 272 σὲ τὴν σκυθρωπὴν καὶ πόσει θυμουμένην, Μήδειαν, ἐπεὶ οὖν τῆσδε γῆς ἔξω περὶ φυγάδα, dictum volo : Ibid. 791 ᾤμωξα δ' οἷον ἔργον ἔστ' ἐργαστέον τούντεῦθεν ἡμῖν, I have long with sorrow thought on the dreadful deed, &c. τέκνα γὰρ κατακτενῶ τὰμά : Id. Hec. 1276 (Polym.) καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. (Hecuba) ἀπέπτυσσα, that thought is contrary to all my feelings and resolves.

2. The Aorist is also used, like the Pft., to express future events, which must certainly happen. The momentary force of the Aorist expresses yet more forcibly than the Pft the inevitable, and as it were instantaneous developement of that which as yet is future : Π. δ, 160-162 εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτελεσεν· ἔκ τε καὶ ὀψὲ τελεί, σὺν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν, shall have done it, I consider it as done. Π. ρ, 99 ὀππύτ' ἀνὴρ ἐθέλη πρὸς δαίμονα φωτὶ μάχεσθαι, ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη : Π. ι, 412 sqq. εἰ μὲν κ' αὐθι μένων Τρώων πόλιν ἀμφιμάχουμαι, ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται· εἰ δὲ κεν οἰκαδ' ἰκοίμι φίλην ἐς πατρίδα γαῖαν, ὦλετο μοι κλέος ἐσθλὸν, ἐπὶ δὴ ρὸν δέ μοι αἰὼν ἔσσεται : Eur. Med. 78 ἀπωλόμειςθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ : Plat. Rep. p. 462. D ὅταν πού ἡμῶν δάκτυλός του πληγῇ, πᾶσα ἡ κοινωμία ἡ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν — ἥσθεός τε καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος δλη· ubi v. Stallb. So ταχὺ εἶπεν, statim dixerit, Plat. Rep. p. 406. D ibiq. Stallb. : Demosth. p. 20, 9 ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Phil.), ἰσχύσῃ, ἡ πρώτη

πρόφασις (*prætextus*) καὶ μικρὸν πᾶσιμα ἅπαντα ἀνεχαίτισε καὶ διέλυσε: *Ibid.* p. 24, 21 οὕτω καὶ τῶν τυράννων, ἕως μὲν ἂν ἕξω πολέμῳσιν, ἀφανή τὰ κακὰ τοῖς πολλοῖς ἔστιν, ἐπειδὴν δὲ ὁμοῖος πόλεμος συμπλακῇ, πάντα ἐποίησεν ἔκδηλα. So the Inf. Aor. of an absolute assertion: *Od.* β, 171 καὶ γὰρ ἐκείνῳ φημι τελευτηθῆναι ἅπαντα, ὥς οἱ ἐμυθεύμην.

*Obs.* Here also we must refer the passages in which the Aorist is improperly said to express *conatus rei faciendæ*. The Aorist, as an expression of something absolutely past, or conceived to be so, cannot express a mere intention of doing the action of the verb; but the action which was only intended is spoken of as if it had really happened: *Soph. Aj.* 1105 sqq. (Teucer) ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. (Menelaus) δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με; (Teucer) κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανάων. (Menelaus) θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι. Menelaus, wishing to exaggerate the crime of Teucer, calls him an actual murderer, at which Teucer remonstrates: so *Eur. Ion.* 1520 (Creusa) ἐν φόβῳ καταθεῖσα, σὺν ψυχῇ ἀπέβαλον, τέκνον! ἔκτεινάσ' ἄκουσα. (*Ion.*) ἐξ ἐμοῦ τ' οὐχ ὅσι' (*non merito, immerito*) ἔθνησκες.

3. Analogously to this the Aor. is joined with τί οὖν, to express a command in the shape of a question: *Xen. Cyr.* II. 1, 4 τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι; *quid igitur tu mihi—recenses?* why have you not? instead of, do so directly. "*Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit.*" Weiske ad h.l. Cf. *Bornemann.* *Xen. Cyr.* V. 4, 37 τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ ἐποίησας; *Ibid.* VIII. 3, 46 τί οὖν, ἔφη, πρὸς τῶν θεῶν, ὁ Φεραύλας, οὐχὶ σύ γε αὐτίκα μάλα εὐδαίμων ἐγένου, καὶ ἐμὲ εὐδαίμονα ἐποίησας; λαβὼν γὰρ, ἔφη, ταῦτα πάντα κέκτησο, καὶ χρῶσθαι βούλει αὐτοῖς: *Plat. Phæd.* p. 86. D εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο, *is quam celerrime respondeat.* *Id. Gorg.* p. 503. B εἴ τινα ἔχεις τῶν ῥητόρων τοιοῦτον εἰπεῖν, τί οὐχὶ καὶ ἐμοὶ αὐτὸν ἐφράσας τίς ἔστιν; *age mihi protinus indica.* *Id. Sympos.* p. 173 B τί οὖν, ἔφη, οὐ διηγῆσθαι μοι; *quin tu mihi narres?* <sup>a</sup>

### *The Aorist instead of the Imperfect, Perfect, and Pluperfect.*

§. 404. The Aorist is sometimes used for one of these relative tenses: in one case for the Impft., Pft., or Plpft., when the relations to some other predicate implied or expressed proper to these tenses need not be distinctly marked, or is sufficiently clear from the context: in another, for the Pft. or Plpft., when the continuance of the action in its effects may be omitted, and this not only in independent but in dependent sentences; as, *Il.* ν, 50 ἄλλη μὲν γὰρ ἔγωγ' οὐ δεῖδ' αἰ χεῖρας ἀάπτους Τρώων, οἳ μέγα τείχος ὑπερκατέβησαν ὁμίλῳ (for Pft.): *Od.* α, 171 τίς, πόθεν εἰς ἀνδρῶν;—ὁπποῖός δ' ἐπὶ νηὸς ἀφίκεο; πῶς δέ σε ναῦται ἤγαγον εἰς Ἰθάκην; (for Pft.): *Ibid.* 194 νῦν δ' ἦλθον: *Il.* ρ, 173 νῦν δέ σε ὠνοσάμην πάγχυ φρένας: *Eur. Phœn.* 4 sqq. "Ἠλκε—ὡς δυστυχῇ Θήβαισι τῇ τόθ' ἡμέρᾳ ἀκτίν' ἐφῆκας, Κάδμος ἦν' ἦλθε γῆν τήνδ', ἐκλιπὼν Φοῖνισσαν χθόνα· ὃς παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ Πολύδωρον ἐξέφυσσε (for Plpft.): *Xen. M. S. I.* 6, 14 τοὺς θησαυροὺς τῶν πάλαι σοφῶν, οὓς ἐκείνοι κατέλειπον ἐν βιβλίοις γράψαντες, διέρχονται (for Pft.): *Demosth.* p. 859, 49 ἐκείνῃ τῇ ἡμέρᾳ κατωρῶντετο, ὅτε εἰς

τὰς τούτων χεῖρας ἦλθεν (for Plpft.) : Ibid. p. 12, 14 νυνὶ δὲ Θετταλοῖς—ἐβόηθησε (for Pft.).

*Conjunctive, Optative, Imperative, Infinitive of the Aorist, and their interchange with the same moods of the Present, Imperfect, Perfect, and Future.*  
—*Difference between the Present, Aorist, and Future Infinitive.*

§. 405. The general force of this tense in the other moods, as opposed to the Impft, Pft., and Plpft., is the same as in the Indicative; but it is especially used to express a momentary action without any relation to any definite time, and thus is opposed to the Pres. and Future, which express the continuance or extension of the action; as, δός μοι τὸ βιβλίον—ἀποθανεῖν ὑπὲρ τῆς πατρίδος καλὸν ἐστὶ—κελεύω σε δοῦναι—λέγω, ἵνα μάθῃς—μὲλλω γράψαι and μέλλω γράφειν or γράψειν : Xen. Cyr. V. 1, 2 καλέσας ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν : Ibid. 3 ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἔως ἂν αὐτὸς λάβῃ : Demosth. p. 94, 19 χρῆ—οὐχ ἦν Διοπίθης πειράται τῇ πόλει δύναμιν παρασκευάζειν, ταύτην βασκαίνειν καὶ διαλύσαι πειρᾶσθαι, ἀλλ' ἐτέραν αὐτοὺς προσπαρασκευάζειν : Id. p. 44, 16 τρήρεις πενήκοντα παρασκευάσασθαι φημι δεῖν, εἰτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν : Ibid. p. 45, 18 ἵν' ἡ διὰ τὸν φόβον—ἡσυχίαν ἔχῃ (ὁ Φίλιππος), ἡ παριδὼν ταῦτα ἀφύλακτος ληφθῇ. So when the notion of the verb is to be applied to a single case, the Inf. Aor. should be used, as μαθεῖν, φυνγεῖν, λαθεῖν; but in general precepts or statements the Imper. or Inf. Pres. is almost always used.

*Obs. 1.* The rule for the choice of the Aor. or Pres. depends on the *animus loquentis*. The same action may be expressed by either, as in each case the speaker wishes to denote the continued or the momentary nature of the action, and even in the same passage : so Demosth. p. 838, 10—14 λαβὲ δὴ τὰς μαρτυρίας καὶ ἀνάγνωθι—then λέγε, then λαβὲ τὰς ἄλλας καὶ ἀναγίνωσκε—λαβὲ ἐτέραν καὶ ἀνάγνωθι—λέγ' ἐτέραν. The usage of the poets is very arbitrary : as, Eur. Phoen. 1712 τᾷδε βᾶθί μοι, τᾷδε πόδα τίθει : Id. Hippol. 473 ἀλλ', ὦ φίλε παῖ, λῆγε μὲν κακῶν φρενῶν, λῆξον δ' ὑβρίζουσ'.

*Obs. 2.* Verbs of intending, hoping, saying, swearing, willing, wishing, refusing, delaying, praying, persuading, ordering, forbidding, hindering, &c. whose object may be conceived of as future, take the Inf. of either the Pr., Fut., or Aor., as the speaker regards the action either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its completion; but the Present is especially employed to signify that the event will either certainly take place, or that it will follow immediately on the moment of speaking : Lysias p. 818, 4 οἶμαι—πάντας ὑμᾶς ὁμολογήσαι : Demosth. p. 842, 21 (ἡ μήτηρ) νῦν μὲν οἴεται τυχόντα με τῶν δικαίων παρ' ὑμῖν ὑποδέξασθαι (MSS., Reiske e conj. ὑποδέξεσθαι) καὶ τὴν ἀδελφὴν ἐκδώσειν. (the Aor. here signifies the certainty of the hope, representing it as fulfilled; the Fut. that the portioning the daughter will take place when the cause is won) : Plat. Crit. p. 52. B ὁμολόγεις καθ' ἡμᾶς πολιτεύεσθαι : Hdt. IX. 106 πίστι τε καταλαμβάνοντες καὶ ὀρκίοισι ἐμμένειν τε καὶ μὴ ἀποστήσεσθαι : Xen. Cyr. VI. 2, 39 ἔμοι προσάγων ἐγγυητὰς ἡ μὴν πορεύεσθαι : compare Plat. Legg. p. 937. B. Id. Anab. II. 3, 27 ὁμόσαι ἢ μὲν πορεύεσθαι : Id. Hellen. II. 4, 30 ὁμόσαντες

δρκοις ἢ μὴν μὴ μνησικακήσειν: Demosth. p. 860, 54 ἐλπίζει ῥαδίως ὑμᾶς ἐξαπατήσειν: compare p. 852, 27. 853, 28. Od. γ, 320 ἔλποντο — ἐλθέμεν: Od. β, 280 ἐλπώρη τοι ἔπειτα τελευτήσαι τάδε ἔργα: Plat. Symp. p. 193. D ἐλπίδας παρέχεται — ἡμᾶς εὐδαίμονας ποιήσαι: Lysias p. 617, 8 ὑπόλοιπος ἐλπίς ἦν ὑπὸ τοῦ πάππου ἐκτραφῆναι: Isocr. p. 291. C ἡμῶν ἐνδείξεσθαι βουλόμενος: Demosth. p. 850, 19 βούλομαι διεξελθεῖν: Ibid. p. 851, 22 βούλομαι εἰπεῖν: p. 852, 25 βούλομαι ἐξελέγξαι: Ibid. p. 850, 21 ἤθελον παραδοῦναι: Il. β, 39 θήσειν γὰρ ἔπ' ἔμελλον ἐπ' ἄλγεα—Τρωσί: Od. τ, 95 τὸν ξείνον ἔμελλον ἀμφὶ πόσει εἴρεσθαι: Il. ψ, 773 ἔμελλον ἐπαίξασθαι. Even μέλλω ἐθελήσειν Plat. Rep. p. 347, A: Hdt. III. 72 οἱ μὲν γε ψεύδονται τότε, ἐπεάν τι μέλλωσι — κερδήσεσθαι: and this idiom of the Fut. with μέλλω is the most usual. Id. VI. 86, 2 ταῦτα ὦν ὑμῖν ἀναβάλλομαι κυρώσειν ἐς τέταρτον μῆνα: Ibid. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγυήτῃσι: Demosth. p. 31, 9 ἀναβάλλεται πονήσειν τὰ δέοντα: Hdt. VI. 61 ἐλίσσεται τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον: Id. VI. 5 ἔπεισε Λεσβίους δοῦναι οἱ νέας<sup>a</sup>.

### Future.

§. 406. 1. The simple Future, expressing a present belief that something will presently be, as γράψω, is used both as an absolute and relative tense; when used as the former, it signifies a simple future action; when as the latter, it signifies an action as future, in relation to and coincident with some other action in future time: ἐν ᾧ σὺ παίζειί, ἐγὼ γράψω: Il. δ, 164 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή.

2. The absolute Future, like the Aorist and absolute Present, expresses repetition, that an action may happen at several future moments, but as not having yet happened, as only possible and supposable: Il. ε, 747 λάξετο δ' ἔγχος βριθῶν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἠρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη: Od. δ, 208 ρεία δ' ἀρίγνωτος γόνος ἀνέρος, ὅτε Κρονίων ὄλβον ἐπικλώσει. The three iterative forms are found together in Soph. Antig. 348 κρατεῖ δὲ (scil. ἀριφραδὴς ἀνὴρ) μηχαναῖς θηρὸς δρεσσιβάτα, λασιαύχενά θ' ἵππον ὑπάξεται ἀμφύλοφον ζυγόν — καὶ ἀστυνόμους ὄργας ἐδιδάξατο, — παιτοπόρος, ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον. Ἄϊδα μόνον φεῖξιν οὐκ ἐπάξεται. νόσων δ' ἀμαχάνων φυγὰς ξυμπέφρασται (as present). So in poetry the future is used in comparisons, as circumstances which are known to have happened frequently in past time, are supposed to be likely to happen in the same way in future time: Il. δ, 131 ἢ δὲ τόσον μὲν ἔεργεν (τὸ βέλος) ἀπὸ χροός, ὥς ὅτε μήτηρ παιδὸς ἔεργει μνίαν, ὅθ' ἠδέε' λέξεται ὕπνῳ.

<sup>a</sup> Lobeck. Phryn 745. sqq. Stallb. Plat. Rep. 369. A et Crit. 52, 6. Heind. Plat. Phæd. 67. B. Wunderlich ad Æsch. p. 175. Heim. Ajax. 1061. Elm et Heim. Med. 1209.

3. The Future often expresses necessity—shall—must: Xen. Cyr. III. 3, 52 νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται: Id. M. S. II. 1, 17 οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι—τι διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούνων, εἰ γε περὶ νήσουσι καὶ διψήσουσι καὶ βιγώσουσι καὶ ἀγρυπνήσουσι, if it is determined that they shall fast, &c.: Plat. Rep. p. 372. C. D καὶ ὁ Γλαῦκων ὑπολαβὼν· Ἄνευ ὄψου ἔφη, ὥς ξοικας, ποιεῖς τοὺς ἀνδρας ἐστιωμένους. Ἀληθῆ, ἦν δ' ἐγώ, λέγεις· ἐπελαθόμεν, ὅτι καὶ ὄψον ἔξουσιν· ἄλλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρὸν—ἐψήσουσιν· καὶ τραγῆματά που παραθήσομεν αὐτοῖς—, καὶ μύρτα καὶ φηγοὺς σποδιοῦσι πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγιείας, ὥς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς ἐκγόνοις παραδώσουσι.

4. The Pres. is sometimes elegantly expressed by the Future, as the Future is by the Opt. with ἄν, when the action is not represented as really taking place, but only as possible under certain conditions: so the poetic form βουλήσομαι, *volō*, sc. *si licet*: Soph. Œ. T. 1076 τοῦμόν δ' ἐγώ, κεί σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι: Eur. Med. 259 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι, ἦν μοι πόρος τις μηχανή τ' ἐξευρεθῇ πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν. So Plato, ἐθελήσω, προθυμήσομαι: Phæd. p. 78. A ἀλλὰ ταῦτα μὲν δὴ, ἔφη, ὑπάρξει, *hæc igitur sic erunt*, more elegantly than *sunt*; hence the future is used for the Imperative.

5. The Future, especially in the Part., is used in the force of μέλλειν, likely, or intending to do any thing. So Thucyd. V. 90 πείσονται ὠφεληθῆναι, should be profited by having the chance of—μέλλοντα πείθειν. So in Euripides, the formula, τί λέξεις=τί μέλλεις λέγειν, *what are you going to say*—when the speaker expects to hear something worse than what is already said: Med. 1310 οἱμοί τί λέξεις; ὥς μ' ἀπώλεσας, γύναι<sup>a</sup>.

### *Futurum III. or Exactum.*

§. 407. 1. The Futurum exactum expresses an action which is conceived of as past in some future time; Future in relation to time present, Past in relation to time future; and expresses, like the Perfect, the continuance of such an action in its consequences and effects: Hesiod. Opp. 177 καὶ τοῖσι μεμίσσεται ἐσθλὰ κακοῖσιν: Plat. Rep. p. 506. A οὐκοῦν ἡμῖν ἡ πολιτεία τελῶς κεκοσμήσεται,

<sup>a</sup> Elm Med. 1277. Pflugk. Eur. Hec. 55.

ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων: Ibid. p. 465. Ἀ πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάξεται. This notion is expressed in the active (and sometimes in the middle) by a periphrasis of the Part. and the Future of εἶναι: Demosth. p. 54, 50 τὰ δέοντα ἐσόμεθα ἐγνώκοτες καὶ λόγων ματαίων ἀπηλλαγμένοι. Where the Pft. has a Pres. sense, the Fut. exactum has the force of the simple Future: so κεκτήσομαι, μεμνήσομαι, τεθνήξω<sup>a</sup>.

Obs. 1. In many verbs the Fut. III. supplies the place of the simple Fut. pass.; as in δέω, πιπράσκω, παύω, κόπτω; or is used together with it in the same sense; as in βάλλω, λέγω, &c.

Obs. 2. The notion of the momentary completion of the future action which in Latin is expressed by the Fut. exact., is expressed in dependent clauses by the Aor. Conj. with some conjunction compounded of ἄν, as ἐάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἐστ' ἄν, ὅς ἄν, &c., as, ἐὰν τοῦτο γένηται, *si hoc factum fuerit*; the Aorist expressing the completion, the Conj. the futurity. But in a principal clause the idea of this tense is expressed by the Aorist, either leaving out the notion of futurity, or supplying it from the context, or by the simple Fut., leaving the notion of completion to be supplied from the context. ὅταν ταῦτα γράψῃς, πορεύσομαι, *cum epistolam scripseris, profectus fuero*: ἐὺν ταῦτα λέξῃς, ἡμαρτες, you will have erred.

2. Sometimes the Fut. III. is used for the simple Future to express more vividly the immediate occurrence of some future action; as, Plat. Gorg. p. 469. D (of a tyrant) ἐὰν γὰρ ἄρα ἐμοὶ δόξῃ τινὰ τούτων τῶν ἀνθρώπων ὦν σὺ ὀρᾷς αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, ὃν ἂν δόξῃ καν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγέναι δεῖν, κατεαγὼς ἔσται αὐτίκα μάλα, καν θοιμάτιον διεσχίσθαι, διεσχισμένον ἔσται: so Aristoph. Plut. 1201 πάντα σοι πεπράξεται, all shall be done.

*Remarks on the periphrasis with μέλλω for the Future.*

§. 408. The periphrasis of μέλλω for the Future, as μέλλω γράφειν, ἔμελλον γράφειν, μελλήσω γράφειν, (γράφειν—γράψαι) represents the action in the moment of its beginning to be developed, as either in relation to the time present to the speaker, as μέλλω γράφειν, while I speak, I intend to write; or to the time present to some past action, as ἔμελλον γράφειν, when such an action, now past, was present, I intended to write; or to the time present to some future action; as, μελλήσω γράφειν, when some action, yet future, becomes present, I shall intend to write: but this last is often expressed by γράψω.

<sup>a</sup> Stallb. Gorg. 469. D. Dawes Misc. Crit. 149. Elm. Acharn. 590.



§. 409. Table of the Primary and Secondary powers of Present and Aorist Absolute, and the Relative Tenses :—

I. Present (Absolute), Primary : An action now going on—undefined by the time of any other action.

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|-------------------------|---|
| §. 395. 1.              | Secondary : <i>a.</i> Frequency—general statements.       |
| §. 395. 2. 401. 5. .... | <i>b.</i> Historic Present.                               |
| §. 396. ....            | <i>c.</i> For Pft. or Aor.                                |
| §. 397. ....            | <i>d.</i> For Future — indefinite — or to mark certainty. |
| §. 398. 2. ....         | <i>e.</i> An attempt to do something.                     |

II. Aorist (Absolute), Primary : A past action, undefined by the time of any other action.

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|-----------------------------|---|
| §. 401. 2, 4, 5.            | Secondary : <i>a.</i> A momentary action. |
| §. 402. 1, 2. ....          | <i>b.</i> Frequency.                      |
| §. 402. 1, 2. ....          | <i>c.</i> Induction.                      |
| §. 402. 3. ....             | <i>d.</i> Comparison or Simile.           |
| §. 403. 1. ....             | <i>e.</i> Determination.                  |
| §. 403. 2. ....             | <i>f.</i> Instantaneous Future.           |
| §. 403. 2. <i>Obs.</i> .... | <i>g.</i> Attempt, already taken place.   |
| §. 403. 3. ....             | <i>h.</i> Command in shape of question.   |
| §. 404. ....                | <i>i.</i> For Pft. and Plpft.             |

III. Imperfect, Primary : Action in course of completion in time past, coincidently with another past action.

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|-----------------|--|
| §. 398. 2.      | Secondary : <i>a.</i> Imperfect action—attempt.                    |
| §. 398. 3. .... | <i>b.</i> Conditional.   |
| §. 398. 4. .... | <i>c.</i> For Present.   |
| §. 398. 4. .... | <i>d.</i> An action which seemed different from what it really is. |
| §. 401. 4. .... | <i>e.</i> Continuance.   |
| §. 402. 2. .... | <i>f.</i> Frequency.   |

IV. Perfect, Primary : An action completed at the present time.

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|--------------------------------|--|
| §. 399. 1. <i>b.</i>           | Secondary : <i>a.</i> An action continuing in its effects. |
| §. 399. 1. <i>Obs.</i> 1. .... | <i>b.</i> Strong exhortation (in Imperative).              |
| §. 399. 1. <i>Obs.</i> 2. .... | <i>c.</i> Pres. Pft.                                       |
| §. 399. 1. <i>Obs.</i> 3. .... | <i>d.</i> Frequency, as Present.                           |
| §. 399. 2. ....                | <i>e.</i> Future, as Present.                              |

V. Plpft., Primary : An action completed at some past time.

§. 400. 2. Secondary : *a.* Past action continuing in its effects in time past.

§. 400. 2. .... *b.* Impft. of Pres. Pft.

VI. Future, Primary : An action about to go on coincidently with some future action.

§. 406. 2. Secondary : *a.* Probable repetition in future time.

§. 406. 2. .... *b.* Comparison.

§. 406. 3. .... *c.* Necessity.

§. 406. 4. .... *d.* For Pres.—Possibility for fact.

§. 406. 5. .... *e.* Intention.

VII. Fut. Exactum (III.), Primary : Action which will be past in time future.

§. 407. 1. Secondary : *a.* Continuance in time future.

§. 407. 2. .... *b.* For simple Future.

### Moods.

#### *Meaning of the term Mood.—Division of Moods<sup>a</sup>.*

§. 410. 1. The Predicate which, as we have seen, stands in certain relations to the subject, and to the time present to the speaker, stands thirdly in certain relations to the conception of the speaker. Our modes of conception are two, *direct*, arising from *perception* of something as really existing in time present or past ; *indirect*, arising from a *supposition* of such existence.

2. Hence arise the following moods :—

*a.* The Indicative, to express an act of perception of something conceived as *really* in existence in time present or past ; as, τὸ ῥόδον θάλλει—οἱ πολέμοι ἀπέφυγον.

The Subjunctive, to express an act of supposition ; either present supposition, of things supposed now to exist or to be about to exist ; or past supposition, of things supposed to have existed, or to have been about to exist in time past ; so the Subjunctive is divided into

*b.* The Subjunctive of the principal tenses (Conjunctive), to express an act of supposition either present or future ; as, ἴωμεν, let us *now* go : τί ποιῶμεν ; what shall we do ? ἐπαγγέλλω, ἐπαγγέλῳ, ἐπηγγέλκα ἵνα εἶδης.

*c.* The Subjunctive of the historic tenses (Optative), to express a past act of supposition ; as, οὐκ εἶχον ὅποι τραποίμην, I did not know where I could go : ἐπήγγελλον, ἐπηγγέλκειν, ἐπήγγειλα ἵν' εἰδείς.

<sup>a</sup> Heim. de Part. §v 76. 599. Dissen Kleine Schriften, p. 23.

d. The Imperative is the proper expression of a wish delivered as a command to some one, either present or conceived of as present ; as, *γραφῆτω, scribito*.

*Obs.* Properly speaking, the Indicative could have no Future tense, as things future are not objects of real perception ; but as the mind of the speaker, throwing itself forward as it were into the future, conceives things future as if really existing, the Indicative has a Future tense.

*Secondary meaning of the Conjunctive and Optative.*

§. 411. 1. Primarily then the Conjunctive expresses a *present or future supposition, founded on present existing circumstances* ; the Optative a *past supposition, founded on past circumstances*. Now as a supposition of the former kind presents itself more vividly to the mind, and approaches nearer to reality than the latter, the Conjunctive is used to express something which if not real is very near it ; something of which it may with very near certainty be expected that it will take place ; something more than a supposition—a very high degree of *probability* ; while the Optative is used to express a supposition of something which may take place, but with very little expectation of its really doing so—*possibility* : *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν*, if you say this—but I have no expectation you will—*ἀμαρτάνοις ἄν*, you would be wrong ; but I have no expectation of your being wrong : *ἐὰν τοῦτο λέγῃς*, I expect that you will say so ; hence the Optative is used to express a wish, this being considered as an indefinite possibility.—(See the *Optative*.)

*Observations on the general power of the Moods.*

2. There are three ways in which any thing may be spoken of ; as really existing—as contingent—as necessary. It is usually laid down <sup>a</sup> that these notions are expressed by the Present, Subjunctive, and Imperative, respectively : but this does not seem to be altogether true ; for though the Indicative may generally express a reality, and the Subjunctive contingency, yet the proper force of the Imperative is the expression of a wish in which no notion of necessity is implied. The notion of necessity is generally expressed in Greek by *δυνατὸν εἶναι, μέλλειν, χρῆναι, δεῖν, ἀναγκὴν εἶναι* &c. or by verbal adjectives in *τός* or *τέος*, or modal adverbs, such as *δή, μῶν, ἴσως, ἄν* &c., and these expressions are joined with all the moods ; as, *τοῦτο ποιεῖν ἀναγκαῖόν ἐστιν, ἀναγκαῖον ἄν*

<sup>a</sup> Herm. de Emend. Gr. Gr. p. 204.

εἴη, ἀναγκαῖον ἔστω, δύναιμαι, δυναίμην ἂν ποιεῖν, ἐὰν δύνωμαι ποιεῖν. The Indicative may express what is yet only a contingency; as, τὸ ῥόδον ἀνθήσει—while the Optative is often a mild way of expressing a certainty; as, λέγοιμ' ἂν, *dixerim*, for λέγω. The Conjunctive seems to come nearest to the notion of necessity, as expressing an action which, though not really existing, is conceived as almost certain to exist.

### Indicative.

§. 412. The Predicate of the Indicative is represented as known, or conceived to be a real, certain fact, past or present; when future or contingent events are considered as certain, they may in respect of this certainty be expressed by the Indicative; as, τὸ ῥόδον ἀνθεῖ—ἤνθησεν—ἀνθήσει: εἰ τοῦτο λέγεις ἁμαρτάνεις: here λέγεις does not express an actual fact, but only something looked at for the time as a fact.

Obs. The use of the Indic. is very wide in Greek: it is frequently used instead of the Conj. and Opt., to place things more before one, as really happening, rather than as mere suppositions; to effect which was a principle which guided the Greeks in the choice of their expression. (See *Oratio Obliqua*.) So ὁ παῖς ἔλεξεν, ὅτι Σωκράτης ἐν τῷ τῶν γειτόνων προθύρῳ ἔστηκε καὶ οἷα ἐθέλει εἰσεύναι: Xen. Cyr. II. 2, 1 αἰὲ μὲν οὖν ἐπεμελετο ὁ Κῦρος, ὁπότε συσκηνοίεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται.

### Indicative Future.

§. 413. 1. The proper notion of the Future Indicative is of an action not as yet really happening, but conceived as certain to happen hereafter. Since therefore the notion of futurity implies a sort of contingency, while the Indicative expresses certainty, the Indicative Future is often used as a polite way of expressing a desire; the Future representing the action commanded as a contingency, depending in some sort on the will of the person to whom it is addressed, the Indicative expressing a confident expectation of its fulfilment: Il. κ, 88 ὦ Νέστορ—, γνῶσσαι Ἀτρεΐδην: 235 Τυδεΐδῃ—, τὸν μὲν δὴ ἑταρόν γ' αἰρήσεται: Od. β, 270 Τηλέμαχ', οὐδ' ὅπιθεν κακὸς ἔσσειαι, οὐδ' ἀνοήμων: cf. Xen. Cyr. I. 6, 35. Id. Hell. II. 3, 34 ὑμεῖς οὖν, ἐὰν σωφρονήτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε: Plat. Rep. p. 432. Ο ὕρα οὖν καὶ προθύμου κατ-ιδεῖν, ἐὰν πως πρότερος ἐμοῦ ᾖης, καὶ μοι φράσεις<sup>a</sup>: Id. Protag. p. 338. Α ὧς οὖν ποιήσετε, καὶ πείθεσθ' ἐμοί.

2. Opposed to this polite way of expressing a desire is the use

<sup>a</sup> Stallb. ad loc.

of the Future Indicative, used interrogatively to express a strong command, accompanied with a sort of irony ; as, οὐ παύσῃ λέγων ; *non desines dicere?* for *desine dicere* : Eur. Androm. 1062 οὐχ ὅσον τάχος χωρήσεταιί τις Πυθικὴν πρὸς ἑστίαν—; Plat. Symp. init. οὐ περιμενεῖς ; (will you not wait?)<sup>a</sup> Demosth. p. 72. init. οὐ φυλάξεσθ', ἔφην, ὅπως μὴ — δεσπότην εὕρητε<sup>b</sup> ; When the command is negative, οὐ μὴ is used, and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter ; as, οὐ μὴ φλυαρήσεις ; οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί ; Aristoph., for μὴ φλυάρει, μὴ λάλει, ἀλλ' ἀκολουθεῖ ; Soph. Aj. 75 οὐ σὶγ' ἀνέξει, μὴδὲ δειλίαν ἀρεῖς ; Plat. Symp. p. 175. Α οὔκου καλεῖς αὐτὸν καὶ μὴ ἀφήσεις ;

3. This same interrogative form is sometimes used in the first person for the Conjunctive ; as, Eur. Andr. 1212 οὐ σπαράξομαι κόμαν ; οὐκ ἐπιθήσομαι δ' ἐμῷ κάρῳ κτύπημα χερὸς ὁλοόν ; for σπαράξωμαι, ἐπιθώμαι.

### *Conjunctive and Optative.*

§. 414. 1. The Predicate both of the Conjunctive and Optative is represented as something supposed, therefore uncertain, possible ; and these words are divided, as to their relations of time, into the Subjunctive of the principal tenses (Conjunctive), and the Subjunctive of the historic tenses (Optative) ; the Optative standing to the historic, as the Conjunctive does to the principal tenses ; the Pres. Opt. is the Conjunctive of the Impft., the Opt. Pft. is the Conjunctive of the Plpft. ; hence it is seen how imperfect a notion the name Optative conveys of the nature and powers of the Mood to which it is applied.

2. The Conj. and Opt. represent their predicate as depending on an act of the mind ; as, οὐκ οἶδα τί εἶπω, or on an expression of such an act ; as, λέγε τί εἶπω : but this supposition or expression thereof is sometimes not expressly stated ; as, τί εἶπω ; *quid dicam?* and so in form is independent ; this occurs in the following cases :—

### *Conjunctive for Indicative Future.*

§. 415. 1. The Conjunctive is used mostly in dependent sentences ; in independent sentences it is used for the Indicative Future, as a sort of Imperative (Conj. adhortativus), or to express deliberation (Conjunctivus deliberativus).

2. This Conjunctive expresses something future, the realisation

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Bremi ad loc.

of which is expected from the present position of circumstances, and differs from the Future, only in that the latter does not express the future action as merely something which we have reason to expect, but as (by anticipation) something certain. The affinity between these two expressions is clear; the Future in reality depends on a supposition as well as the Conj. This use of the Conjunctive in positive sentences occurs only in epic writers, but in negative sentences it is found, though but rarely, in Attic Greek: Il. ζ, 459 καὶ ποτέ τις εἴπησιν, it may be expected that one would, will say; (in verse 462 we find the Fut., ὥς ποτέ τις ἐρέει:) Il. η, 197 οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται: Il. α, 262 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, as things are at present, I may not expect to see (οὐδὲ ὄψομαι, I shall certainly not see): Od. β, 201 οὐκ ἔστ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γέ νηται α, nor can he ever be, he will never be: Od. π, 437 οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γέ νηται, it is not possible to conceive that he will be: Plat. Legg. p. 942. Ο οὗτ' ἔστιν, οὔτε ποτέ γέ νηται κρεῖττον.

Obs. 1. So in Attic the Conj. is used with οὐδὲ μή, where the predicate depends on the fear and anxiety of the speaker: Plat. Rep. p. 492. Ε οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γέ νηται, nor need we fear that.

Obs. 2. On the Homeric use of Conj. with ἄν, κέ, see §. 424. 3. ζ.

### Conjunctivus Adhortativus.

§. 416. The first person Conj. expresses *exhortation*, *admonition*. The predicate expresses a desire of some supposed action which arises from the *present state* of things, (wherefore the Opt. is not used in this way;) as, ἴωμεν, *eamus*, suppose we go, it is time to go: Od. χ, 77 ἔλθωμεν ἀνὰ ἄστυ: Il. χ, 450 ἴδωμ', ὅτν' ἔργα τέτυκται: Eur. Heracl. 558 σαφῶς κελεύεις μὴ τρέσης μιάσματος τοῦμοῦ μετασχεῖν, ἀλλ' ἐλεύθερος θά νω.—In the *oratio obliqua*, ἄγε, φέρε, ἕα (also, though more rarely, δεῦρο), ἴωμεν. So mostly in the Post-Homeric dialect, especially in the first person singular, generally preceded by these words, as we find it also in Homer; as, Il. ι, 60 ἀλλ' ἄγ', ἐγὼν ἐξείπω, καὶ πάντα διίξομαι: Hdt. VII. 103 φέρε, ἴδω: Plat. Phæd. p. 63. Β φέρε δὴ, ἦ δ' ὅς, πειραθῶ πρὸς ὑμᾶς—ἀπολογήσασθαι: Id. Soph. p. 239. Β ἕα σκεψώμεθα. Sometimes also joined with the Imperative; as, Il. ζ, 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω: Il. ψ, 71 θάπτε με ὅτι τάχιστα, πύλας Ἀἰδαο περήσω. And it is sometimes as Imper.

in first person without *φέρε, ἄγε*: Soph. Phil. 1354 *σχής, ἀνειρηκὸς σῶμ' ἀναπαύσω*, let me rest my weary body *a*.

*Obs.* In the second and third person this exhortation assumes the form of a wish, and therefore is expressed by the Opt. . Π. ν, 119 *ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρῶπῶμεν ὀπίσσω αὐτόθεν, ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ παρσταίῃ, δοίῃ δὲ κράτος μέγα*: Od. χ, 77 *ἔλθωμεν δ' ἀνὰ ἄστυ, βοῇ δ' ὤκιστα γένοιοιτο*.

*Conjunctivus Deliberativus* <sup>b</sup>.

§. 417. The Conj. in all its persons is used to express a question implying doubt, deliberation, where the speaker considers with himself what, under present circumstances, it is best for him to do: Π. α, 150 *πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν*; Od. ε, 465 *ὦ μοι ἐγώ, τί πάθω; τί νυ μοι μήκιστα γένηται*; what shall I do now? Æsch. Eum. 791, 821 *τί ῥέξω; γένωμαι*; (for *τί γεν.*): Eur. Hec. 1057 *πᾶ βῶ; πᾶ στῶ; πᾶ κέλσω*; Id. Ion 758 *εἵπωμεν ἢ σιγῶμεν*; Id. Med. 1275 *παρέλθω δομούς*; 1271 *οἶμοι, τί δράσω; ποῖ φύγω μητρὸς χέρας*; So *ποῖ τις ἔλθῃ*; where shall one go to? Plat. Legg. p. 835. *Ἄ ἄμιλλαι χορῶν—κοσμηθήσονται τότε, εἴτε τριετηρίδες εἴτε αὖ διὰ πέμπτων ἐτών—διανέμῃθ ὧσι*, whether they—will be. So in the *oratio obliqua*: *οὐκ οἶδα, ποτέρων εἵπωμεν, ἢ σιγῶμεν*: Π. π, 436 *διχθὰ δέ μοι κραδίη μέμονε—, ἢ μιν—θεῖω, ἢ ἥδη—δαμάσσω*: Xen. Cyr. VIII. 4, 16 *τὰ δὲ ἐκπώματα—οὐκ οἶδ' εἰ Χρυσάντα τοῦτω δῶ*. So frequently after *βούλει*: Plat. Gorg. p. 454. *Ὁ βούλει οὖν, δύο εἶδη θῶμεν πειθοῦς*; Id. Phæd. p. 95. *Ε εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς*.

*Optative in its secondary sense.*

§. 418. 1. The Optative, in its secondary sense, expresses a supposition, without any notion of its realisation; as arising in past time from past circumstances, it is represented as farther off from reality than the Conjunctive. The predicate is merely something supposed or assumed—a possibility; hence the Opt. is used to express

*a*. A supposition without any notion of the realisation thereof: Od. ξ, 193 *εἴη μὲν νῦν νῶιν ἐπὶ χρόνον ἡμὲν ἐδωδῇ, ἡδὲ μέθῃ γλυκερον—, ἄλλοι δ' ἐπὶ ἔργον ἐποιεῖν, ῥηιδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα οὔτι διαπρήξαιμι, λέγων ἐμὰ κήδεα θυμοῦ*, i. e. *sit sane nobis satis cibi, aliique in opere occupati sint: ego tamen, ut res ita se habeat, haud facile omnia perficiam*: Plat. Phæd. p. 87. *Ε ἀπολομένης δὲ τῆς ψυχῆς τότ' ἥδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο*, *animo exstincto tum sane corpus*

<sup>a</sup> Elm. Med. 1242. Heracl. 559.

<sup>b</sup> Herm. Part. ζν 11. 4.

*imbecillitatem suam ostendat et — intercidat*: Id. Rep. p. 362. D οὐκοῦν — ἀδελφὸς ἀνδρὶ παρείη, “*frater udesto viro*,” Stallbaum.

b. A wish. (In negative wishes, with μή, never οὐ.) Od. α., 265 τοῖος ἔων μνηστήρσιν ὁμιλήσειεν Ὀδυσσεύς! πάντες κ' ὠκύμοροι τε γενοίατο πικρόγαμοί τε (κ' is κέν = εἰ τοῦτο γένοιτο): Od. α., 386 μή σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν! Il. χ., 304 μὴ μὰν ἀσπουδὶ γε καὶ ἀκλειῶς ἀπολόιμην! Soph. Aj. 550 ὦ παῖ, γένοιο πατρός εὐτυχέστερος, τὰ δ' ἄλλα ὁμοῖος! καὶ γένοι' ἂν οὐ κακός (ἂν = εἰ τοῦτο γένοιτο). This expression of a wish commonly assumes the form of an hypothetical antecedent sentence, being prefaced by εἰ, εἴθε. εἰ γάρ: Od. γ., 205 εἰ γὰρ ἐμοὶ τοσσήμῃ θεοὶ δύνανται παραθεῖν! So in formulas of wishing and conjuring prefaced by οὕτω: Il. ν., 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἴην —, ὥς νῦν ἡμέρῃ ἥδε κακὸν φέρει Ἀργεῖοισι πᾶσι μάλα. And in poetry the wish is expressed as a final sentence, prefaced by ὥς (*ut, utinam*): Il. σ., 107 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο! Eur. Hipp. 405 ὥς ἀπόλοιτο παγκακῶς!

Obs. 1. When the speaker feels that his wish cannot be realised, the historic tenses or Aor. Ind. are used; as, εἴθε τοῦτο ἐγίγντο! *utinam hoc fieret*! εἴθε τοῦτο ἐγένετο! *utinam hoc factum esset*! So, ὦ φέλες γράψαι! would that you had written! and also ὥς, εἴθε (αἴθε) ὦ φέλον γράψαι! would that I had written!

Obs. 2. In English and German the wish is expressed as in Greek, by the Ind. or Opt.: had he but written! would he but write! In Latin by the Conj.; as, *utinam hoc fiat*! wherein is contained the notion of its realisation; and in the Opt. only when such notion is to be excluded, as *utinam Deus essem*!

c. A command is expressed in a civil way as a wish: Od. ο., 24 ἀλλὰ σύγ' ἐλθὼν αὐτὸς ἐπιτρέψαις ἕκαστα δμῳάων ἦτις τοι ἀρίστη φαίνεται εἶναι: Od. ξ., 408 τάχιστα μοι ἔνδον ἑταῖροι εἴεν: Il. ω., 144 κήρυξ τίς οἱ ἔποιτο γεραίτερος: Aristoph. Vesp. 1431 ἔρδοι τις ἦν ἕκαστος εἰδεῖν τέχνην: Xen. Anab. III. 2, 37 εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρῃ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο.

d. The Opt. is used vaguely to express a desire, willingness, inclination, without any expectation of the realisation thereof: Il. ο., 45 αὐτὰρ τοι καὶ κέλεω ἐγὼ παραμυθησάμεν — τῇ ἴμεν (*vel in illi persuadere*): Æschin. p. 85, 2 ἐγὼ δὲ οὔτε τὰς Δημοσθένους διατριβὰς ἐξήλωκα, οὐτ' ἐπὶ ταῖς ἐμᾶντοῦ αἰσχύνομαι, οὔτε τοὺς εἰρημῆρους ἐν ὑμῖν λόγους ἐμᾶντ' ἄρρητους εἶναι βουλόμην: Theocrit. VIII. 20 ταύταν (σύριγγα) κατθελίην (I would be willing)· τὰ δὲ τῷ πατρός οὐ καταθήσω. Preceded by a conditional sentence: Eur. Phœn. 1207 εἰ δ' ἀμείνουν' οἱ θεοὶ γνώμην ἔχουσι, εὐτυχὴς εἴην ἐγώ, I should be content to be happy. So Pind. Ol. III. 46 κεινὸς εἴην, I would be content to be held as vain. Cf. Ol. IX. 80. With a negative:



Hdt. VII. 11 μὴ γὰρ εἶην ἐκ Δαρείου —, μὴ τιμωρησόμενος Ἀθηναίους, I could not be sprung from Darius, &c.

e. In direct questions the Opt. is but rarely found. In Homer, when the question is used as if it were the antecedent to some sentence depending on a condition, expressed by the question: II. δ, 93 sq. ἦ ῥά νυ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον; will you listen to me? Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν λόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῶδος ἄροιο (that is, εἴ τι μοι πίθοιο, τλαίης κεν &c.): II. η, 43 ἦ ῥά νυ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμὶ ἄλλους μὲν κάθισον κ. τ. λ. (that is, εἰ πίθοιο, ἄλλους μὲν κάθισον). If the question is composed of two clauses, the first contains the condition, expressed by the Opt. without ἄν; the latter is the sentence depending on that condition, expressed by the Opt. with ἄν: II. ξ, 191 ἦ ῥά νυ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἥέ κεν ἀρνησάιο κοτεσσαμένη τόγε θυμῷ; In Attic Greek, mostly however in poetry, the Opt. is used in questions to signify a supposed case, of the falsehood of which there is no doubt: Æsch. Choeph. 392 ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λείγοι; who could say?—no one: Soph. Antig. 604 τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατὰ σχοι; who could restrain?—no one: Aristoph. Plut. 438 ἄναξ Ἀπολλων καὶ θεοί, ποῖ τις φύγοι<sup>a</sup>; where could a person fly?—nowhere: cf. ibid. 374. Demosth. p. 921, 1 καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρήσθε τεκμηρίω· ἃ δ' ἐψεύσατο τὸ ὕστερον, ἐπειδὴ διεφθάρη, πιστότερα ταῦθ' ὑπολάβοιτε εἶναι; *hæc vos veriora existimaturos quis putet?*

f. In negative sentences also, where the notion of the predicate is such as could not take place, the Opt. is used with the negative to deny the remotest possibility of its taking place: Pind. Ol. X. 19 τὸ γὰρ ἐμφυὲς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρίβρομοι λέοντες διαλλάξαι ντο ἦθος.

*Remarks on the Opt. and Conj. in compound sentences.*

§. 419. 1. When in a dependent sentence the notion of frequency or repetition is to be expressed, if the several actions be in present or future time, the Conj. is used; if in past, the Opt. These moods are used because actions which happen at different moments are not conceived of as definite perceived facts, but only as something supposed: Od. τ, 515 αὐτὰρ ἐπὴν νύξ ἔλθῃ, ἔλῃ σί τε κοῖτος ἅπαντας, κείμαι ἐνὶ λέκτρῳ, as often as night comes: II. κ, 14 αὐτὰρ ὅτ' ἐς νῆας τε ἵδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας, as often as he saw.

2. In comparisons either the Ind. or Conj. is used, as the thing was conceived of as really existing, or only imagined. II. μ, 167 οἱ δ', ὥστε σφήκες μέσον αἰόλοιο, ἥ ἐμείλισσαι οἰκία ποιεῖσιν νταί —, οὐδ' ἀπολεί-

<sup>a</sup> But see Dawes Misc. Crit. 375.

π ο υ σ ι ν κ ο ῖ λ ο ν δ ὅ μ ο ν , ἀ λ λ ᾽ ἀ ν δ ρ α ς θ η ρ η τ ῆ ρ α ς ἀ μ ῦ ν ο ν τ α ι π ε ρ ῖ τ έ κ ν ω ν , ὥ ς ο ἵ γ ' ο ὔ κ ε θ έ λ ο υ σ ι π υ λ ᾶ ω ν — χ ᾰ σ σ α σ θ α ι , π ρ ῖ ν γ ' ἡ ἐ κ α τ α κ τ ᾶ μ ε ν ' , ἡ ἐ ἀ λ ὡ ν α ι :  
 II ξ, 16 ὥ ς δ ' ὅ τ ε π ο ρ φ ὕ ρ η π έ λ α γ ο ς — ὥ ς ὁ γ έ ρ ω ν ὤ ρ μ α ι ν ε

*Obs.* The Opt is not used in comparisons, because the supposition implied therein is present.

3. For Opt. and Conjunctive after verbs of perceiving and saying, with the conj. *ᾧτι* and *ὥς*, or in final sentences, see Index.

### Imperative.

§. 420. 1. The Imperative expresses a desire or command, or even prayer or exhortation, addressed to some one present, or conceived of as present; as, *δός μοι τὸ βιβλίον: γράφε τὴν ἐπιστολήν.*

*Obs.* 1. The Imperative, like the Conj., is used of the Present or Future, and the Conj. may, as we have seen, perform the functions of the Imperative. These two moods are also nearly allied in some of their forms, the III dual in each being that of the principal tenses *ον*, but in the Imper. augmented into *ων*. The Optative also is allied in sense with the Imper., as by both is expressed a wish or desire: hence the construction is sometimes changed from the Imper. to the Opt., as, *Od β, 230 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω* — *ἀλλ' αἰεὶ χαλεπὸς εἴη καὶ αἴσυλα ῥέξοι.*

*Obs.* 2. The Imper. never depends on any other verb. The Inf. is used in this case, as *κελεύω σοι γράφειν.*

*Obs.* 3. The personal pronoun is added to the Imper. only when a peculiar emphasis is to be laid on the person; as, *σύ μὲν ἄπελθε, σὺ δὲ μένε.*

2. Although the Imper. is always considered to be in the time present to the speaker, it has a Pft. and Aor.; but these are not applied to the predicate in their primary notions of time, but only in their secondary notions: the Present expresses the continuance, the Aorist the momentary character of some action, the Perfect that the action is now completed, and remaining in its effects; as, *γράφε τὴν ἐπιστολήν: δός μοι τὸ βιβλίον: τέθναθι*, that is, *κέϊσο τεθνηκώς.*

3. In the negative or prohibitory forms with *μή*, the Greeks, as a general rule, use only the Imper. Pr., never the Imper. Aor., but instead thereof the Conjunc. Aor.<sup>a</sup>: *μή μοι ἀντίλεγε*, or *μή μοι ἀντίλεξης* (but not *μή μοι ἀντίλεξον*): *II. α, 363 ἐξαύδα μὴ κεῖθε νόφ, ἵνα εἴδομεν ἄμφω*: *Od. π, 168 ἤδη νῦν σὺ παιδί ἔπος φάο, μήδ' ἐπὶ κευθε*: *Od. ο, 263 εἰπέ μοι εἰρομένῳ νημερτέα, μήδ' ἐπικεύσης*: *II. δ, 234 Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς*: *Æsch. Eum. 797 ὕμεις δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε, μήδ' ἀκαρπίαν τέύξητε*: *Soph. Œ. C. 735 ὅν μήτ' ὀκνεῖτε, μήτ' ὀφῆτ' ἔπος κακόν*: *Demosth. p. 494, 17 μὴ τοίνυν διὰ μὲν τοῦ τῶνδε κατηγορεῖν ὥς φαύλων ἐκείνους ἀφαιροῦ, δι' ἃ δ' αὖ καταλείπειν φήσεις, τούτδ' ὁ μόνον λαβόντες ἔχουσι, τοῦτ' ἀφ' ἐλγ*: *Id. p. 582, 15 μὴ*

κατὰ τοὺς νόμους δικάσῃτε, ὧ ἄνδρες δικασταί· μὴ βοηθήσῃτε τῷ πεπονητότι δεινῷ· μὴ ἐύορκεῖτε· ἡμῖν δότε τὴν χάριν ταύτην.

*Obs. 4.* The reason hereof may be, that by the Pres. Imper. (expressing continuance) it is signified that the thing forbidden never will take place, which is implied more or less in a prohibition. The Conj. rather expresses a wish that it may not take place, wherein is no notion of continuance, and this difference of meaning is found in those passages where both the Imper. and Conj. occur.

*Obs. 5.* The II. Person Aor. Imper. with *μή* is however sometimes used in Epic (though but rarely) to express a decided, energetic prohibition; as, II. δ, 410 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο θυμῷ; Od. ω, 248 σὺ δὲ μὴ χόλον ἐνθεο θυμῷ. So even Aristoph. Thesm. 877 μὴ ψεύσον. We oftener find the III. Person Aor. Imp. with *μή*, not only in poetry, but also in Attic prose: Od. π, 301 μήτις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος: Æsch. Theb. 1044 μὴ δοκησάτω τινί, *ne quisquam hoc mente concipiat*: Soph. Aj. 1334 μηδ' ἢ βία σε μηδαμῶς νικησάτω: Xen. Cyr VII. 5, 73 καὶ μηδεὶς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν: Ibid. VIII. 7, 26 μηδεὶς ἰδέτω: Æschm. 62, 15 μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω: Id 23, 15 μὴ γὰρ ὑπ' ἐμοῦ λεγόμενον, ἀλλὰ γινόμενον τὸ πρᾶγμα νομίσασθ' ὀρᾶν.

§. 421. The Attic formula *οἷσθ' οὖν δ δρᾶσον*, &c. seems to arise from a change, so frequent in Greek, from the indirect to the direct construction. (It is also explained by supposing a transposition for *δρᾶσον, οἷσθ' δ*, like Plaut. Rudent III. 5, 18 *tange, sed scin' quomodo?*) In the same way we may account for the Imper. after *ᾧστε* in a seemingly dependent construction; as, *φρόνει ᾧστε μὴ λίαν στένε*, for *στένειν*. The Fut. is also used in the place of the Imper. in the former formula, Eur. Cycl. 131 *οἷσθ' οὖν δ δράσεις ὡς ἀπαίρων χθονός*; and the III. Person Imper. is also used in the same formula: Eur. Iph. Taur. 1203 *οἷσθ' οὖν ἄ μοι γενέσθω*; And the III. Person is used not only in these dependent questions, but also in other dependent sentences, as, Hdt. I. 89 *νῦν ὧν ποίησον ὧδε, εἰ τοι ἀρέσκοι, τὰ ἐγὼ λέγω*· κατίσον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκοις, οἳ λεγόντων — *ὥς σφεα* (sc. *χρήματα*) *ἀναγκαίως ἔχει δεκατεθῆναι τῷ Δαί*. Here the relative sentence *οἳ λεγόντων*, though in form a dependent, is in sense a principal clause = *καὶ οἱ τοι λεγόντων*: Thuc. IV. 92 extr. *πιστεύσαντας δὲ τῷ θεῷ* (sc. *ἡμᾶς δεῖ*) — *ὁμόσε χωρῆσαι τοῖσδε, καὶ δεῖξαι, ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμνημονεύοντες, κτᾶσθωσαν*, i. e. *oportet nos deo fretos — adversus hos tendere, et demonstrare, licere illis ea, quæ concupiscant, si bellum non propulsantibus inferant, tenere*, Bauer p. 645: Plat. Legg. p. 800. E *τὸ δὲ τοσοῦτον ὑμᾶς αὐτοὺς ἐπανερωτᾷ πάλιν, τῶν ἐκμαγείων ταῖς ᾠδαῖς εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω*. This idiom seems to arise from the Greeks using the third person imperative as a mild expression of a desire, where we use “shall” and “must.”

### *Use of the Moods as Conditionals.*

§. 422. 1. The predicate may also be conceived of in the mind as depending, or as having depended, on certain conditions. A sentence in which this conditional sense is expressed consists of two parts; the condition, and that whereof it is the condition.

*Obs.* The condition by which the predicate is limited is frequently omitted, when it is contained or implied in the context, or readily supplied by the mind.

2. The conditional nature of the predicate is marked by its having the particle *ἄν* (Epic *κέ, κέν*) attached to it. And the notion thus limited almost invariably stands in the Historic tenses of the Ind., in the Opt. (or Conjunctive sometimes), in the Infin. or the Participle. And the forms with which it is never found are the Pres. or Pft. Indicative, and but rarely with the Fut. Ind. or the Imper., or the Conjunctive in independent sentences.

*Theories on the Etymology of ἄν.*

§. 423. *a.* \**Av*, *ἀνά, secundum*; *κέ, κά*, an old form of *κατά* as found in *κἀδδε*, &c.<sup>a</sup>

*b.* \**Av*, connected with Latin *an*; *κέ* with Latin *quam*<sup>b</sup>.

*Nature and use of the Particle ἄν.*

§. 424. 1. The proper force of the particle *ἄν* is the expression of a condition (either actually stated, implied in the context, or to be supplied by the mind<sup>d</sup>), on which the action of the verb to which it is attached depends; so that if the condition to which *ἄν* refers takes place, the action which depends on that condition will take place also<sup>e</sup>; and if the former does not take place, neither will (at least in this present case) the latter. Whether this condition will, or will not take place, is decided *animo loquentis*, by the mind of the speaker.

2. \**Av* therefore has a twofold force: the condition is supposed by the speaker to take place, and therefore the action is rendered more likely—(positive use of *ἄν*)—*probably*; or the condition is supposed by the speaker not to take place, and the action is rendered less likely—(negative use of *ἄν*)—*perhaps*.

3. Hence it is used with the Ind., Opt., and Conj., which express certainty, possibility, probability, respectively, as follows.

*Indicative.*

*a.* With the Historic tenses of Ind. expressing an absolute known fact, it renders the action thereof less likely, for the performance

<sup>a</sup> Donaldson's New Cratylus 244.

<sup>b</sup> Kühner Gr. Gr. 453. 2 Hartung de Part. Græc. vol. ii. 225.

<sup>c</sup> Hermann de Part. ἄν Opusc. vol. iv. Hartung de Part. Græc. vol. ii. 218.

Reisig. Comment. de vi et usu Part. ἄν.

Ellendt Lex. Soph. ad voc.

<sup>d</sup> Ellendt ad voc. V.

<sup>e</sup> Herm. de Part. ἄν p. 165. Herm. Ajax. 1061

of a condition cannot make a fact more probable ; but the addition of *ἄν* expresses that it is known to have taken place only on a certain condition ; as, *ἡμάρτανες*, you were wrong, *ἄν*—but only supposing such or such a thing took place—but I know it did not take place, therefore you are not wrong in this case ; hence its derived sense, *ἡμάρτανες ἄν*, you would have been wrong, i. e. on such or such conditions.

*Obs.* On the Impft., or Aorist in Impft. sense, without *ἄν* in this sense, see §. 398. 3.

β. But when the Impft. (or Aorist, or Plpft. used as Impft.) is used to express an action not conceived of merely as absolutely past, but continuing in past time, *ἄν* being added to it expresses, *under such and such circumstances as often as they recurred* : *ἡμάρτανες ἄν*, you were wrong under such and such circumstances as often as they recurred ; and these circumstances being supposed by the speaker's mind to have occurred at such and such times, the action is supposed to have taken place at those times likewise : so *ἡμάρτανες ἄν*, you were frequently wrong<sup>a</sup>.

*Obs.* This use of *ἄν* with the Impft. to express frequency, is a proof that the condition expressed by *ἄν* is not, as laid down by most writers, always supposed not to take place, for if this were so, *ἄν* with the Impft. would only signify certain times when the action of the Impft. did not take place (the condition not being fulfilled), not certain times when (the condition being fulfilled) it did take place.

γ. *Ἄν* is never used with the Pres. or Pft. Ind.<sup>b</sup>, for that action which is represented as actually existing in the presence of the speaker, whether as actually going on and in course of completion, or already completed and existing before him, cannot be supposed to depend on a condition. In the few passages where *ἄν* is found with these tenses, either the reading is bad, *ἄν* being confused with *ἄρα*, *αἶ*, *ἐν*—*κέ* with *καί* ; or *ἄν* is to be joined to some other verbal notion in the sentence (very often the Infin.) ; or the elided *κ'* is *καί*, and not *κέ* : so for instance :—

Od. β, 86 *ἐθέλεις δέ κε μῶμον ἀνάψαι*, Cod. Harlei. *ἐθέλοισ* (see Nitzsch ad loc) : Il. ξ, 484 *τῷ καί κε τις εὔχεται ἀνὴρ γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι* (Cod. Clark. omits *κέ* with Eustath.) : Od. ω, 88 sq. *κέν* seems to have been originally *καί*. Od. γ, 255 *ἦτοι μὲν τότε κ' αὐτὸς δόει* (*κ'* is *καί*) : see Nitzsch : Plat. Phæd. p. 102. init. *σὺ δ', εἴ περ εἴ τῶν φιλοσόφων, οἶμαι ἄν ὥς ἐγὼ λέγω ποιοῖς* (*ποιοῖς ἄν*) : Eur. Med. 930 *οὐκ οἶδ' ἄν εἰ πείσαιμι*, for *εἰ πείσαιμι ἄν* : Xen. Hell. VI. 1, 4 *οἶμαι ἄν—οὐκ εἶναι ἔθνος κ. τ. λ.* : immediately afterwards, *οὐκ ἄν μοι δοκῶ—φίλιαν ποιήσασθαι νομίζω γὰρ ἔτι ῥᾶον—παραλαβεῖν ἄν* (in these passages *ἄν* belongs to the Infin.).

<sup>a</sup> Brunck Soph. Phil. 290.

<sup>b</sup> Monk Alc. 48. Daves Misc. Crit. 106. Herm. p. 14.

δ. Sometimes, though but rarely, with the Ind. Fut.<sup>a</sup> This tense expresses a present belief that something will presently be; this *may* be supposed to depend on some condition; and if this is to be *expressly* marked, *ἄν* is joined to the Future. In Epic the weaker form *κέ* is frequently thus used; in Attic Greek it is very rare; and though in many passages the reading is bad or doubtful, yet we can hardly deny the existence of this construction altogether in Attic Greek<sup>b</sup>:—

Od. ρ, 540 εἰ δ' Ὀδυσσεὺς ἔλθοι—αἰψά κε σὺν ᾧ παιδί βίας ἀποτίσεται ἀνδρῶν. The conditional sentence however is generally wanting: Od. α, 268 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται ἢ κεν νοστήσας ἀποτίσεται, ἢ ἐκὼν οὐκί: Il. ο, 211 ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθείς ὑποείξω: Od. γ, 80 εἴρεαι ὀππότεν εἰμὲν ἐγὼ δέ κε τοι καταλέξω (if you will hear it): Il. δ, 176 καί κε τις ᾧδ' ἐρέει Τρώων (so Pind. Nem. VII. 68 μαθὼν δέ τις ἄν ἐρεῖ) · Il. ξ, 267 ἀλλ' ἴθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτεράων δώσω ὀπιέμεναι, *duo, si tibi lubuenit*: Il. χ, 66 αὐτὸν δ' ἄν πύματόν με κύνες πρότῃσι θύρῃσιν ὤμωσται ἐρύουσιν. So in dependent questions: compare Od. ο, 524. Il. ρ, 144. Hdt. III 104 ὅπως ἄν—ἔσονται ἐν τῇ ἀρπάγῃ · Xen. Cyr VI 1, 45 ὑβριστὴν οὖν νομίζων αὐτὸν εἶδ' οἷδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα οἷος σὺ εἰ ἀπαλλαγῇσεται (so Guelph. Paris. — Schneider c vulg. ἀπαλλαγείη): Ibid. VII. 5, 21 ὅταν δέ καὶ αἰσθῶνται ἡμᾶς ἔνδον ὄντας, πολλὸν ἄν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληγῆσθαι (with no variation of Mss.): Plat. Phæd. p. 61. C σχεδὸν οὖν ἐξ ὧν ἐγὼ ἦσθηναι, οὐδ' ἰπωστικοῖν ἄν σοι ἐκὼν εἶναι πείσεται (some Mss. omit ἄν): Id Rep p 615 D ἔφη οὖν τὸν ἐρωτώμενον εἰπεῖν· Οὐχ ἡκει, φάναι, οὐδ' ἄν ἡξεί δεῦρο (very few ἡξοι): *non venit, nec, si recte iudico, veniet* · Æschin. 29, 30 οὕτω γὰρ ἄν (omitted by Bekker) μάλιστα με μνησσομαι καὶ δυνήσομαι εἰπεῖν, καὶ ὑμεῖς μαθήσεσθε (οὕτω, i. e. εἰ ταῦτα οὕτω ποιῶ or ποιήσω). Very often in questions, for here the Fut. expresses doubt: Eur. Bacch. 595 τί ποτ' ἄν ἐκ τούτων ἐρεῖ; Arist. Nub. 465 ἄρα γε τοῦτ' ἄν ἐγὼ ποτ' ἐπύψομαι; Æschin. Ctes. §. 155 τί ποτ' ἄν ἐρεῖ;

ε. With the Imperative naturally it is not used<sup>c</sup>, as the notion of immediate command excludes that of a condition. Where *ἄν* is found with the Imp. the reading is bad, or it belongs to some other word in the sentence, or implied therein:—

Xen. Anab. I. 8, 8 ἀλλὰ ἰόντων ἄν, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους, where ἄν probably arose from the various reading *ιέτωσαν*<sup>d</sup>. In later writers, such as Theoc. XXIII. 35 ἀλλὰ τί, πῶς, καὶ τοῦτο πανύστατον ἀδύ τι ῥέξον, there is an ellipse of *καὶ τοῦτο πανύστατον ῥέξης*, to which *καὶ* is to be referred.

ζ. When the Conjunctive is used for the Fut. Ind. (see §. 415), *ἄν* is sometimes in Homer<sup>e</sup> joined with it, when the future event is to be expressly marked as depending on a condition; as,

<sup>a</sup> Elm. Heracl. 769 not. Heind Phæd. see Ellendt ad voc. VI. Herm. Part. ἄν  
δ. 13. Schæf. ad Gieg Cor. 66. Herm. 170.

OE. R. 1055

<sup>b</sup> Stallb. Rep 615. D.

<sup>d</sup> Schneider ad loc.

<sup>e</sup> For some seeming instances in Soph.,

<sup>c</sup> For some seeming instances in Soph., see Ellendt ad voc. IV. 1.

Π. α, 137 εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, in that case : Π. α, 205 ἥς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμὸν ὀλέσση, he would in certain circumstances. Π. γ, 54 οὐκ ἂν τοι χραίσμῃ κίθαρις : compare λ, 384. Π. ξ, 235 πείθειν ἐγὼ δέ κε τοι ἰδέω χάριν ἡματα πάντα.

η. So also with the Conjunctivus deliberativus ἂν is joined, to signify that the action which is being deliberated upon depends on some condition, either expressed or implied :—

Od. β, 332 τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κυλῆς ἐπὶ νηὸς τῇλε φίλων ἀπόληται, ἀλώμενος ὥσπερ Ὀδυσσεύς ; Π. ν, 742 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσάμεθα βουλὴν, ἥ κεν ἐνὶ νήεσσι—πέσωμεν, αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα πᾶρ νηῶν ἔλωμεν ἀπήμονες : Od. δ, 545 ἀλλὰ τάχιστα πείρα, ὅπως κεν δὴ σὴν πατρίδα γαίαν ἵκηαι. Frequently we must supply a verb of tying or deliberating : Π. σ, 307 ἀλλὰ μάλ' ἄντην στήσομαι, ἥ κε φέρῃσι μέγα κλέος ἥ κε φερόιμην : Plat. Legg. p. 655. C τί ποτ' ἂν οὖν λέγωμεν ; Id. Phædr. p. 231. D ὥστε πῶς ἂν εἰ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσωνται ; i. e. πῶς, ἐάν εἰ φρονήσωσι, ταῦτα κ. ἔχ. ἡγήσωνται ἂν, Id. Protag. p. 319. B σοὶ δέ λεγόντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ : Xen. Anab. II. 4, 20 οὐχ ἔξουσιν ἐκεῖνοι ὅποι ἂν φύγωσιν. From εἰ ἂν is formed ἐάν : Xen. M. S. IV. 4, 12 σκέψαι, ἐάν τὸδε σοι μᾶλλον ἀρέσκει

*ἂν with Optative.*

§. 425. 1. With the Opt., which expresses an indefinite possibility, ἂν has likewise a twofold force : λέγοις you might say—ἂν, on this condition ; 1st, if this condition is conceived of *in animo loquentis* as taking place, the action of the Optative is represented as more certain, one case being defined in which it will take place ; hence its use for the Future and Imperative : λέγοις you might say—ἂν, if you please, &c. ; but you do please, therefore, I think you will say : or, 2nd, the condition is conceived of *in animo loquentis* as not taking place, and then the action of the Optative is rendered less likely : λέγοις you might say—ἂν, in such circumstances ; but as I do not think these circumstances will take place, there is one case at least where I know the action will not take place.

α. As a modest assertion of some action or fact<sup>a</sup>, present or future, marking it as less certain than if it had been in the Present or Future, and depending on the will of the person who is addressed, or on some other condition which is supposed to be fulfilled : Xen. Cyr. I. 2, 11 καὶ θηρώντες μὲν οὐκ ἂν ἀριστήσαιεν : Ibid. 13 ἐπειδὴν δὲ τὰ πέντε καὶ εἴκοσιw ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὗτοι πλείον τι γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς : Plat. Gorg. p. 502. D Δημογορία ἄρα τίς ἐστὶν ἡ ποιητική : (Call.) Φαίνεται : (Soer.) Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη. So very often in conclusions. There is often something ironical in this expression.

<sup>a</sup> Elm. Heiacl. 972. Ellendt Lex. Soph. ad voc. VIII.

δ. So for the Imperative; the action of the Opt. being supposed to depend on the will of the person addressed, who is supposed to be willing, and therefore this milder form may be used instead of a direct command: Soph. Elect. 1491 *χώροις ἄν*, if you please. So Il. β, 250, Ulysses addresses Thersites with a certain irony: *Θερσίτῃ — ἰσχεο — ! οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμῳ ἔχων ἀγορεύοις, καὶ σφιν δνείδεά τε προφέροις, νόστον τε φυλάσσοις !* do not if you please. With *οὐ* as a question: Il. ε, 456 *οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιτο μετελθών*; so pronounced in a sharp tone, as an earnest exhortation: Il. ω, 263 *οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθίειτε ἵνα πρήσωμεν ὁδοῖο*;

c. When the condition is conceived of as not fulfilled, it expresses a possibility yet more removed from reality than the simple Opt. So Il. α, 271 *κείνοισι δ' ἂν οὔτις τῶν, οἳ νῦν βροτοὶ εἰσὶν ἐπιχθόνιοι, μαχέοιτο*: Il. δ, 539 *ἔνθα κε ν οὐκέτι ἔργον ἀνὴρ δνόσαιτο*: Hdt. III. 82 *ἀνδρὸς γὰρ ἐνὸς τοῦ ἀρίστου (i. e. εἰ ἄριστος εἴη) οὐδὲν ἄμειων ἂν φανείη*: Id. IX. 71 *ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν*, this they *might* say: Id. I. 2 *εἴησαν δ' ἂν οὔτοι Κρήτες*, they *might* possibly be Cretans: Id. VII. 184 *ἥδη ὧν ἄνδρες ἂν εἴεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι*: Id. V. 9 *γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ*, any thing *might* happen.

2. The most common uses therefore of this particle may be thus arranged:

a. Past tenses. *ἤμαρτανες ἄν*, you would err, or have erred; condition not fulfilled.

*ἤμαρτανες ἄν*, you frequently erred; condition fulfilled.

b. Optative. *ἁμαρτάνοις ἄν*, you would err; condition not fulfilled.

*ἁμαρτάνοις ἄν*, I think you will err; condition fulfilled.

*ἁμαρτάνοις ἄν*, as Imper.

On *ἄν* in Dependent sentences, see under that head.

### Remarks.

§. 426. 1. The Opt. without *ἄν* is not generally used in independent sentences, except in the senses given above; but when the notion of the Opt. is perfectly indefinite, represented as independent of all condition or circumstances whatsoever, the Opt. without *ἄν* is sometimes used<sup>a</sup> in inde-

<sup>a</sup> Ellendt ad voc. IX.



pendent sentences, instead of the Opt. with *ἄν*. The supposed possible action is indefinite, depends on no conditions or circumstances, whether such as by their fulfilment would make it more likely, or by their non-fulfilment less likely, to take place; so that it is stated as something possible without any further notion of any definite time, place, circumstances, wherein it would be likely or unlikely to take place. This is called the Potential Optative. It is not used in Prose; for the matter-of-fact way of looking at things, natural to prose writers, could not separate a possibility from those circumstances and conditions which are implied in the very notion, while the more free genius of poetry could do so: Od. γ, 231 *ῥεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάωσαι*, God can save (no notion of his doing so); *σάωσαι ἄν*, might save if he would, or will save: Eur. Hippol. 1186 *ἴσασσιν ἢ λέγοι τις* —, *ἐστήσαμεν*, quicker than one could speak (no notion of any one really speaking): Moschus I. 6 *ἔστι δ' οὐ παῖς περίσας*· ἐν εἰκοσι πῦσι μάθοις νυν, you might or would know him (no notion of his really doing so); *μάθοις ἄν*, when you saw him. Hence in similes which are only imagined: Theocr. VIII. 89 *οὕτως ἐπὶ μητέρα νεβρὸς ἄλοιτο* (no notion of its taking place): 91 *οὕτω καὶ νύμφα γαμβεῖς ἀκάχοιτο*. So Æsch. Choeph. 592 *αἰγίδων φράσαι κότον*: which is so indefinite, that the indefinite *τίς* is to be supplied as the natural subject. So in poetry: *εἴποι τις, dixerit quispiam*; *ἴδοι τις, videas*. Often with *τάχα*, *εἰκότως*, &c. sometimes even in prose.

Obs. 1. With negatives the Opt. without *ἄν* seems to be a stronger negation: a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen. Pind. Ol. X. 19 *τὸ γὰρ ἐμφυῆς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρίβρομοι λευκίτες διαλλάξαιντο ἦθος*, cannot (absolutely), *ἄν* on no condition: Eur. Hipp. 468 *οὐδὲ στέγην* — *καλῶς ἀκριβώσεται*: Id. Iph. Aut. 1210 *οὐδεὶς πρὸς τὰδ' ἀντείποι βοτῶν*: Mosch. Id. III. 114 *τῷ δ' ἐγὼ οὐ φθονέοιμι*. *τὸ γὰρ μέλος οὐ καλὸν ἔδει*: Æsch. Choeph. 854 *οὗτοι φρένα κλέψειαν ὠμπαυμένην*<sup>a</sup>. So also with interrog. which have a negative force<sup>b</sup>; as, Plat. Rep. 352 C *τί δ' ἀκούσεις ἄλλῃ ἢ ᾧσι* = *οὐκ ἀκούσεις*: Od. δ, 644. Soph. Ant. 604 *τίς* — *κατάσχοι*, *quis vincat*? *ἄν, quis vincere poterit*<sup>c</sup>?

Obs. 2. *Ἄν* is also frequently omitted when a conditional adverb stands with the Opt., such as *τάχα*, *εἰκότως*, *ἴσως*, which express in some degree the conditional force of *ἄν*: Æsch. Aj. 1048 *ἀπειθείης δ' ἴσως*<sup>d</sup>: Id. Suppl. 727 *ἴσως* — *μόλοι*. So Theocrit. XXII. 74 *οὐκ ἄλλῃ γε μαχέσασαί με θ'* ἐπ' ἀέθλω, where ἐπ' ἄλλῃ ἀέθλω seem to be equivalent to *ἄν*.

2. The Opt. with *ἄν* differs from the Fut. Ind., in that the latter represents the future action as certain to happen, the former as only likely to happen, that is, under certain conditions. The Fut. and Opt. are sometimes interchanged to express this difference of sense: Il. ι, 416 *αἰὼν ἔσσεται*, οὐδέ κε μ' ὄκα τέλος θανάτοιο κιχέη: Hdt. IV. 97 *ἔφομαί τοι καὶ οὐκ ἄν λείψείην*: Thuc. III. 13 *οὕτε γὰρ ἀποστήσεται ἄλλος, τὰ τε ἡμέτερα προσηγήσεται, πάθοι μὲν τ' ἄν δειωτέρα ἢ οἱ πρὶν δουλεύοντες*: Demosth. p. 356, 40 *οὐ τοῖνυν μόνον ἐκ τούτων ἄν γνοίητε, ὅτι δειὸν οὐδ' ὅτι οὖν πέπονθε*, — *ἀλλὰ καὶ τὸ πρᾶγμα αὐτὸ εἰ σκεψέσθε*<sup>e</sup>.

<sup>a</sup> Monk Hipp. 482. Klaus. ad loc.

<sup>b</sup> But see Dawes Misc. Crit. 375.

<sup>c</sup> Herm. Ant. 601.

<sup>d</sup> Klaus. Ag. 973. See Hein. Part. ἄν, p. 164, where he says, "Quod id futurum

putat esse Chorus;" and notes on Elms. Med. 310 fin., where he makes the *ἄν* in the former part of the sentence continue its force to ἀπειθείης.

<sup>e</sup> Bremi ad loc.

*Obs. 3.\** Many of the instances of the Potential (Opt. without *ἄν*) are to be explained by giving the Optative some one of the meanings—desire, wishing, willingness—given above<sup>a</sup> (§. 418.); and in some wrong readings may have arisen from an error in transcription<sup>b</sup>.

*Obs. 4.* On the omission of *ἄν* in the second of two similar sentences, see §. 432. *Obs. 2.*

*\*Av in Negative and Interrogative Sentences, &c.*

§. 427. 1. So it is used in negative sentences to increase, in a manner exactly opposite to the Opt. alone, (§. 426. *Obs. 1.*,) the force of the negation: οὐκ ἄν λέγοιμι, I would not say on any condition, on any account, for the world, at all. So with the Conj.: Il. γ, 54 οὐκ ἄν τοι χραίσμῃ κίθαρις, cannot at all. It seems sometimes to have even a stronger force than the Future; as, Æsch. Eum. 552 δίκαιος ἂν οὐκ ἀνόλβος ἔσται, πανώλεθρος δ' οὐ ποτ' ἄν γένοιτο, he cannot possibly be.

2. So also in Interrog. sentences: Il. ω, 367 εἴ τις σε ἴδοιτο — τίς ἄν δῆ τοι νόος εἴη; Il. τ, 90 ἀλλὰ τί κεν ῥέξαιμι; what in the world could I do? Soph. Phil. 1393 τί δῆτ' ἂν ἡμεῖς δρῶμεν; Demosth. p. 43, 10 λέγεται τι καινόν; γένοιτο γὰρ ἄν τι καινότερον ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν;

Compare ποῖ τις φεύγει; whither does he fly?

ποῖ τις φύγοι; Arist. Plut. 438 whither should he fly?

ποῖ τις ἂν φύγοι; Eur. Orest. 598 whither in the world?

ποῖ τις φύγη; Soph. Aj. 503 whither shall he fly?

3. So also with the Opt. in the formulas of wishing with πῶς, τίς, &c. to express the urgency of the wish: Soph. Aj. 338 ὦ Ζεῦ, — πῶς ἂν τὸν αἰμυλώτατον — ὀλέσας τέλος θάνοιμι καί τός! how in the world = would that by some means: Eur. Med. 97 ἰὼ μοί μοι, πῶς ἂν ὀλοίμαν; *quid fieri possit, ut peream?* i. e. *utinam peream!* Id. Alc. 881 πῶς ἂν ὀλοίμην; Plat. Euthyd. p. 275 C πῶς ἂν καλῶς σοι διηγησαίμην; Æsch. Ag. 1457 φεῦ τίς (would that some one) ἂν ἐν τάχει μόλοι μὴ περιώδυνος μηδὲ δεμνιοτήρης μόλοι τὸν ἀεὶ φέρουσ' ἐν ἡμῖν μοῖρ' ἀτέλευτον ὕπνον;

*\*Av with Conjunctive words.*

§. 428. \**Av* is joined with Conjunctions or Relatives, followed by the Opt. and Conj.

a. With the Conj. the force of *ἄν* is generally thrown on the Conjunction or Relative, or Interrogative, and makes it indefinite, by giving it the notion of a contingent indefinite accomplishment, so that the speaker has not in his mind any definite person, time, place, &c.<sup>d</sup>; as, ὅς ποιεῖ, the

<sup>a</sup> Herm. Part ἄν, p. 162.

<sup>b</sup> Vid. Index Brunck Soph. ad voc. ἄν. R. P. Phœn. 412.

<sup>c</sup> Dawes Misc. Crit. 375.

<sup>d</sup> Ellendt ad voc. IV. 2. a. b. c. d. e.

man who does, &c. ;  $\delta\varsigma$   $\acute{\alpha}\nu$  ποιῇ, the man, whosoever he is, who ; where we may supply a participle to which  $\acute{\alpha}\nu$  belongs, (see below, *Obs.* 3.) so that  $\delta\varsigma$   $\acute{\alpha}\nu$  often have the force of  $\acute{\epsilon}\acute{\alpha}\nu$  τις,  $\acute{\epsilon}\acute{\alpha}\nu$  ποτε, &c.<sup>a</sup> :  $\delta\tau\epsilon$ , when (definite time) ;  $\delta\tau\alpha\nu$ , whensoever (indefinite) : Arist. Plut. 1151 πατρίς γάρ ἐστι πᾶσ' ἴν'  $\acute{\alpha}\nu$  πρᾶττη τις εἶ, whosoever ; ἵνα  $\acute{\alpha}\nu$  πράττοι, where he might possibly, under such or such conditions, fare well : Soph. Phil. 310 ἐκεῖνο δ' οὐδεὶς ἦν ἱκ'  $\acute{\alpha}\nu$  μνησθῶ θέλει, whensoever, at the different times when : Hdt. I. 182 ἥ γὰρ πρόμαντις τοῦ θεοῦ ἐπεὶ  $\acute{\alpha}\nu$  γένηται — οὐ γὰρ ὦν αἰεὶ ἐστι χρηστήριον αὐτόθι. From this close connection between the conjunction and  $\acute{\alpha}\nu$  arose the following compound conjunctions :  $\acute{\epsilon}\acute{\alpha}\nu$  (from εἰ  $\acute{\alpha}\nu$  — ep. εἴκε), ἐπεὶ, ἐπεί,  $\delta\tau\alpha\nu$ , ὁπόταν, εἴτ'  $\acute{\alpha}\nu$ , πρὶν  $\acute{\alpha}\nu$ , ἕως  $\acute{\alpha}\nu$ , ἔνθ'  $\acute{\alpha}\nu$ , ὅθι  $\acute{\alpha}\nu$ , οὐ  $\acute{\alpha}\nu$ , ὅπου  $\acute{\alpha}\nu$ , οἷ  $\acute{\alpha}\nu$ , ὅποι  $\acute{\alpha}\nu$ , ἧ  $\acute{\alpha}\nu$ , ὅπη  $\acute{\alpha}\nu$ , ὅθεν  $\acute{\alpha}\nu$ , ὁπόθεν  $\acute{\alpha}\nu$ , &c. —  $\delta\varsigma$   $\acute{\alpha}\nu$  (*quicumque* or *si quis*), οἷος  $\acute{\alpha}\nu$ , ὁποῖος  $\acute{\alpha}\nu$ , ὅσος  $\acute{\alpha}\nu$ , ὁπόσος  $\acute{\alpha}\nu$ , &c.

b. With the Opt. the force of  $\acute{\alpha}\nu$  is thrown on the verb, the sense of which it modifies, as in independent sentences : Plat. Euth. 293 A τίς πότε' ἐστὶν ἡ ἐπιστήμη ἥς τυχόντες  $\acute{\alpha}\nu$  (εἰ τυγχάνομεν) τὸν ἐπιλοιοῦν βίον διέλθοιμεν ; Xen. Mem. II. 1, 23 ἐσθῆτα δι' ἥς  $\acute{\alpha}\nu$  μάλιστα ἡ ὥρα διαλάμποι, may possibly : διαλαμπῇ, through which, whatever it may be.

(See also under Dependent sentences.)

*Obs.* 1. When the force of  $\acute{\alpha}\nu$  is thrown on the conjunctive word, the Conjunctive should be used<sup>b</sup> ; when on the verb, the Opt.

*Obs.* 2. As a general rule, the Conjunctive is not used with these conjunctive words without  $\acute{\alpha}\nu$  ; but when an indefinite sense is not intended to be affixed to the Conjunction, &c., so that  $\acute{\alpha}\nu$  is not required, the Opt. is used. This rule is more generally violated in poetry than in prose<sup>c</sup>.

*Obs.* 3. With the Ind. also the force of the  $\acute{\alpha}\nu$  is sometimes thrown on the relative or interrog. word : Soph. Phil. 572 πρὸς ποῖον  $\acute{\alpha}\nu$  τόνδ' αὐτὸς οὐδυσσεὺς ἐπλεῖ ; sc. πρὸς ποῖον  $\acute{\alpha}\nu$  ἄντα τόνδε — ἐπλεῖ<sup>d</sup>.

### *\*An with Infinitive and Participle.*

§. 429. 1. When the construction changes from the *Verbum Finitum* to the Inf. or Part.,  $\acute{\alpha}\nu$  is joined to these forms, if it would have been used in the construction with the *Verbum Finitum*<sup>e</sup>. Hence the Inf. and Part. in Greek have in some degree the power of moods, which in other languages they have not. This is especially the case after verbs of hoping, thinking, declaring, &c.<sup>f</sup>

a. Infinitive instead of the Opt. with  $\acute{\alpha}\nu$ , or Fut. Ind., which is equivalent to Opt. with  $\acute{\alpha}\nu$  ; as, εἴ τι ἔχει or ἔχοι, ἔφη, δώσκειν  $\acute{\alpha}\nu$  : Thuc. II. 30. extr. νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, βραδίως  $\acute{\alpha}\nu$  σφίσι τᾶλλα προσχωρήσειν : Id. V. 82 νομίζων μέγιστον  $\acute{\alpha}\nu$  σφᾶς ὥφελήσειν : Xen. Cyr. I. 5, 2 ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσειε, πάντων γε  $\acute{\alpha}\nu$  τῶν περίξ βραδίως ἄρξειν.

b. For the Ind. Hist. tenses and the Aorist with  $\acute{\alpha}\nu$ , as εἴ τι εἶχεν, ἔφη, δοῦναι  $\acute{\alpha}\nu$ .

c. For the Opt. of Impft. Plpft. and Aorist with  $\acute{\alpha}\nu$ , as εἴ τι ἔχοι, ἔφη, δοῦναι  $\acute{\alpha}\nu$  : Plat. Rep. p. 350 E εἰ οὖν λέγοιμι, εἶ οἶδ', ὅτι δημηγορεῖν  $\acute{\alpha}\nu$  με φαίης.

2. But where in the construction with the *Verbum Finitum*  $\acute{\alpha}\nu$  would

<sup>a</sup> Stallb. Phædr. 68. B.

<sup>b</sup> Dawes Misc. Crit. 127.

<sup>c</sup> Elm. Heracl. 959. Herm. 113. R. P. Med. 222.

Elm. 215.

<sup>d</sup> Herm. Phil. 568.

<sup>e</sup> Herm. Aj. 1061.

<sup>f</sup> Stallb. Phileb. 61.

not be used, neither will it be with the Inf. ; as, εἴ τι ἔχει or ἔχει, ἔφη, δὲ σέειν = εἴ τι ἔχει, δὲ σέει. The Inf. with ἄν is rendered in Latin as follows :—

γράφειν ἄν = *scripturum esse*,

γεγραφέναι ἄν = *scripturum fuisse*,

γράφαι ἄν = a. *scripturum fuisse*, or b. as Present, *scripturum esse*,

γράψειν ἄν = *scripturum fore*.

3. The same principle holds good in the Part. with ἄν, which frequently has the sense of future <sup>a</sup>, and = μέλλον with Infin. : Soph. C. 761 ἀπὸ παντός ἄν φέρων λόγον δικαίου μηχανήμα, who would, &c. : Hdt. VII. 15 εὐρίσκω δὲ ὧδε ἄν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν, *reperio, sic hæc futura esse, si sumas vestes meas* : Thuc VI. 33 οὔτε ὄντα, οὔτε ἄν γινόμενα λογοποιούσιν, i. e. ἂ οὔτε ἔστιν, οὔτ' ἄν γένοιτο. Isocrat. Archid. p. 129 Α ἐπιστάμαι τοὺς Ἀθηναίους ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέρας ὁτιοῦν ἄν ποιήσοντας : Plat. Legg. p. 781 Α πολλὸν ἄμεινον ἄν ἔχοντα, εἰ νόμον ἔτιχεν, i. e. ἂ πολλὸν ἄμ. ἄν εἶχεν : Id. Crit. p. 48 C aliquis τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβιωσκομένων γ' ἄν, εἰ οἰοίτε ἦσαν : Eur. Hipp. 519 πάντ' ἄν φοβηθεῖσ' ἴσθι. Demosth. p. 859, 49 οἷτος δ' οὐκ ἔχων ἄν εἰπεῖν ὅπου τι τούτων ἀπέδωκεν : which Schæfer explains, εἰ καὶ πάντα ποιῶν, οὐκ ἄν ἔχοι cf. p. 117, 25 : Id. p. 129. init. πάλαί τις ἡδέως ἄν ἴσως ἐρωτήσων κάθηται, i. e. κάθηται τις ὅς ἡδέως ἄν ἴσως ἐρωτήσῃ, scil. εἰ δύναται, *vel simile quid* : Arist. Pol. 334 C τὰ μὲν οὖν πλείστα τῶν ἐπιτιμηθέντων ἄν, which might be found fault with. So also in the so called Casus absoluti : Xen. Anab. V. 2, 8 ἔσκοπετο, πότερον εἴη κρείττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὡς ἀλόντες ἄν τοῦ χωρίου = νομίζων, ὅτι τὸ χωρίον ἀλοῖα ἄν. Also to express repetition : Xen. Anab. IV. 7, 16 μαχαίρῳ — ἔσφαττον, ὧν κρατεῖν δύναντο καὶ ἀποτέμνοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, that is, when it pleased them.

Obs. 1. \*An is frequently joined with a Participle standing in a gerundial or adverbial force with a verb already modified by ἄν ; as, Xen. Cyr. I. 3, 11 σταs ἄν — ἔπειτα λέγοιμ' ἄν. And sometimes ἄν is joined to a Participle which stands for a conditional sentence into which it may be resolved ; as, Soph. C. R. 446 συθείς τ' ἄν οὐκ ἄν ἀλγύναις πλέον : Hdt. VII. 139 ὁρώντες ἄν ἐχρήσαντο ἄν. In both these cases ἄν does not modify the participle, but is used to prepare the mind for the conditional verb which follows.

Obs. 2. The Inf. and Part. of the Pres. or Aorist with ἄν have a future sense, inasmuch as a conditional action is at the present time uncertain ; but are distinguished from the Inf. and Part. Fut. without ἄν, as the latter express the future as something certain to happen ; as, οἰδᾷ σε πάντ' ἄν φοβηθέντα and πάντα φοβηθσύμενον.

### \*An without a Verb.

§. 430. 1. \*An is sometimes found without a verb <sup>b</sup>, when it can be easily supplied from the context, generally from some former part of the sentence, or by the mind : Eur. Med. 1153 οὐ μὴ δυσμενὴς ἔσει φίλοις, — φίλους νομίζουσ', οὗ σπερ ἄν (sc. νομίσαι) πόσις σίθεν : Soph. Phil. 493 ὅν δὴ παλαί, ἄν ἐξέστον (sc. ἐῷ<sup>c</sup>) : Plat. Rep. p. 368 D δοκεῖ μοι—τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, οἷανπερ ἄν (sc. ἐποιησάμεθα) εἰ προστάξῃ τις

<sup>a</sup> Elm. Med. 764 Dawes Misc. Crit. 128. <sup>b</sup> Heim. Phil. 491. Ellendt ad voc. VIII.

<sup>c</sup> Ellendt ad voc. IX. Schæf. Greg. Cor. 44

γράμματα σμικρὰ πῶρρωθεν ἀναγνῶναι μὴ πάνυ ὀξὺ βλέπουσιν. So especially the forms in Plato: πῶς γὰρ ἄν; πῶς δ' οὐκ ἄν; ὥς ἄν, and particularly, ὥσπερ ἄν εἴ, as if, in which ἄν belongs to the sentence introduced by εἴ, and generally is repeated therein (§. 431. Obs. 2.). The first ἄν prepares the mind for the conditional character of the sentence. From the frequent use of this formula it lost its proper force, and assumed an adverbial meaning (*quasi*): Plat. Gorg. p. 479. Ἀ φοβούμενος ὥσπερ ἄν εἰ παῖς, i. e. ὥσπερ ἄν φόβοιτο, εἰ παῖς εἴη. Demosth. p. 853 §. 30 ἐγὼ γάρ — τὴν δίκην ἔλαχον τοῦτ' ἧς ἐπιτροπῆς, οὐχ ἔν τιμημα συνθείς, ὥσπερ ἄν (sc. συνθείη) εἴ τις συκοφαντεῖν ἐπιχειρῶν (τὴν δίκην λάχοι). The same is true of κὰν εἴ, where ἄν also belongs to the apodosis, and from frequent use this form assumed the adverbial force of, *at least*; and ἄν is sometimes joined to an adjective, to which the participle of εἶναι may be supplied: Eur. Alc. 179 σὲ δ' ἄλλη τις γυνὴ κεκτῆσεται, σῶφρων μὲν οὐκ ἄν μᾶλλον, εὐτυχὴς δ' ἴσως, for σῶφρων οὐκ ἄν μᾶλλον οὔσα, i. e. ἡ οὐκ ἄν μᾶλλον σῶφρων εἴη: Plat. Rep. p. 577 B βούλει οὐν προσποιώμεθα ἡμεῖς εἶναι τῶν δυνατῶν ἄν κρῖναι, sc. γενομένων, i. e. ἐκείνων, οἳ δυνατοὶ ἄν γένοιτο.

2. It is also attached to other words besides verbs, especially τάχα et simil.: (E. R. 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦναιδος τὰχ' ἄν ἔργη βιασθέν, where ἄν seems to add doubt to the expression, (*haud dubie, opinor.*)

### Position of ἄν.

§. 431. 1 When ἄν is joined with a conjunctive word and the Con-junctive, it either coalesces therewith, as ὅτ' ἄν into ὅταν; (so ἐπ' ἄν, ἐπειδὴν &c.) or follows it immediately, as πρὶν ἄν, ὅς ἄν. But sometimes particles, such as δέ, τέ, μέν, γάρ, are placed between them.

2. In the Ind. and Opt., as the force of ἄν is thrown on the predicate, it ought properly to be attached to it; as, λέγοιμ' ἄν, ἔλεγον ἄν: but it is generally joined to that member of the sentence on which most emphasis is laid; as, Hdt. III. 119 πατὴρ δὲ καὶ μητὴρ οὐκέτι μεν ζώντων, ἀδελέφες δ' ἄν ἄλλος οὐδενὶ τρόπῳ γένοιτο. Plat. Crit. p. 53 C καὶ οὐκ οἶμαι ἄσχημον ἄν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα; Demosth. p. 851, 23 οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν. Hence it is regularly joined to those words which alter the nature of the sentence, as negative adverbs, and interrogatives, as, οὐκ ἄν, οὐδ' ἄν, οὔποτ' ἄν, οὐδέποτ' ἄν &c. — τίς ἄν, τί ἄν, τί δ' ἄν, τί δὴτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἅρ' ἄν &c.—also to adverbs, such as place, time, &c. which modify and define the form and nature of the expression; as, ἐνταῦθα ἄν, τότε ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἥκιστα ἄν, μόλις ἄν, σχολῇ ἄν, ῥαδίως ἄν, ῥᾶσ' ἄν, τάχιστ' ἄν, σφύδρ' ἄν, ἡδέως ἄν, κἄν (for καὶ ἄν, *etiam, vel*).

Obs. 1. Expressions such as οἶμαι, ἔφη, &c. often stand between ἄν and the verb to which it belongs; as, Plat. Rep. p. 333 A πρὸς γε ὑποδημάτων ἄν, οἶμαι, φαίης κτήσιν α: Ibid. p. 438 A ἴσως γὰρ ἄν, ἔφη, δοκοῖ τι λέγειν: Id. Symp. p. 202 D τί οὖν ἄν, ἔφην, εἴη ὁ Ἔρως;

Obs. 2. In some constructions ἄν is transposed from the Opt. in the dependent clause to which it really belongs, to the verb in the principal clause, especially in οὐκ οἶδ' ἄν with the Opt.: Eur. Med. 941 οὐκ οἶδ' ἄν εἰ πείσομαι, for εἰ πείσομαι ἄν: Id. Alc. 48: Xen. Cyr. I. 6, 41: Plat. Tim. p. 26 B ἐγὼ γὰρ ἂ μὲν χθὲς ἤκουσα, οὐκ ἄν οἶδα εἰ δυνάμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

Obs. 3. In certain parenthetical sentences, ἄν which belongs to the Opt.

stands first: so especially *άν τις εἶποι, φαίη*: so Plat. Hipp. M. p. 299 Α ταῦτα ἡμῶν λεγόντων, ὃ Ἰππία, μανθάνω (*άν ἴσως φαίη*) καὶ ἐγώ, ὅτι πάλαι αἰσχύνεσθε ταύτας τὰς ἡδονὰς φάναι καλὰς εἶναι: Id. Phæd. p. 87 Α τί οὖν *άν φαίη* ὁ λόγος ἐτι ἀπιστεῖς; Demosth. p. 14, 20 τί οὖν *άν τις εἶποι* σὺ γράφεις ταῦτ' εἶναι στρατιωτικά;

Obs. 4. The enclitic *κέ* sometimes, though far more rarely than *άν*, is found at the beginning of the sentence; like *άν*, it is joined immediately to adverbs and particles, but in these cases it does not generally admit of being separated from the particle by another word; as, Il. η, 125 ἦ κε μέγ' οἰμώξειε γέρον ἱππηλάτα Πηλεὺς, for which an Attic writer would have said, ἦ μέγα *άν* οἰμ.

### Repetition of *άν*.

§. 432. \**Άν* is sometimes found twice in a sentence<sup>a</sup>, for which there are two reasons.

a. It is used once at the beginning, to denote the conditional nature of the whole sentence, and again with that part of the sentence which it immediately modifies. This is especially the case when the sentence is broken by other sentences, or a good many words precede the verb to which *άν* belongs: Soph. Elect. 333 ὥστ' *άν*, εἰ σθένος λάβοιμι, δηλώσασαι μ' *άν* οἱ αὐτοῖς φρονῶ. So when ὥσπερ *άν* εἰ is used with the Opt. or Ind., *άν* is repeated with the Opt. or Ind. in the apodosis to which both refer: Plat. Gorg. p. 447 D ὥσπερ *άν* εἰ ἐτύγχανεν ὦν ὑποδημάτων δημιουργός, ἀπεκρίνατο *άν* δὴ που σοι: Dem. p. 293, 1 ὥσπερ *άν* εἴ τις ναύκληρος — τῆς ναυγίας αἰτιώτο, — φήσκειν *άν*.

Obs. 1. When in a negative or interrogative sentence *άν* is found twice, the former *άν* is joined to the neg. or interrog. on which it throws its force, and the latter to the verb, so that it increases the negation or question: so οὐκ *άν* φθάνοις *άν*: Æsch. Ag. 340 οὐκ *άν* γ' ἐλόντες αὖθις ἀνθάλοιεν *άν*: Arist. Pac. 68 πῶς *άν* ποτ' ἀφικοίμην *άν*: Soph. CE. R. 772 τῷ γὰρ *άν* καὶ μείζονι λέξαι μ' *άν* ἢ σοί<sup>b</sup>.

b. The second reason is rhetorical, *άν* being attached to the word on which most emphasis is to be laid; if it is wanted to lay stress on more than one word, it is repeated with every such word, and may be again placed after the verb which it modifies, though no particular stress is to be laid thereon: so Hdt. III. 35 δέσποτα, οὐδ' *άν* αὐτὸν ἐγωγε δοκέω τὸν θεὸν οὕτω *άν* καλῶς βαλέειν: Thuc. I. 76. extr. ἄλλους γ' *άν* οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι *άν* μάλιστα: Plat. Apol. p. 31 Α ὑμεῖς δ' ἴσως τὰχ' *άν* ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες *άν* με, πειθόμενοι Ἀνύτῳ, ῥαδίως *άν* ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθέδοντες διατελοῖτ' *άν*: Ibid. p. 35 D σαφῶς γὰρ *άν*, εἰ πέθοιμι ὑμᾶς —, θεοὺς *άν* διδάσκειμι μὴ ἡγέσθαι ὑμᾶς εἶναι: Demosth. p. 849, 15 ὅν οὐκ *άν* δῆπου, ψευδῇ μαρτυρίᾳ εἰ παρεσκευαζόμεν, ἐνέγραψα *άν*: Ibid. p. 852, 26 (τὴν μητέρα) μηδεὶς νομιζέτω καθ' ἡμῶν ποτ' *άν* ὀμνύναι ταῦτ' *άν* θέλειν, εἰ μὴ σαφῶς ᾗδαι τὰ εὖορκα ὁμονύμη. Very frequently with οὔτε—οὔτε: Soph. Antig. 69 οὔτ' *άν* κελεύσαι μ' οὔτ' *άν* εἰ θέλεις ἐτι πράσσειν ἐμοῦ γ' *άν* ἡδέως δρώης μέτα: Xen. Hier. V. 3 ἄνεν γὰρ τῆς πόλεως οὔτ' *άν* σώζεσθαι δύναιτο, οὔτ' *άν* εὐδαιμονεῖν: Plat. Apol. p. 31 D πάλα *άν* ἀπολώλη καὶ οὔτ' *άν* ὑμᾶς ὠφελήκη οὐδὲν οὔτ' *άν* ἐμαυτὸν: ubi v. Stallbaum. Also in poetry; as, Eur. Hipp. 957 τίνες λόγοι τῇσδ' *άν* γένοιεντ' *άν*; Id. Med. 250 τρὶς *άν* παρ' ἀσπίδα στήναι θέλοι μ' *άν* μάλλον, ἢ τεκεῖν ἀπαξ cf. 616 sq. Troad. 1252. Hec. 359.

<sup>a</sup> Elm. Med. 1257. Monk Hipp. 402. Herm. Op. iv. 188.

<sup>b</sup> Herm. Op. iv. 189.

Sometimes *ἄν* is used three times with a single verb : Arist. Ach. 216 ; but here it seems to give a ludicrous turn to the sentence.

*Obs. 2.* When two sentences are but parallel parts of one thought, so that the one is a repetition, continuation, enlargement, illustration of the other, *ἄν* is properly used only with one ; as, Xen. M. S. II. 1, 18 δ μὲν ἐκὼν πεινῶν φάγοι *ἄν*, ὁπότε βούλοιτο, καὶ ὁ ἐκὼν διψῶν πίοι : but not when one sentence is the Protasis, the other the Apodosis <sup>a</sup>.

*Obs. 3.* Sometimes *ἄν* is repeated to repeat the verb with which it has been already joined · Soph. Œ. C. 1528 ὥς οὔτ' *ἄν* ἀστῶν τῶνδ' *ἄν* ἐξείποιμι τῷ οὔτ' *ἄν* (ἐξείποιμι) τέκνοισι.

*Obs. 4.* *Κέ* is very seldom repeated, as in Od. δ, 733 τῷ κε μάλ' ἢ κε νῆμειν.

*Obs. 5.* Sometimes in Homer *ἄν* is joined with *κέ* to give a greater force to the conditional nature of the sentence ; as, Il. ν, 127 sq. ἵσταντο φάλαγγες —, ἄς οὔτ' *ἄν* κε ν' Ἀρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναίη.

*Obs. 6.* The notion of possibility implies futurity, for actions actually past or present cannot properly speaking be conceived of as at the present moment possible : so that the Opt. with *ἄν* gets its notion of futurity from its proper force of possibility. Hence *ἄν* is hardly ever used with the Opt. Fut., since γίγνοιτ' *ἄν* or γένοιτ' *ἄν* express the notion of futurity in the notion of possibility, while in γενήσονται *ἄν* <sup>b</sup>, the notion of futurity would be needlessly repeated ; and the Opt. of the Impft. and Aorist may express a future possibility in any time (from their primary force of an indefinite supposition), but with this difference, that the Impft. Opt. signifies a continued, the Aorist a momentary action <sup>c</sup>.

## CHAP. II.

### *Of the Attributive construction.*

§. 433. The attributive construction is employed to define a substantive ; to add to it some quality.—(Attribute.) And this is done

*a.* By the adjective or participle ; as, τὸ καλὸν ῥόδον, τὸ θάλλον ῥόδον.

*b.* By the genitive of a substantive ; as, οἱ τοῦ δένδρου καρποί.

*c.* By a preposition and its case ; as, ἡ πρὸς τὴν πόλιν ὁδός.

*d.* By an adverb ; as, οἱ νῦν ἄνθρωποι.

*e.* By a substantive in apposition ; as, Κροῖσος, ὁ βασιλεὺς.

*f.* By a participle, with or without the article, separated from the substantive (remote attributive) ; ὁ ἀνὴρ ταῦτα εἶπεν ἐλθών.

### *Remarks.*

§. 434. 1. These attributive forms arise from, *a.* A verbal or adjectival or a substantival notion, which in a predicative sentence

<sup>a</sup> Herm. Elm. Med. 310. fin. Herm. Elect. 790.

<sup>c</sup> Herm. Ajac. 1061.

<sup>b</sup> Dawes Misc. Crit. 167.

would stand as the predicate, becoming the attribute ; as, τὸ ῥόδον θάλλει—τὸ θάλλον ῥόδον—τὸ ῥόδον ἐστὶ καλόν—τὸ καλὸν ῥόδον. Κροῖσός ἐστι βασιλεύς=Κροῖσος ὁ βασιλεύς. *b.* From a substantive standing as the subject of a simple sentence, and becoming the attribute of the object of the predicate in the genitive ; as, τὸ δένδρον φέρει καρπούς—οἱ τοῦ δένδρου καρποί. *c.* From an article joined with the object of the sentence, consisting of an adverb or preposition with its case, which becomes the attribute of the subject, the verb being suppressed ; as, ἡ πρὸς τὴν πόλιν ὁδός, *sc.* φέρουσα : ὁ μετὰ τὸν τόπος, *sc.* κείμενος.

*Obs.* Sometimes the verbal notion is expressed ; as *Hdt.*, οἱ τότε ἔντες ἄνθρωποι, &c.

2. The principal difference between the predicative and attributive constructions is, that one expresses the notion as an operation then taking place, τὸ ῥόδον θάλλει ; the other as having already taken place, as a fact or quality, τὸ θάλλον ῥόδον.

### Interchange of the Attributive forms.

§. 435. Properly the attributive adjective expresses some quality residing in the subject. The attributive genitive denotes that which produces or creates the subject ; as, οἱ τοῦ δένδρου καρποί : the attributive substantive (apposition) something identical with the subject, but as all these forms express the notion of a quality of that of which they are the attributes, they are frequently used for each other.

*a.* The adjective for the attributive genitive, especially in poetry : *Il.* β, 54 Νεστορὲν παρὰ νηί : *Il.* ε, 741 Γοργεῖν κεφαλῇ. So βίην Ἑρακλ. εἶη : *Od.* γ, 190 Φιλοκτήτην, Ποιάντιον ἀγαλὸν υἱόν, for Ποιάντος : *Il.* ζ, extr. κρητῆρα ἐλεύθερον, for ἐλευθερίας : *Il.* π, 831 ἐλευθέρων ἡμῶν, day of freedom ; 836 ἡμῶν ἀναγκαῖον, day of fate : *Il.* ρ, 511 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλὲς ἡμῶν. So also often, νόστιμον ἡμῶν, the day of return : *Pind.* *Ol.* IX. extr. Αἰάντεος βωμός : *Æsch.* *Pers.* 8 νόστω τῷ βασιλείῳ : *Id.* *Cho.* 1063 ἀνδρὸς βασιλεία πάθη : *Soph.* *CE T.* 267 τῷ Λαβδακείῳ παιδί : *Eur.* *Iph. T.* 5 τῆς Τυνδαρείας θυγατρὸς, for Τυνδάρεω : *Theocr.* XV. 110 ἁ Βερενικεῖα θυγάτηρ *Piose* : *Hdt.* VII. 105 τοῖς Μασκαμείοισι ἐκγόνοισι : *Id.* IX. 76 αἰχμαλώτου δουλούς. So also *Thucyd.* II. 45 γυναικείας ἀρετῆς ὅσαι ἐν τῇ χρείᾳ ἔσσονται, *sc.* γυναικῶν ὅσαι. *Aves* 1198 δωροδόκοισιν ἄνθεσιν, for ἄνθεσιν δωροδοκίας.

*Obs.* The lyric and dramatic authors frequently use a compound adjective, either in the place of a simple substantive implied in that adjective ; as, *Æsch.* *Ag.* 1529 ξιφοδηλήτῳ θανάτῳ, the death of the sword : *Soph.* *CE T.* 26 ἄγλαι βούνομοι, for βοῶν. *Eur.* *Herc. Fur.* 395 καρπὸν μηλοφόρον, for μήλων : *Æsch.* *P V.* 148 ἀδαμανδέτοισι λύμαις, for ἀδαμαντίνων δερμάτων : so *Arist.* *Eq.* 405 μητρόκτονον αἷμα, matricide ; or, which is more usual, in the place of a subst. and attributive adjective, or subst. and attributive genitive, of which two notions the compound adjective is made up, as, *Pindar.* *Ol.* III 3 Θήρωνος Ὀλυμπιονίκων ὕμνον, for νίκης Ὀλυμπικῆς : *Æsch.* *Ag.* 272 εὐαγγέλοισιν ἐλπίσιν θνη-



πολεῖς, for ἀγαθῆς ἀγγελίας : Soph. Ant. 1022 ἀνδροφθόρον αἶμα, for ἀνδρὸς φθαρέντος : Id. Aj. 935 ἀριστόχειρ ἀγών· Eur. El. 126 ἀναγε πούδ' ἀκρυν ἡδονάν, for πολλῶν δακρύων : Id. El. 861 χαλαργοῖς ἀμίλ-  
λαις. Prose : Hdt. VII. 190 συμφορῇ παιδοφόνος. This is too poetic  
an usage for prose (except Hdt. whose style is very poetical) or comedy.  
Sometimes a substantive is added which is already implied in the com-  
pound adj.; as, Eur. Phœn. 1370 λευκοπήχεις κτύποι χερσῶν, for λεύκων  
πηχέων. or one part of the compound adj. refers to the substantive, while  
the other part stands for another subst. in the genitive; as, Æsch.  
Choeph. 21 δέξ' χειρ κτύπος for δέξ' χειρῶν κτύπος : and sometimes  
besides the compound adj. another adj. is joined with the subst. which  
refers to some part of the notion of the compound adj.; as, Soph. El.  
858. sq. ἐλπίδες κοινότοκοι εὐπατρίδαι, for ἐλπίδες κοινού τόκου (ταῦ  
κωῇ ἐμοὶ τεχθέντος ἀδελφου) εὐπατρίδων. So Heic. Fur. 1333 sq. ἡμᾶς  
ἔχεις παιδοκτόνους σοῦς (οἱ τοὺς σοὺς παῖδας ἔκτειναν).

b. The adjective is used instead of the subst. in apposition : so Richard  
Cœur de Lion, and the lion-hearted Richard; as, Pind. Nem. I. 92 (B.  
61.) ὀρθόμαντιν Τειρεσίαν, for Τ. ὀρθὸν μάντιν : Æsch. Prom. 301 σιδη-  
ρομήτωρ αἶα, for αἶα σιδήρου μήτηρ : Soph. Phil. 1338 Ἐλενος ἀριστό-  
μαντις.

c. The attributive gen. instead of the material adj.; as, ἔκπωμα ξύλου,  
τράπεζα ἀργυρίου : in the poets this idiom is very much used : Soph. El.  
19 μέλανά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη, for ἀστεροέσσα : Ibid. 757 καὶ  
νιν πυρᾷ κήαντες εὐθύς, ἐν βραχεῖ χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ  
φέρουσιν ἄνδρες, for ἐσποδωμένον : Id. Antig. 114 λευκῆς χιόνης πτέρυγι  
στεγανός, for χιονή : Id. Aj. 1003 ὃ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,  
for πικρότολμον : Eur. Phœn. 1529 στολὶς τρυφᾶς, for τρυφερά : Id. Bacch.  
388 ὃ τὰς ἡσυχίας βίωτος, for ἡσυχος.

d. The attributive genitive instead of the noun in apposition; especially  
with the words ἄστυ, πόλις, as Ἀθηνῶν in the historians : Hdt. VII. 156  
Καμαρίνης δὲ τὸ ἄστυ κατέσκαψε. So Homer Ἰλίου πολιέθρον : so in Latin  
urbis Romæ : similarly Eur. Hipp. 646 θηρῶν δάκη, *bestiæ mordaces* : Id.  
Phœn. 307 παρηίδων ὄρεγμα. Æsch. Choeph. 426 χερὸς ὀρέγματα.

e. The noun in apposit. is frequently used instead of the attributive  
gen. in definitions of measure and weight : Hdt. I. 14 ἐστᾶσι δὲ οὔτοι ἐν  
τῷ Κορινθίῳ θησαυρῷ σταθμὸν ἔχοντες τριήκοντα τάλαντα : Id.  
III. 89 τοῖσι — εἰρητο Βαβυλῶνιον σταθμὸν τάλαντον ἀπαγνέειν :  
Id. VIII. 4 ἐπὶ μισθῷ τριήκοντα τάλαντοισι : Xen. Vect. III. 9  
δέκα μναὶ εἰσφορά : Ibid. IV. 23 πρόσδοδος ἐξήκοντα τάλαντα (but III. 10  
δυοῖν μναῖν πρόσδοδος) : Lys. Epit. p. 192, 27 ὃ τῆς Ἀσίας βασιλεὺς —  
ἔστειλε πεντήκοντα μυριάδας στρατιάν.

### *Ellipse of the Substantive of which the Adjective is the Attributive.*

§. 436. When the subst. to which the attribute belongs expresses a  
general notion, or one which is easily supplied from the context or from  
the usages of common speech, as ἄνθρωπος, ἄνθρωποι, ἀνήρ, ἄνδρες, γυνή,  
γυναῖκες, πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρῶγμα, πράγματα, χρήμα,  
χρήματα, ἔργον, ἔργα, χρόνος, ἡμέρα, χώρα, γῆ, δόδος, οἰκία, οἶκος, μοῖρα, γνώμη,  
χείρ, χορδή (string in music), it is generally omitted, and the adj. with  
the article is used as a substantive.

a. Adjectives, participles, and pronominal adjectives, are used in this  
way. The participle frequently has so completely a substantival power,

that the subst. which follows it is no longer in the case which the verb governs, but in the genitive; and even takes the possessive pronoun as an attributive.

α. *άνηρ* or *άνδρες*: *οί θητοί*, *mortales*, *οί σοφοί*: Hdt. I. 120 *οί γεινάμενοι* (for *γονείς*): Thuc. V. 32 *οί ήβώντες* (for *ήφηθοι*): so *οί έχοντες*, the rich: Xen. Apol. S. 20 *οί φυλάσσοντες* (*φύλακες*). Demosth. p. 857, 44 *οί δικάζοντες*, the judges: Id. p. 53, 44 *οί λέγοντες*, the speakers, &c. Poetry: Eur. El. 337 *ὁ τ' ἐκείνου τεκών*.

β. Individual, personal, collective, and material names<sup>a</sup>: [*Those marked † are found in the New Testament.*]

*ἀδελφός*, *ἀδελφή*: Isocr. Panath. 282.

*άνεμος*: Hdt. II. 20 *έτησίαι*.

*άρτος*: *ζυμίτης*, *άζυμος*, &c.

† *αὔρα*. Act. Apost. xxvii. 40 *τῇ πνεούσῃ*

*γάλα*. Theocr. XXV.

† *γῆ*, (*αἶα*, *χώρα*, *χθών*): *ή οἰκουμένη*: *ή Μηδική*: *ή φίλια*: *ή βάρβαρος* (Demosth.), &c.

*γνώμη*: Plat. *κατάγε τὴν ἐμήν*.

*γυνή*: Xen. Aristoph.

*δήμος*: Arist. Eq. 79 *έν Κλωπιδών*.

*δίκη*: Hdt. IX. 78.

*δίφρος*: Plat. *ἐπὶ χαμαιζήλου*.

† *δόμος*, (*οἶκος*): with attrib. genitive.

*δορά*. Hdt. V. 25. VII. 91.

*δραχμή*: with numerals, *χιλίας*, &c. *έσθης*: Xen. *ήνθει δέ φοινικίσιν*.

*έτος*: Theocr. XXVI. 29.

† *ήμέρα*: *ή αὔριον*: *ή έπιοῦσα*: *τρίτην*: *ἀγόραιοι* Acts xix. 28.

*ιέρα*: Hdt. *Κάρνεια*: *Ὀλύμπια*, &c.

*ιμάτια*: St. John xx. 12. *λευκοῖς καθεζόμενος*.

*καιρός*: Thuc. VI. 35 *έν τῷ παρόντι*.

*κόρη*. Theocr. XVIII. 2.

*μάζα*: Hdt. VIII. 41.

*μήτηρ*: Soph. Ant. 512.

*μοῖρα*: Hdt. II. 135.

*ναῦς*: Thuc. IV. 9.

*νεκρός*: Hdt. IX. 85.

*νήσος*: Hdt. IV. 85.

*νόμισμα*: Demosth. p. 1246.

† *ὁδός*: Hdt. V. 17, &c.

† *οἴκημα*: St. Luke xxii. 12.

† *οἶκion*: Hdt VI. 97. St. John xvi. 32.

*οἰκία*: Hdt. V. 20.

*οἶνος*: Theocr. Idyll. XIV. 15.

*πέλαγος*, (*πόντος*): Thuc. I. 98 *έν τῷ Αἰγείῳ*.

*περίοδος*: Hdt. IV. 25.

† *πληγή*: Hdt. III. 64. Æsch. Ag. 1394. St. Luke xii. 47.

*ποταμός*: *χείμαρρος*.

† *πύλη*. St. John v. 2. *προβατική*.

*σκευή*: Hdt. VII. 62. 72.

*στράτος*, (*στράτευμα*): *πεζῶ*, &c.

*ταμείον*. Thuc. VI. 8 *τῷ κοινῷ*.

*τέχνη*: *χρηματιστική*, *λατρική*, &c.

*τιμή*: Thuc. I. 27 *ἐπὶ τῇ ἴσῃ*.

† *ῥῥωρ*: St. Matt. x. 42.

*φυλακή*: Polyb. I. 53.

† *χείρ*: *ή δεξία*, *ἀριστερά*, &c.

*χορδή*: *ή ὑπάτη*.

*χρήματα*: *τά ἐμά*, *ὑμέτερα*, &c.

*χρόνος*: *έν τῷ τότε*, &c.

*χωρίον*: Hdt V. 50. Thuc. V. 65.

Obs. 1. Sometimes in tragedy, and occasionally in prose, *τάμά*, *τὸ ἐμόν*, form a periphrasis for *έγώ*, when not only the person himself, but that which belongs to him, is signified; as, Plat. Theæt. p. 161 E *τὸ κοινόν*, seemingly for *έμέ*: Id. Rep. p. 533 A *τό γ' ἐμὸν οὐδέν ἄν προθυμίας ἀπολείποι*. So Hdt. VIII. 140, 3 *ὑμέτερον* seemingly for *ὑμεῖς*.

γ. Abstract notions: *τὸ καλόν*, *τὸ ἀγαθόν* or *τάγαθόν*, the beautiful, the good, often in Plato; *τὸ ταῦτόν*, the same; *τὸ ἕτερον*: and with *ὅν*, *τὸ ἀνόμιον* *ὅν*, Plat. — *τὸ εὐτυχές*, luck: *τὸ ἀναίσθητον*, want of feeling: *τὸ κοινόν*, the commonwealth: *τῶν Σαμίων* Hdt. VI. 14: Id. VI. 113 *τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν*. Thucydides abounds in neuter participles thus used, as, *τὸ δειδώς*, fear: *τὸ θαρσούν*, confidence: *τὸ τιμώ-*

<sup>a</sup> Fisch ad Well. iii. p. 252. sqq.

μενον τῆς πόλεως II. 63, the honour paid to the state : Id. I. 142 ἐν τῷ μὴ μελετῶντι, in their not practising : Id. III. 43 ἐν τοιῷδε ἀξιούντι = ἐν τοιῷδε ἀξιώσει : Id. V. 7 τὸ ἐπίον, an attack. This answers to the English idiom, "his being afraid," &c.<sup>a</sup> Xen. M. S. I. 2, 43 τὸ κρατοῦν τῆς πόλεως : Ibid. II. 6, 23 τὸ μεταμελησόμενον (for ἡ μέλλουσα μεταμέλεια). Poetry : Soph. Phil. 675 τὸ νοσοῦν (for ἡ νόσος) : Id. Trach. 196 τὸ ποθοῦν (for ὁ πόθος) : Id. Cē. C. 1604 τὸ δρῶν (for ἡ δρᾶσις) : Ibid. 1220 τὸ θέλον = θέλημα : Eur. Iph. A. 1270 τὸ κείνου βουλόμενον<sup>b</sup>.

Obs. 2. The singular neuter adj. expresses an abstract notion, but the plural the different elements or particulars which compose such notion ; as, τὸ κακόν, evil ; τὰ κακά, the evils<sup>c</sup>.

δ. Collective names of persons : τὸ ἐναντίον, the enemy : τὸ ὑπήκοον, the subjects : τὸ ληστικόν, the pirates<sup>d</sup>, Thuc. Especially adjectives in κόν : Hdt. VII. 103 τὸ πολιτικόν, the citizens — τὸ ὀπλιτικόν, τὸ οἰκετικόν (τὸ περικόν, non-Attic) — τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν, &c. Thuc. Adjectives of this ending are also used in the plur to express a series or circle of events ; as, τὰ Τρωικά, the Trojan war : τὰ Ἑλληνικά, the Grecian history : τὰ ναυτικά, naval affairs : Demosth. p. 21 extr. τὰ συμμαχικά.

b. The attributive genitive is also used, without the subst. to which it belongs : Ἀλέξανδρος ὁ Φιλίππου (υἱός) : Hdt. III. 88 Δαρείος ὁ Ὑστάσπης : Id. VII. 204 Λεωνίδης, ὁ Ἀναξανδρίδῃ, τοῦ Δέοντος, τοῦ Εὐρυκρατίδῃ, &c. : Arist. Eq. 449 Βυρσίνης τῆς (γυναικός) Ἰππίου — εἰς ἄδου (οἶκον) εἰλθεῖν — ἐν ἄδου (οἴκῳ) εἶναι — εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, εἰς τὴν Κύρου εἰλθεῖν — τὰ τῆς τύχης, the events of fortune : τὰ τῆς πόλεως, the affairs of state : τὰ τοῦ πολέμου, the whole war : Eur. Phœn. 382 δεῖ φέρειν τὰ τῶν θεῶν, ea quæ a diis proficiscuntur : Plat. Gorg. p. 458 B τὰ τῶν παρόντων, present interests. Demosth. p. 47, 28 τὰ τῶν χρημάτων, money matters : Ibid. p. 49, 32 τὰ τῶν πνευμάτων, as it were the being of the wind : Id. p. 122, 45 τὰ τῶν Ἑλλήνων ἦν τῷ βαρβάρῳ φοβερά : ubi Biemi "*complexititur omnem Græcorum conditionem.*" So in the historians, τὰ τινος, as, τὰ Ἀθηναίων φρονεῖν, a parte stare Also, τὰ τῆς ὀργῆς Thuc : τὰ τῆς ἐμπειρίας Id. : τὰ τῶν ἐπιθυμιῶν Plat. (the essentials of anger, &c.) : τὸ τινος, the custom, business, of any one : τὸ τῶν παίδων Plat. ; τὸ τῶν ἀλίων Xen. — Trag : τὰ τοῦδε, τὸ τῶνδε, seemingly for ὅδε, οὔδε.

c. The attributive adverb is also thus used : οἱ νῦν, οἱ τότε, οἱ πάλα (ἀνθρωποι) — τὰ οἶκοι (πράγματα), *res domesticæ* — ἡ ἐξῆς (ἡμέρα), the following day, &c.

d. The attributive substantive (or substantival pronoun) with a preposition, as οἱ ἀμφὶ Πλάτωνα, οἱ καθ' ἡμᾶς, our contemporaries, signifies a. a person and his followers, of whatever sort : Hdt. I. 62 οἱ ἀμφὶ Πεισίστρατον, Pisistratus and his troops. So Hom. II. μ, 137-140. Hdt. III. 76 (οἱ ἐπὶ τῶν Περσέων) ἐδίδσαν αὐτὶς σφίσι λόγους : οἱ μὲν ἀμφὶ τὸν Ὀτάνην, πάγχυ κελεύοντες ὑπερβαλέσθαι, μηδὲ, οἰδεύοντων τῶν πρηγμάτων, ἐπιτίθεσθαι : οἱ δὲ ἀμφὶ τὸν Δαρεῖον, αὐτίκα τε ἵεναι καὶ τὰ δεδομένα ποιεῖν, μηδὲ ὑπερβάλλεσθαι, Otanes and those who voted with him — Darius and those who voted with him : Plat. Hipp. Maj. 281 C οἱ ἀμφὶ Θαλῆν, Thales and his school. b. Sometimes, but less frequently, the followers alone, without the person named. c. The principal person named alone, without his followers (i. e. his essence, properties which constitute him) ; but it is not so used till the Attic dial. : Xen. M. S. III.

<sup>a</sup> Arnold Thuc. I. 36

<sup>b</sup> Herm. Trach. 195. Reisig. in Aristoph. p. 143.

<sup>c</sup> Stallb. Rep. 476. A.

<sup>d</sup> Lobeck Phryn. 242.

5, 10 οἱ περὶ Κέκροπα : Plat. Cratyl. p. 399 Ε οἱ ἀμφὶ Εὐθύφρονα : Id. Menon. extr. οἱ ἀμφὶ Θεμιστοκλέα. Also οἱ σύν τινι, οἱ μετὰ τινος, the hangers on; οἱ ὑπὸ τινι, the subjects of; οἱ ἀπὸ τινος, *assecræ*, — οἱ ἐν ᾧσται, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θήραν, οἱ ἀμφὶ τὸν πόλεμον. — Τὰ διὰ πλείστου, things at the greatest distance: τὰ τῆς πόλεως: τὰ κατὰ τινα, the position of any one; τὰ κατὰ τινος, *res alicujus*; τὸ κατὰ τοῦτον, *ad hunc quod attinet*, τὰ παρὰ τινος, the orders of any one: τὰ περὶ τινα, the circumstances: τὸ ἐπ' ἐμέ, τοῦτ' ἐμέ, τοῦτ' ἐπ' ἐμέ, *quantum in me, te est*, τὸ ἐπ' ἐμοί. So τὸ πρὸ τοῦδε, heretofore; τὸ ἐπὶ τούτῳ (τῷδε), hereon.

### Complex attributive Sentences.

§. 437. A simple attributive sentence may be enlarged by the addition of further attributive, or even objective forms, which define further some part of the sentence; as, πολλοὶ ἀγαθοὶ ἄνθρωποι — ὁ τοῦ τῶν Περσῶν βασιλέως υἱός — Κύρος, ὁ τῶν Περσῶν βασιλεὺς, ὁ μέγας — Σωκράτης, ὁ πάντων ἀνθρώπων μέγα σοφώτατος ἀνὴρ — Κύρος, ὁ τῶν Περσῶν μέγιστος βασιλεὺς — ὁ τῶν Ἑλλήνων πρὸς τοὺς Πέρσας πόλεμος.

### The attributive Adjective.

§. 438. 1. The attributive adjective agrees with its subst. in gender, number, and case; and the two together represent one compound notion.

2. Attributive adj. are either essential (adj. and participles), or formal (adjectival pronouns and numeral adj.); as, σοφὸς ἀνὴρ, τὸ ῥόδον θάλλον, οὗτος ὁ ἀνὴρ, τρεῖς ἄνδρες.

Obs. The part. λεγόμενος and καλούμενος are used in the sense of the Latin *qui dicitur*, *locatur*, *quem vocant*, and the English so called: Hdt. VI. 61 ἐν τῇ Θεράπῃ καλουμένη, i. e. in urbe, quæ Therapne vocatur: Isocr. ad Nicocl. p. 45 εἴ τις ἐκλέξειε καὶ τῶν προεχόντων ποιητῶν τὰς καλουμένας γνώμας, si quis excerpit præstantium poetarum quæ vocantur sententias: Plat. Rep. p. 493 D ἡ Διομηδεῖα λεγομένη ἀνάγκη ποιεῖν αὐτῷ πάντα, ἃ ἂν οἷτοί ἐπαυνῶσιν, *Diomedea quæ dicitur necessitas est illi omnia facere, quæcumque illi probarunt*<sup>a</sup>.

### Remarks: Substantives used as attributive Adj.

§. 439. 1. Many personal nouns which express a station or profession are used as adj., and the word ἀνὴρ is added to them when the person is viewed as belonging to such a station or profession, or omitted when he is regarded only as performing the functions of such a station or profession; as, ἀνὴρ μάντις, a man who is by profession a prophet; μάντις, a man who acts as a prophet. So ἀνὴρ βασιλεὺς, &c. ἄνδρες δικασταί, στρατιῶται. In expressions of contempt ἄνθρωπος is used; as, ἄνθρωπος γεωργός: Lysias p. 186, 6 ἀνθρώπους ὑπογραμματίας: Plat. Gorg. p. 513 C διακόνους μοι λέγεις καὶ ἐπιθυμῶν παρασκευαστὰς ἀνθρώπους: although it is sometimes used where ἀνὴρ is more usual; as, Xen. Cyr. VIII. 7, 14 πολίται ἄνθρωποι. So also we find ἀνὴρ joined to national names, without any particular meaning; as, ἄνδρες Ἀθηναῖοι: and also in the sing.; ἀνὴρ

<sup>a</sup> Hoogev. Viger. p. 15.

Ἰαθναίος, Ἰαθρηλίης. But these substantives are joined with other words as adj., but mostly only in poetry, especially Ἰαλην, as masc. and poet.; also as fem.; and Ἰαλλὰς only fem.; as, Soph. Phil. 223 Ἰαλλὰς στολή: also frequently in Hdt., as, IV. 78 Ἰαλλάδα γλώσσαν: VII. 22 Σάνη, πόλις Ἰαλλὰς: Eur. Iph. T. 342 Ἰαλλην γῆ: Id. Heracl. 131 στολή Ἰαλλην. In Trag. we find other subst. used as adjectives: Aesch. Ag. 675 τύχη σωτήρ, as fem. for σώτειρα. So also the words of reproach in which abstract notions are applied to persons; as, ἀνὴρ φθόρος, ὁ ὄλεθρος ἐκείνος, &c. (§. 353. 1.)

*Proleptic usage of attributive Adjectives.*

2. An Adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed. In this construction the verb and adjective generally form a compound predicative notion (see §. 375. 5): Il. ξ, 6 εἰσόκε θερμὰ λοετρὰ θερμῆν η: Aesch. Ag. 1258 εὔφημον, ὃ τάλανα, κοίμησον στόμα (i. e. ὥστε εὔφημον εἶναι): Soph. CE. C. 1200 τῶν σῶν ἀδέρκτων ὁμμάτων τητώμενος<sup>a</sup>. So Virg. Aen. I. 70 age diversos · Pind. Pyth. 51 μιν φίλον ἔσανεν (i. e. ὥστε φίλον εἶναι).

*An Adjective with a Substantive which is in construction with a second Substantive.*

§. 440. When a single substantival notion is expressed by a substantive joined with another subst. in the gen., the attributive adj. in poetry frequently does not agree with the subst. in the gen. to which it properly belongs, but with the other: the two words expressing one compound notion being considered as one word<sup>b</sup>; as, Od. ξ, 197 ἐμὰ κῆδεα θυμοῦ, the woes of my heart: Pind. Ol. VIII. 42 Β Πέργamos ἀμφὶ τεαῖς, ἥρας, χερὸς ἐργασίαις ἀλίσκεται, by the work of thy hands: Id. Pyth. IV. 255 Β ὑμετέρας ἀκτῖνος ὄλβον, for ὑμετέρου ὄλβου ἀκτῖνος (ἀκτὶς ὄλβου = λαμπρὸς ὄλβος): Id. Ol. XI. 5 ψευδέων ἐνιπὰν ἀλιτοξένων (for ἐνιπὰν ψευδῶν ἀλιτοξένων, reprehensionem mendaci adversus hospitem; ψευδῶν ἐνιπή forms as it were one single notion): ubi v. Dissen p. 128 ed. Goth. Id. Pyth. VI. 5 Πυθιδόνικος ὕμνων θησαυρός: Aesch. Theb. 709 περιθύμους κατάρas Οἰδιπόδα: Id. Ag. 512 δεκάτφ φέγγει τῷδ' ἔτους, in the light of the tenth year. So 96 πελάνφ μυχόθεν (= μυχοῦ) βασιλείφ, the cake from the royal chamber: Soph. Ant. 793 νεῖκος ἀνδρῶν ξύναιμον: Eur. Or. 225 ὃ βοστρύχων πινῶδες ἄθλιον κάρα: Id. Andr. 585 οὐμὸς παῖς παιδός (παῖς παιδός = υἱόνός, grandson): Id. H. F. 449 γραῖαι ὄσσων πηγαί (= γεραῖα or γεραῖās δάκρυα): Arist. Aves 1198 δίνης πτερωτὸς φθόγγος, for πτερωτὸ δίνης: Id. Ran. 248 ἐνυδρον ἐν βυθῷ χόρειαν, for ἐνυδρὸν ἐν βυθῷ. Aesch. Ag. 53 δεμνιοτήρη πόνον ὀρταλίων<sup>c</sup>: Ibid. 152 νεϊκῶν τέκτονα σύμφυτον: Arist. Pac. 155 χρυσοχαλίον πάταγον ψαλίων: Eur. Herc. 1039 ἄκτερος τέκνων ὠδὶς: Id. Troad. 564 καράτομος ἐρημία νεανίδων: Soph. Trach. 817 ὄγκον ὀνόματος μητρῶν: Id. Aj. 176 νίκας ἀκάρπωτον χάριν: Eur. Alc. 538 ξένων πρὸς ἄλλην ἐστίαν: Id. Phoen. 343 γάμων ἔπακτον ἄταν: Aesch. Eum. 325 ματρῶν ἀγνισμα φόνου<sup>d</sup>.

<sup>a</sup> Stallb. Protag. 327 C. Valck. Diatrib. 205.

<sup>c</sup> Klausen ad loc.

<sup>b</sup> Dissen Pind. Ol. XI. 5. Lobeck Aj. 7.

<sup>d</sup> Bernh. 426.

*Coordinate and subordinate Attributives.*

§. 441. When more than one adj. belongs to the same subst. the attributive relation is either *coordinate*, when both apply equally to the subst., as *σοφός τε καὶ ἀγαθὸς καὶ καλὸς ἀνὴρ*—*καλὰ πῆδιλα, ἀμβρόσια, χρυσεία*. or *subordinate*, when one of them forms with the substantive one notion, to which the other attributive is applied, as *πολλοὶ*—*ἀγαθοὶ ἄνδρες*. οὗτος ὁ ἀνὴρ—*ἀγαθός*: τὸ πρῶτον—*καλὸν πρᾶγμα*. This is generally the construction of the numeral adj.; *πολλοὶ*, however, is often used as *coordinate*, *πολλὰ καὶ καλὰ ἔργα*, where we usually say “many great deeds,” *multa et praeclara facinora*.

*Inversion of the members of the Attributive Sentence.*

§ 442. The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. This occurs in the following cases

a. The subst. stands with the plural adj., which retains the gender of the subst. (prose as well as poetry); *οἱ χρηστοὶ τῶν ἀνθρώπων*: Isocr. ad Nicocl. p. 24 D *μηδὲ τὰ σπουδαῖα τῶν πραγμάτων, μηδὲ τοὺς εὖ φρονούντας τῶν ἀνθρώπων*. Arist Vesp 95 *τοὺς τρεῖς τῶν δακτύλων*: Demosth. p. 44 *τοῖς ἡμίσεσι τῶν ἱππέων*.

b. The adj. is in the neuter sing., sometimes in the neuter plural: Od. ε, 277 *ἐπ’ ἀριστερὰ χειρός*: Soph. Ant 1265 *ἐμῶν ἀνολβα βουλευμάτων*. Hdt. VIII. 100 *τὸ πολλὸν τῆς στρατιῆς*: Id. VI. 113 *τὸ τετραμμένον τῶν βαρβάρων*: Id. I. 185 *τὰ σύντομα τῆς ὁδοῦ*: Id. V. 58 *τὰ πολλὰ τῆς χώρας*. Frequently in Attic, *ἐπὶ πολὺ, ἐπὶ μέγα* with a Gen.: Thuc. I. 1 *ἐπὶ πλείστον ἀνθρώπων*: Id. I. 118 *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμειος*. Also *τι, aliquid*, and *τί, quid*? Id. IV. 130 *ἦν τι καὶ στασιασμοῦ ἐν τῇ πόλει*: Id. VII. 69 *λαμπρότητός τι*. (Cf. Soph. Ant. 1229 *ἐν τῷ ξυμφορᾶς διεφθάρης*;) Id. I. 70 *τῆς γνώμης τὰ βέβαια*: Xen. Anab. I. 8, 8 *καὶ ἤδη ἦν μέσον ἡμέρας*. So *ἡνίκα ἦν ἐν μέσῳ νυκτῶν*, — *ἔξω μέσου ἡμέρας* Id. Cyr. V. 3, 52: IV. 4, 1. Id. Anab. I. 9, 26 *ἄρτων ἡμίσεα*: Plat. Legg. p. 806 C *ἡμισυ βίου* (but generally *ἡμις* is in the same gender as the substantive): Id. Apol. p. 41 C *ἀμήχανον ἂν εἴη εὐδαιμονίας*, an inexpressible piece of luck<sup>a</sup>: Id. Rep. p. 405 B *τὸ πολὺ τοῦ βίου*: Id. Menex. p. 243 B *δαινὸν τοῦ πολέμου* (as Soph. Trach. 118 *βιότου πολύπονον*). So many phrases with *πάν*; as, Hdt. VII. 118 *εἰς πᾶν κακοῦ ἀφικνεῖσθαι*: Thuc. VII. 55 *ἐν παντὶ ἀθυμίας*: Plat. Rep. p. 579 B *ἐν παντὶ κακοῦ εἶναι*: Demosth. p. 29, 3 *εἰς πᾶν προελήλυθε μοχθηρίας*. So *πολὺ τῆς δόξης* Thuc. And very often, especially in prose, the neut. pron. is joined with the gen.: Hdt. I. 84 *τοῦτο τῆς ἀκροπόλιος*: Id. VII 38 *ἐς τόδε ἡλικίης*: Thuc. I. 49 *ξυνέπεσον ἐς τοῦτο ἀνάγκης*: Id. II. 17 *ἐν τούτῳ παρασκευῆς ἦσαν*: Id. VII. 36 *ᾧ περ τῆς τέχνης*: Xen. R. Eq. IV. 1 *ἐν τοιοῦτῳ τῆς οἰκίας*: Id. Anab. I. 7, 5 *ἐν τοιοῦτῳ τοῦ κινδύνου*: Isocr. de Pac. p. 165 C *εἰς τοῦτο γάρ τινες ἀνοίας ἐληλύθασιν*: Plat. Gorg. p. 493 A *τῆς δὲ ψυχῆς τοῦτο, ἐν ᾧ αἱ ἐπιθυμίαι εἰσὶ*: Demosth. p. 51 princ. *εἰς τοῦθ’ ὕβρεως ἐλήλυθεν*: p. 33, 47 *εἰς τοῦθ’ ἦκει*

<sup>a</sup> Stallb. ad loc.

τὰ πράγματα αἰσχύνης: Id. p. 20, 8 καιροῦ — πρὸς τοῦτο πάρεστι Φίλιππῳ τὰ πράγματα, *res Philippi ea conditione sunt*.

c. The subst. is in the sing., and the adj., which should be in the neut., agrees with the gender of the subst.; as, ἡ πολλὴ τῆς Πελοποννήσου, for τὸ πολὺ τῆς Π.—This is a pure Attic construction, but used more in prose than in poetry. The word *ἡμῖνος* is very often so used. So also πόλυσ, πλείων, πλείστος, and other superlatives, ὁ ἡμῖνος τοῦ χρόνου: *Æsch. Eum. 422 ἡμῖνος λόγου*: Thuc. V. 31 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς: Xen. Cyr. IV. 5, 1 πέμπετε ἡμῖν τυτὴν πεποιημένον σίτου τὸν ἡμῖσιν: Hdt. I. 24 τὸν πολλὸν τοῦ χρόνου διατρίβειν. Id. III. 105 τὸν μὲν πλείω τοῦ χρυσοῦ οὕτω οἱ Ἰνδοὶ κτῶνται: Thuc. VII. 3 τὴν πλείστην τῆς στρατιᾶς παρέταξε: Xen. Cyr. III. 2, 2 πολλὴ τῆς χάρας. Isocr. Evag. p. 197 τὸν πλείστον τοῦ χρόνου: Thuc. I. 2 τῆς γῆς ἡ ἀρίστη ἀπὸ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν: Plat. Symp. p. 209 Ἀμεγίστη καὶ καλλίστη τῆς φρονήσεως.

Obs. In poetry sometimes, very rarely indeed in prose, a masc. or fem. subst. in the gen. is joined with a neuter plural adj.; Soph. *Æ. C. 923 φωτῶν ἀθλίων ἰκτῆρια*, for *φῶτας ἀθλίων ἰκτηρίους*: Eur. *Phœn. 1500 ἄβρὰ παρηίδος*: Xen. *Cyr. VIII. 3, 41 ἦκει δέ τις ἡ τῶν προβάτων λελυκωμένα φέρων ἡ τῶν βοῶν κατακεκρημνισμένα*. This is more common in Latin verse and post-Augustan prose. *Vilia rerum*, Horace.

d. A favorite construction of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. This periphrasis is not a mere pleonasm for a personal name, but it expresses more than the personal name; it personifies that property or quality which is as it were the essence of the individual, that wherein the notion of him principally consists; so that it represents him in the light in which the mind would naturally either always, or for the time, view him. So *κράτος* was especially applied to the gods: *Æsch. Eum. 27 Ποσειδῶνος κράτος*: Eur. *Hec. 88 Ἑλένου ψυχὰν ἡ Κασάνδρας*, the inspired Helenus: Ib. 130 *λέκτρα Κασάνδρας*—*Ἀχιλλέας λόγχης*, the bride Casandra—the warrior Achilles. So *Πιθῆως γῆρας*, the old Pitheus: *Æsch. Prom. 1090 μητρὸς σέβας*, honoured mother. So also *Prom. 898 παρθενίαν Ἰοῦς*, the virgin Io: *Hec. 1210 Ἐκτορος δόρυ* Orestes 991 *Μυρτίλου φόνον*: *Æsch. Theb. 494 Ἰππομέδοντος μεγὰ σχῆμα καὶ τύπος*. So in Epic, especially the words *βία*, *ἔς*, *κῆρ*, *μένος*, *σθένος*, are applied to heroes and warriors as their great characteristic: *Αἰνείας βίη*. So also Pind. and Trag.; as, *Κάστορος βία*, *Τυδείος βία*, *Πολυνείκεος βία*—*ἔς Τηλεμάχιο*, *ἔς ἀνέμου*, *μένος Ἀλκινόοιο*, *Ἄρηος ἀνέμου*, *ἡελίου*—*σθένος Ἡερίωνος*. So Pind.: *σθένος ἵππων*, *ἡμόνων*: Il. β. 851 *Παφλαγόνων δ' ἡγείτο Πυλαίμενεος λάσιον κῆρ*. So Hesiod. *Scut. 144 ἐν μέσσοι δὲ δράκοντος ἔην φόβος*, the dreadful dragon. So Pind. *Isthm. IV. 32 αἰχμὴ Καστορος*: Id. *Isthm. IV. 53 Ἀἴαντος ἀλκάν*. So also Soph. *Æ. R. παιδὸς βλάστας* = *παῖδα βλαστάνοντα*. In the tragic and lyric authors *δέμας* is applied to a person of high dignity or majesty: Eur. *Hec. 713 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότης δέμας Ἀγαμέμνονος*: *κάρα*, *ῥημα*, to objects of love: Soph. *Æ. T. 1235 τέθυκε θέϊον Ἰοκάστης κάρα*: *Trach. 527 τὸ δ' ἀμφυεικτὸν ῥημα νύμφας ἐλεινὸν ἀμμένει*. So *ῥωμα*, Eur. *Or. 1088 ὦ ποθεινὸν ῥωμα*—*ὀμιλίας ἐμῆς χαίρει*. So in prose and poetry *χρῆμα*, to express size: Hdt. I. 36 *συδὸς χρῆμα μέγα*: Aristoph. *Vesp. 968 κλέπτειν τὸ χρῆμα τάνδρος*: Id. *Nub. 2 χρῆμα τῶν νυκτῶν*: Theocr. *XVIII. 4 μέγα χρῆμα Λακκαίναν*. The attributive adj. is also used in this way: Eur. *Alc. 971 Ὀρφεία γῆρυς*, the melodious Orpheus. Things are sometimes periphrased in this way: *πυρὸς σέλας*,

bright fire: Eur. Alc. 911 σχῆμα δόμων: Id. Hec. 619 σχῆμα τ' οἴκων: Soph. Phil 952 σχῆμα πέτρας. Æsch. Pers. 543 εὖν' ἀς λέκτρων: Eur. Med 1136 τέκνων γονή

*The Article.*

§. 443. Of all the adjectival attributives the article *ὁ, ἡ, τό*, is the most important; to understand its nature we must trace it back to its original demonstrative force

It had originally—1st, a demonstrative—2nd, a relative force.

*The Article ὁ, ἡ, τό, as a Demonstrative.*

§. 444. 1. In Homer it is used as pointing out some object as known or spoken of, and directing the mind of the reader to it there are however in Homer some instances of an approach to the Attic use of it, though Homer probably never used it quite as the simple article.

2. It has a purely demonstrative force, when it is used as a substantival pronoun: in this case it may be construed either as *ὁδε*, or *οὗτος*, or *ἐκεῖνος*, or *αὐτός*, *is*. Il. α, 9 ὁ γὰρ βασιλῆι χολωθείς νοῦσον ἀνὰ στρατὸν ὥρσε κακῆν: Ibid. 12 ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν: 29 τὴν δ' ἐγὼ οὐ λύσω. 43 ὥς ἔφατ' εὐχόμενος τὸ ὅδ' ἔκλυε Φοῖβος Ἀπόλλων: cf. 47. 55. 57. 58. Od. α, 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

3. It is used as an adjectival pronoun, to which a relative sentence refers: when thus used it is generally put after its subject: Il. ε, 320 οὐδ' υἱὸς Καπανηὶς ἐλήθετο συνθροσσιῶν τάων, ἃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης: Od β, 119 ἔργα τ' ἐπίστασθαι περικαλλέα, καὶ φρένας ἐσθλὰς, κερδᾶ θ', οἳ οὐπω τιν' ἀκούμεν' οὐδὲ παλαιῶν, τάων, αἳ πάρος ἦσαν ἐπλοκαμίδες Ἀχαιαί: Od. κ, 74 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.

4. The demonstrative force is less strong where the pronoun is joined to a substantive without any relative sentence; but it serves in this case to bring the thing definitely before us, as something known, or spoken of before. In many passages the substantive stands in apposition with the demonstrative: Il. α, 20 παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τὰ τ' ἀποινα δέχεσθαι (these things—sc. the ransom). 33 ὥς ἔφατ' ἔδδεισεν δ' ὁ γέρον, the old man before mentioned: cf 380: 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἡρᾶθ' ὁ γεραιός. Il. η, 412 ὥς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν, that sceptre—the well known sceptre. Il δ, 1 οἱ θεοὶ, those who are gods, in opposition to those who are men: Il. ζ, 467 ἄψ δ' ὁ παῖς, he, who is a boy, in opposition to Hector: (Il ε, 554 οἷω τώ γε λέοντε δῶα ῥεος κορυφῆσιν ἐτραφέτην, here the τώ γε refers to both, and is substantival for τώ γε, οἷω λέοντε δῶα &c.) Il. λ, 637 Νέστωρ ὁ γέρον, that old man, whom every one knows So α, 11 τὸν Χρύσην ἀρητῆρα: Il. φ, 317 τὰ τεύχεα καλὰ, those famous arms: Od. φ, 10 τὸν ξείνδ' οὐκ ὀφείλει δούσσην, that unhappy stranger, pointing to Ulysses: Od. ι, 378 ὁ μοχλὸς ἐλάϊνος, that—mentioned above, 319, sqq.: Il. ψ, 325 καὶ τὸν προὔχοντα δοκεῖ, for τὸν δὲ ἕτερον τὸν προὔχοντα: Il. ρ, 80 τὸν ἄριστον, he who is the best: so οἱ ἄλλοι, these, the others; τᾶλλα, this, the rest. Il. α, 107 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι. Ibid. 70 ὅς ῥ' ἔδ' ἡ τὰ τ' ἐόντα, τὰ τ' ἐσσόμενα, πρό τ' ἐόντα, that which



is, was, will be : 167 ἦν ποτε δασμὸς ἔκρηται, σοὶ τὸ γέρας πολὺν μείζον &c., that, which is by far the most honourable gift, as Achilles points to that which Agamemnon already had received : 217 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, that anger, which &c. 340 τοῦ βασιλῆος ἀπηνέος, this hateful monarch.

5. In the Post-Homeric writers also, ὁ, ἡ, τό has frequently a demonstrative force. In Ildt., the Doric writers, and Attic poets, it is not unfrequently used as in Homer: Aesch. Suppl. 443 ἡ τοῖσιν ἡ τοῖς πόλεμον αἰρεσθαι μέγαν, πᾶσ' ἔστ' ἀνάγκη: Ibid. 1055 ὃ τι τοι μύρσιμόν ἐστιν, τὸ γένοιτ' ἂν: Id. Agam. 7 κάτοιδα — ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν: Soph. CE. T. 200 τὸν (sc. "Apea) —, ὃ Ζεῦ πάτερ, ὑπὸ σφ' φθίσον κερανῶ. So especially with the particles, μέν, δέ, γάρ (ὁ γάρ, ἡ γάρ, τὸ γάρ often in tragic); sometimes also with prepositions; as, πρὸς δὲ τοῖσι, πρὸς τῷ, ἐπὶ τοῖσι Eurip. And even in Attic prose it retained its demonstrative force in the following cases:—

a. Τό, therefore (as Il. ρ, 404): τό γε Plat.: τὸ δέ at the beginning of a sentence—whereas, very frequent in Plato: ὁ μὲν, or ὁ δέ, οἱ δέ, αἱ δέ, at the beginning of a sentence very frequently: Thuc. I. 81 τοῖς δέ ἄλλη γῇ ἐστὶ πολλή: Demosth. p. 18, 3 ὁ μὲν γάρ—θραυμαστότερος νομίζεται. Id. p. 51 princ. ὁ δ' εἰς τοῦτ' ὕβρεως ἐλήλυθεν: p. 68, 15 ὁ δὲ ταῦτα μὲν μέλλει. So also, ὁ μὲν or ὁ δέ is used, as in Homer, before its substantive, to call attention to it: Thuc. VI. 57 καὶ ὁ μὲν τοὺς δορυφόρους τοσαντίκα διαφεύγει ὁ Ἀριστογείτων: also in Plur.; as, Id. VIII. 77: τῇ, τῇδε, hac, there, here, on this side, wherefore: τῷ, even in Homer very frequently: Plat. Theæt. p. 179 D τῷ τοι, ὃ φίλε Θεόδωρε,—σκεπτέον. With prepos.; as, ἐκ τοῦ, hence: διὰ τό, wherefore, Thucyd.: here belongs the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative; as, Thuc. I. 6 ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο, omnium primi: and the adverbial formulas, πρὸ τοῦ (προσού), before, almost always in the sense of ante illud modo definitum tempus: cf. Hdt. I. 103. III. 62. Plat. Alcib. II. p. 109 E.; and frequently the acc. is used with καὶ at the beginning of a sentence in a demonstrative force: Xen. Cyr. I. 3, 9 καὶ τὸν κελεύσαι δοῦναι, et eum; but in the nom. καὶ ὅς, καὶ ἥ, καὶ οἷ, are used.

b. In the formula, τὸν καὶ τόν, τὸ καὶ τό, the one or the other, this or that, τὰ καὶ τά, varia, bona et mala, these serve to signify indifferently any variety of objects: Pind. Olymp. II. 53 ὁ μὲν πλοῦτος ἀρεταῖς δεδαλμένος φέρεי τῶν τε καὶ τῶν καιρόν, varium rei opportunitatem: see Dissen T. II. p. 32. et ad Nem. I. 30; but far more usually in prose: Lysias p. 157, 21 καὶ μοι κάλει τὸν καὶ τόν: Demosth. p. 128. §. 68 ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι. In the nomin. sing. this formula is ὁς καὶ ὅς.

c. Immediately before a relative sentence, introduced by ὅς, ὅσος, or οἷος, which expresses by a periphrasis either an adjectival, or, especially, an abstract notion. This idiom is peculiarly Platonic; as, Protag. p. 320 D ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται: Id. Rep. p. 469 B ταῦτα δὲ ταῦτα νομιμούμεν καὶ ὅταν τις γῆρα ἢ τινα ἄλλω τρόπῳ τελευτήσῃ τῶν ὅσοι ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσι; Ibid. p. 509 E λέγω δὲ τὰς εἰκόνας πρώτον μὲν τὰς σκιάς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὅσα πυχνά τε καὶ λεία, καὶ φανὰ ξυνέστηκε: Id. Sophist. p. 241 E εἴτε μμημάτων εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν ὅσα περὶ ταῦτα εἰσὶ α: Id. Phæd. p. 92 D

a Heindorf ad loc.

ὥσπερ αὐτῆς (sc. τῆς ψυχῆς) ἔστιν ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ ὁ ἔστιν (abstract notion). This construction is also used as a periphrasis for an indefinite object, especially in the orators: Lysias p. 733 ταῦτ' οὖν ὡς ἀληθῆ ἔστι, τὸν τε Εὐθύκριτον, ὃν πρῶτον ἠρόμην, καὶ τῶν ἄλλων Πιλαταίων ὅσοις προσήλθον, καὶ τὸν, ὃς ἔφη δεσπότης τούτου εἶναι, μάρτυρας παρέξομαι: Demosth. p. 613, 9 σώζειν ὑμῖν τοὺς τοιοῦτους, ὧς ἄνδρες Ἀθηναῖοι, προσήκει καὶ μισεῖν τοῦτο, οἷοσπερ οὗτος.

d. In the construction οἱ μὲν — οἱ δέ, which properly signify some here — some there, part — part. This is found in Homer, and is very common both in prose and poetry. The use of the sing. ὁ μὲν — ὁ δέ is Post-Homeric: very frequently τὸ μὲν — τὸ δέ, τὰ μὲν — τὰ δέ, τῇ μὲν — τῇ δέ, partim — partim: τίς also is joined with this formula, ὁ μὲν τις — ὁ δέ τις, alius quis — alius quis, properly, any one here — any one there, when the contrasted persons are uncertain or indefinite: Xen. Cyr. VI. 1, 1 ἐν τούτῳ οἱ φίλοι τῷ Κύρῳ προσήγον οἱ μὲν Καδουσίους αὐτοῦ μένιν δεομένους, οἱ δέ Ἑρκανίους, ὁ δέ τις Σάκας, ὁ δέ τις Γωβρύαν: here several individuals are signified by the indefinite singular τίς: Plat. Phileb. p. 13 C τὰς μὲν εἶναι τινὰς ἡδονὰς ἀγαθὰς, τὰς δέ τινὰς κακὰς: Euthyphr. p. 12 A τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο: interchanged with ἄλλος: Id. Legg. p. 658 B εἰκός που τὸν μὲν τινὰ ἐπιδεικνύναι βαψφῶδιαν, ἄλλον δέ κιθαρωδίαν, τὸν δέ τινὰ τραγωδίαν: with τίς preceding; Id. Gorg. p. 499 C ἡδοναὶ τινές εἰσιν αἱ μὲν ἀγαθαί, αἱ δέ κακαί<sup>a</sup>.

e. ὁ, ἡ, τό is used also as an attributive with a demonstrative force in all the Post-Homeric writers. Thus of objects well known, or mentioned before: Plat. Rep. p. 329 E τὸ τοῦ Θεμιστοκλέους εἶδος τῷ Σεριφίῳ (Seriphio isti) λοιδορουμένῳ — ἀπεκρίνατο: Id. Charmid. p. 155 D ἐνόμισα σοφώτατον εἶναι τὸν Κριτίαν τὰ ἐρωτικά, ὃς εἶπεν ἐπὶ τοῦ καλοῦ λέγων παιδός κ. τ. λ. (alluding to the well known story)<sup>b</sup>: Demosth. p. 850, 19 ἐξήτει με τὸν ἄνθρωπον (sc. Milyam, istum hominem): so frequently in this orator: Id. p. 90, 3 ἐχθρὸς ὑπάρχων τῇ πόλει (Athenis, huic urbi) Φίλιππος: Theocrit. VIII. 43 ἐνθ' ἃ καλὰ παῖς ἐπυνίσσεται: Ibid. 47 ἐνθ' ὁ καλὸς Μίλων βαίνει ποσίν.

### The Article ὁ, ἡ, τό, as a Relative Pronoun.

§. 445. 1. In the Homeric dialect, the demonstrative ὁ, ἡ, τό frequently assumes the functions of the relative pronoun, ὅς, ἥ, ὅ. Il. α, 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

2. This use of the article as the relative passed into the Ionic and Doric writers: Hdt. III. 81 τὰ μὲν Ὀτάνης εἶπε — λελέχθω καμὸι ταῦτα τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε: cf. c. 82 princ. Ibid. πάντων τῶν λέγω ἀρίστων, quæ dico.

3. The Attic comic and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word: Soph. Œ. T. 1379 δαιμόνων δ' ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγώ — ἀπεστέρησ' ἐμαυτόν.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Heindorf p. 62.

*The meaning and use of δ, ἡ, τό, as the Article proper.*

§. 446. The article δ, ἡ, τό lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive, as viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class. This usage of the article properly belongs to the æra of Attic prose: but as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article.

*a.* The substantive without the article expresses the general notion without any limitation of individuality, but with the article a part of the general notion, an individual member or members of the class, contemplated as such by the speaker; as, δ ἄνθρωπος, *the* man, whom I am thinking of.

*b.* A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual; as, δ ἄνθρωπος θνητός ἐστι, the man (the animal man = all men) is mortal.

*Remarks on the Indefinite Article.*

The English indefinite article *a* is used either to signify the whole class, where in Greek the substantive alone is frequently used—*a* man, ἄνθρωπος: or an individual, but not spoken of in a definite manner, *a* man—*any* man, where in Greek the indefinite τις is often used: γυνή τις ὄρνυ ἐῖχε. But sometimes the indefinite article is added; as, Soph. C. R. 107 τοὺς αὐτοέντας τινάς: τις in this case is generally placed after its substantive.

*The Article with Collective, Abstract, Material and Personal Nouns.*

§. 447. With collective nouns—it represents the notion of the substantives, either as an individual, or as a class in its full senso, comprehending all its parts logically distributed; from this latter usage there arose, that the article is used, (*a*) with distributives; as, Xen. Anab. I. 3, 21 προσαιτοῦσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλων πᾶσι δώσειν, οὗ πρότερον ἔφερον, ἀντὶ δαρεϊκοῦ τρία ἡμιδαρεϊκὰ τοῦ μὴν ὁδὸς τῷ στρατιώτῃ (*singulis mensibus singulis militibus*); — (*b*) when any thing is represented as all that is requisite or possible in certain circumstances; as, Xen. Anab. VII. 6, 23 ἔδει τὰ ἐνέχυρα τότε λαβεῖν, all which the present state of affairs required: Ibid. 2, 8 ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις (with the requisite horses) ἐπὶ τὸ σπράτευμα: Plat. Menex. p. 235 Α ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου

λέγοντες, κάλλιστα πως τοῖς δυνάμασι ποικίλλοντες, γοητεύουσιν ἡμῶν τὰς ψυχάς.

*Obs.* The article is sometimes omitted with collective nouns, though they are spoken of as individuals or as parts of a class; this happens, (a) in common speech, with words in every day use: πατήρ, μήτηρ, υἱός, παῖδες, γυνή, ἀδελφός, γονεῖς, θεός, ἄνθρωπος, ἀνὴρ, πατρίς, πόλις, ἀγρός, &c. (b) When two or more independent substantives are joined in one notion, so that the individuality of each is lost; as, παῖδες καὶ γυναῖκες: Plat. Rep. p. 574 γέροντός τε καὶ γράος, *senis patris et matris*: and even when a relative sentence follows; as, Xen. Cyr. III. 3, 44 περὶ οἰκῶν ἐν οἷς ἐτράφητε, *the houses in which, &c.* (c) When the collective noun is used as a proper name; as, ἥλιος, γῆ, &c.: so βασιλεύς, as the usual term for the king of Persia, Demosth. p. 114. (d) In certain phrases where the collective noun has an abstract or indefinite force; as, Plato Euthy. p. 8 D ἡγείσθαι θεούς — ἰέναι ἐπὶ δείπνον — ἐφ' ἵππου εἶναι. If the article is used in these formulas, it is either demonstrative, *the particular one*; as, Eur. Hec. νομῶ γὰρ τοὺς θεοὺς ἡγούμεθα, these particular gods mentioned in v. 799, ἀλλ' οἱ θεοὶ σθένουσι, or it signifies the concrete members of the abstract notion, as, ἐπὶ τὸ δείπνον, *to the supper party*.

§. 448. Abstract nouns, when considered as such, do not take the article, as an abstract notion is not capable of individuality; but the article is used sometimes either to define or particularise the abstract; as, τὸ πρᾶγμα—ὁ βίος—ἡ φιλοσοφία, a particular branch of philosophy (φιλοσοφία, Philosophy generally): τὰγαθόν, the good, good as conceived of by the speaker: or it gives it a collective force, so that the notion is taken in its widest extent; as, Plat. Phæd. p. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἦ.

*Obs.* 1. The names of arts and sciences, virtues and vices, are generally without the article, as being familiar from every day use. So also πλῆθος, μέγεθος, ὕψος, εὖρος, have not the article when used adverbially, as definitions of space and size. So πρόφασιν γένος.

*Obs.* 2. When the inf. is used as an abstract subst., as it expresses the whole extent of the notion, it is generally introduced by the article: τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν καλόν ἐστι.

§. 449. Material nouns, as expressing no idea of individuality, take the article only when the thing spoken of is to be represented as particularised in the speaker's mind; as, τοῦ οἴνου πίνειν, *this wine*: or when it signifies the whole extent of the notion, τὸ γάλα ἐστι καλόν, *the milk (all)*.

§. 450. Personal names, signifying individuals, but not individuals belonging to a class, and therefore requiring no further expression of their individuality, properly do not take the article; as, Σωκράτης ἔφη: but they frequently take it in narratives, when the person is spoken of as regarded in some particular view by the speaker, as, ὁ Σωκράτης ἔφη, *the Socrates I just spoke of*.

*Obs. 1.* When joined with an adjunct., the proper names generally take the article, as denoting an individual of a class ; as, ὁ σοφὸς Σωκράτης, *Socrates who is of the number of the wise.*

*Obs. 2.* When the proper name is followed by a substantive in apposition with the article, it has not itself the article ; as, Κροίσος ὁ τῶν Λυδῶν βασιλεὺς. If the article is added to it, it signifies that the person has been already named. When the word or sentence in apposition has not the article, the personal noun has it not ; as, Θουκυδίδης Ἀθηναῖος : but this idiom is not so common as, Θουκ. ὁ Ἀθην., and is only used when the attributive is unimportant ; but when the apposition is emphatic, and is used really to distinguish different persons of the same name, the article is always added. The same distinction exists with the personal pronoun, when used as a personal name, ἐγὼ ὁ τλήμων, *I, the unlucky* : ἐγὼ τάλας, *I, an unlucky man.* Names of rivers are generally joined to the word ποταμός, as adjectives, and stand between it and the article ; as, Hdt. I. 72 ὁ Ἄλυσ ποταμός. So also hills and countries, sometimes islands, when they are of the same gender with the word in apposition, ὄρος, ἄκρον, γῆ, νῆσος, &c. ; as, τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος. So Hdt. II. 106 ὁ Αἰγύπτου βασιλεὺς Σέσωστρις. When a participle, used as a substantive, stands in apposition, the article is always used with it ; and generally also with the substantive to which it is in apposition, as, Hdt. VI. 47 οἱ Φοίνικες — οἱ κτίσαντες τὴν νῆσον.

*The Article with Adjectives or Participles used as Substantives.*

§. 451. 1. When, by the ellipse of a substantive, the adj. or part. stands as a substantive, the article is generally prefixed, when the whole of the notion is signified, and the whole is regarded as an individual ; as, οἱ ἀγαθοί—τὸ κακόν—οἱ ἔχοντες, *the rich* : ὁ βουλούμενος, *quivis* : ὁ τυχών, *the first who comes* : but when a part only of the whole notion is signified, the article is omitted ; as, κακὰ καὶ αἰσχροὶ ἐπραξεν.

2. The article is also used with participles when any individual is so conceived of by the speaker, that he is particularised ; this part. is expressed in Latin by, *Is qui* : English, *he, they who, one who* ; as, Hdt. IX. 70 πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες : Id. III. 71 ἄνδρες οἱ παρεόντες, *virī, qui hic adestis* : Xen. Cyr. II. 2, 20 αἰσχρὸν ἀντιλέγειν, μὴ οὐχὶ τὸν πλείστα ποιοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι : Id. Anab. II. 4, 5 αἰθὺς δὲ ὁ ἡγεσόμενος οὐδεὶς ἔσται, *nemo statim erit, qui nobis viam monstrat* : Id. Hell. VII. 5, 24 μάλα γὰρ χαλεπὸν εὗρεν τοὺς ἐβλήσοντας μένειν, ἐπειδάν τινας φεύγοντας τῶν ἑαυτοῦ δρῶσι : Isocr. p. 18 Β πολλοὺς ἔξομεν τοὺς ἐτοίμως—συνεργῶνιζομένους : Plat. Menex. p. 236 Β ἤκουσε—, ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐροῦντα, *qui orationem haberet* : Demosth.

p. 101, 46 ὥν, ὥσπερ ἐκεῖνος ἔτοιμον ἔχει δύναμιν, τὴν ἀδικήσαν-  
σαν καὶ καταδουλωσομένην ἅπαντας τοὺς Ἕλληνας, οὕτω  
τὴν σώσανσαν ὑμεῖς καὶ βοηθήσανσαν ἅπασιν ἔτοιμον ἔχῃτε.  
So εἰσὶν οἱ λέγοντες, *sunt, qui dicant*, instead of the obsolete form  
εἰσὶν οἱ λέγουσιν, Plat. Gorg. 503 A.

*Obs* There are however passages both in prose and poetry where the  
article is wanting; in these cases the person or thing is spoken of only  
generally; neither regarded as any *definite* part of a class, nor standing  
for the collective unity of the whole class: Eur. Phœn. 270 ἅπαντα γὰρ  
τολμῶσι δεινὰ φαίνεται: Xen. Cyr. VI. 2, 1 ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ  
καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες: Plat. Gorg. p. 498 A νοῦν ἔχοντα  
(οὐπω εἶδες) λυπούμενον καὶ χαίροντα: Id. Legg. p. 795 B διαφέρει δὲ παμπολὺ  
μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου.

*Article with the Pronoun, either with or without a Substantive.*

§. 452. *a.* Personal pronouns:—*a.* Substantival pronouns have  
an article only in a demonstrative force pointing to some preceding  
subst.—(Frequent in Plato, much more seldom in later prose):  
Plat. Lys. p. 203 B δεῦρο δὴ, ἧ δ' ὅς, εὐθὺ ἡμῶν (*huc recta via veni  
ad nos*). Οὐ παραβάλλεις; (*Non accedis?*) Ἀξίον μέντοι. Ποῖ,  
ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; Id. Theæt. p. 166 A  
γέλῳτα δὴ τὸν ἐμὲ ἐν τοῖς λόγοις ἀπέδειξε. This construction  
seems to be confined to the accusative.

*β.* With adjectival pronouns, the article is found as early as  
Homer in a demonstrative sense: Il. λ. 608 τῷ ἐμῷ κεχαρισμένῃ  
θυμῷ, this my heart. If this demonstrative notion is not required,  
the article is omitted; as, Il. ε. 243. In Attic, the article is  
regularly joined to the pronoun, the article standing first, then  
the pronoun, lastly the subst.; as, ὁ ἐμὸς πατήρ, as the subst. is  
particularised by the pronoun; but it may be omitted; as, Lys.  
Andoc. 54 πάππος ἡμέτερος, when the subst. is one of the common  
words given in §. 447. *Obs.* (*a*), or expresses an indefinite person  
or thing.

§. 453. *b.* Demonstrative pronouns:—*a.* Οὗτος, ὅδε, ἐκεῖνος, αὐτός  
*ipse*,—regularly take the article in Attic Greek, in either of these  
collocations: demonstrative, article, subst.; or, article, subst.,  
pronoun; as,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ),

ἧδε ἡ γνώμη or ἡ γνώμη ἧδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός (but ὁ αὐτός = *idem*).

*Obs.* In poetry it is often omitted. Homer never joins the demonst.  
pron. with ὁ, ἡ, τό: Il. ο. 206 τοῦτο ἔπος: Il. ν. 202 κείνος ἀνὴρ. And in

prose it is sometimes omitted, when the substantive is either a proper name, or a collective noun used as a proper name; as, Thuc. II. 74 ἐπὶ γῆν τήνδε. It is always omitted when the pronoun stands as the subject, and the subst. as the predicate of the sentence; as, Thuc. I. 1 κίνησις αὐτῇ, i. e. *hic est motus*: Ibid. 65 αἰτία αὐτῇ: Plat. Gorg. p. 510 D αὐτῇ, ὡς ζοικεν, αὐτῷ ὁδὸς ἐστὶ, this, as it seems, is his way: Id. Menon. p. 71 E αὐτῇ ἐστὶν ἀνδρὸς ἀρετή, this is the virtue of a man: Ibid. p. 75 B ἔστω γὰρ δὴ ἡμῖν τοῦτο σχῆμα: Id. Symp. p. 179 C εὐαριθμήτοις δὴ τισιν ἔδοσαν τοῦτο γέρας οἱ θεοί: Id. Apol. p. 24 B αὐτῇ ἔστω ἰκανὴ ἀπολογία. So τοῦτῳ τῷ διδασκάλῳ χρῶνται, they have this teacher; τοῦτῳ διδ. χρ., they have this man as a teacher. When the predicative subst. is joined with an attribute, and has the article, the demonst. pronoun, which stands as the subject (οὗτος), is sometimes placed between the article and its subst.; as, Thuc. VIII. 80 αἱ μὲν τῶν Πελοποννησίων αἴται νῆες, for αἴται (ἦσαν) αἱ τ. Π. ν.: Xen. Anab. IV. 2, 6 μαστὸς ἦν, παρ' ὧν ἦν ἡ στενὴ αὐτῇ ὁδός, ἐφ' ἣ ἐκίθητο οἱ φύλακες (for παρ' ὧν αὐτῇ ἦν ἡ στενὴ ὁδ., ἐφ' ἣ κ. τ. λ.). Αὐτός, *himself*, is also thus placed, when a participle and article are joined to a subst. instead of a relative sentence, in which αὐτός would be the subject; as, Demosth. p. 459 ἐν δὲ τῷ κοινῷ μὴ χρῆσθαι τῷ νόμῳ τοῦτῳ τὴν πόλιν τὴν αὐτὴν ἐπιτάξασαν τοῖς ἰδιώταις, for τὴν πόλιν, ἣ αὐτὴ ἐπέταξεν. So also τοιοῦτος; see below.

β. The demonst. pronouns of quality and quantity—τοιοῦτος and τοσοῦτος—have the article, when the quality or quantity is conceived to belong to the whole class of individuals before named. It is most usual with a demonstrative force, as referring to the object before named. The article stands either between the pronoun and subst. or before them; as, τοιοῦτος ὁ ἀνὴρ, τοσοῦτο τὸ χρῆμα, or ὁ τοιοῦτος ἀνὴρ, τὸ τοσοῦτον χρῆμα. In poetry we find other pronouns of this class in similar construction; as, ὁ τοιόσδε, οἱ τηλικούτοι Soph. Ant. 726: Hdt. III. 82 ἔχω τοίνυν γνώμην, ἡμέας ἐλευθερωθέντας διὰ ἓνα ἄνδρα τὸ τοιοῦτο (*hanc talem imperii formam*) περιστέλλειν: Xen. M. S. I. 5, 2 διάκονον δὲ καὶ ἀγοραστήν τὸν τοιοῦτον ἐθελήσαιμεν ἂν προῖκα λαβεῖν: Plat. Rep. p. 468 C καὶ καθ' Ὅμηρον τοῖς τοιοῖσδε δίκαιον τιμᾶν τῶν νέων ὕσσι ἀγαθοί: Ibid. p. 476 C ἐγὼ γ' οὖν ἂν — φαίην ὀνειρώττειν τὸν τοιοῦτον: Demosth. p. 42, 6 ἂν — ἐπὶ τῆς τοιαύτης ἐθελήσῃτε γενέσθαι γνώμης. Τοιοῦτος also, like αὐτός, has the article in the constructions mentioned in the foregoing Obs., where it stands with a participle for the predicate of a relative sentence; as, Demosth. p. 467 τοῦτον τὸν τοιοῦτον περὶ ὑμᾶς γενόμενοι, sc. ὅς γεγενῆται τοιοῦτος.

γ. Even relative pronouns have the article, as in the construction ὁ οἷος σὺ ἀνὴρ. See *Attraction of Relatives*.

δ. For interrogative pronouns with the article, see *Interrogative Sentences*.

§. 454. 1. Indefinite Pronouns and Numerals. The word πάντες is joined with the article, (α) when the pronoun stands first, the

article second, and the subst. last, or the article first, the subst. second, and *πάντες* last. It expresses either the whole of a number of objects implied in the context, or the whole as opposed to other objects; or, in reference to some particular circumstances, we find both collocations together: Arist. Av. 444 *πάσι τοῖς κριταῖς καὶ τοῖς θεαταῖς πᾶσι*. In the sing. Thuc. VII. 59 *ἐλεῖν τὸ στρατόπεδον ἅπαν*. So *ἅνὰ πᾶσαν τὴν ἡμέραν*, *the whole day* (*ἅνὰ πᾶσαν ἡ, daily*). β. When *πάντες* stands between the article and the subst., or after both, as *οἱ πάντες ἄνθρωποι, ἄνθρωποι οἱ πάντες*, the notion of the *whole* is expressed: Thuc. τὰς ναῦς ἀπάσας πληρῶσαι, all the ships without exception: Thuc. V. 120 *πεσόντων τῶν πάντων πολλῶν*, the whole number which fell being great. So in definitions of number: Hdt. VII. 4 *συνήνεικε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἔτεα ἕξ τε καὶ τριῆκοντα, ἀποθανεῖν*, thirty-six, all the years taken together. So Thuc. III. 66. *ξυνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν*, about 110 in all. So also in sing.: Plat. Gorg. p. 470 E *ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν*. When the notion of “*all*” is merely general, neither signifying expressly the whole class, nor all the part of a class, the article is not used.

Obs. 1. Herodotus follows Homer (Od. ε, 244 *εἴκοσι πάντα*) in using in definitions of number *πάντα* without the article; as, I. 163 *ἐβίωσε πάντα εἴκοσι καὶ ἑκατον ἔτεα*.

2. Also with *ἐκαστος, ἐκάτερος*, the article is used to mark more strongly the notion of the individuality of each. “*Εκαστος* generally stands first; as, Xen. Anab. VII. 4, 14 *καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας*: Ibid. III. 2, 36 *ἐπὶ τῶν πλευρῶν ἐκατέρων*: Plat. Rep. p. 338 D *ἐκάστη ἡ ἀρχή*.

3. The article with *ἄλλοι* signifies *the whole of the rest*. The singular is also joined with the article: *ἡ ἄλλη Ἑλλάς*, the rest of Greece. “*Ετερος* takes the article, to denote more strongly the individuality implied in it. So *οἱ ἕτεροι*, the other of two parties; *πολλοί*, many; *οἱ πολλοί*, the most, the many, the *plebs*: *πλείους, plures*; *οἱ πλείους, plurimi*, the most: so in the sing.: Hdt. VI. 81 *τὴν μὲν πλέω στρατὴν ἀπῆκε: ὀλίγοι, ραυοί; οἱ ὀλίγοι*, emphatically the oligarchy. So *αὐτός, ipse*; *ὁ αὐτός, idem*, his very self.

Obs. 2. Homer uses both *πολλοί* and *οἱ πολλοί* for *ceteri*, and *αὐτός* for *ὁ αὐτός*.

Obs. 3. The article is sometimes used with *πλείους* in an apparently comparative sense, but the comparative really refers to another notion in the sentence: Soph. Ant. 313 *τοὺς πλείονας ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους* = *τοὺς πλείστους ἀτωμένους μάλλον ἢ*<sup>a</sup>: κ τ. λ.

<sup>a</sup> Heim. Ant. 313.



*The Article with numerals.*

§. 455. 1. The article stands with cardinal numerals when the number is to be decidedly marked ; as, Plat. Rep. p. 460 Ε ἀρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ ἔκκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα<sup>a</sup>. Or the article frequently has a demonstrative force, though here it is more properly joined with the subst., either expressed or implied, than the numeral ; as, Hdt. VIII. 46 οἱ Χαλκιδῆες τὰς ἐπ' Ἀρτεμισίῳ ἔκκοσι παρεχόμενοι. Or it sometimes gives the notion of the whole ; as, Xen. Anab. II. 6, 15 ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτεα, *fifty years in all*.

2. Ἄμφω and ἀμφοτέρω have the article either in an emphatic or demonstrative force ; as, Thuc. V. 23 ἄμφω τῷ πόλει : Id. III. 6 ἐπ' ἀμφοτέροις τοῖς λιμέσι.

3. The ordinal numerals are regularly joined with the article ; as, ὁ πρῶτος στρατηγός. So τὸ πρῶτον, τὸ τρίτον, the first, third time.

*Obs.* The ordinals are used also in Homer with the article, which is here to be taken as a substantival pronoun with the numeral in apposition ; as, Il. ψ. 265 τῷ πρῶτῳ—τῷ δευτέρῳ—τῷ τριτῷ—τῷ δὲ τετάρτῳ—πέμπτῳ δὲ ἀμφίβητον φιάλῃν ἀπύρωτον ἔθηκεν, *him who was first, second, &c.*

*The Article and Attributive Genitive, or Preposition and its cases, with an Adverb.*

§. 456. 1. In the forms given, §. 436. *d.* as, οἱ ἀμφὶ τὸν πόλεμον, οἱ περὶ τινα, τὰ τῆς πόλεως, the article is used, partly because the substantival notion is particularised by the attributive with which it is joined, partly for the sake of clearness.

2. The article is used with adverbs of place and time, more rarely of quality and modality, when the adverb stands either for an adjective, οἱ νῦν ἄνθρωποι, or for a substantive, οἱ νῦν, τὰ νῦν, as,

*a.* Adverbs of place : Hdt. VIII. 8 ἡ ἄνω πόλις :—ὁ μεταξὺ τόπος—οἱ ἐνθάδε ἄνθρωποι, or οἱ ἐνθάδε—τὰ ἄνω, τὰ κάτω, the parts above, below : Æschin. p. 15, 21 τὸν Ἀθήνησιν ὑβριστήν.

*b.* Adverbs of time : ὁ νῦν βασιλεύς : Xen. M. S. I. 6, 14 οἱ πάλαι σοφοὶ ἄνδρες :—οἱ τότε (Il. ι. 559)—ἡ αὔριον (sc. ἡμέρα)—ἡ ἐξαίφνης μετὰστασις—ὁ ἀεὶ, the perpetual : Soph. Œ. C. 1584 τὸν ἀεὶ βλοῖον, *vitam perpetuam*. In these forms it points to the substantive or participle omitted, and thus defines the notion to

which it is joined. So many adverbial expressions with the neuter article, when the whole of a space of time is signified; as, τὸ, τὰ νῦν, the present; τὸ πάλαι, time gone by; τὸ πρὶν (Homer), τὸ πάρος, τὸ πρόσθεν, τὸ αὐτίκα, the immediate time; ἐκ τοῦ παραχρῆμα, immediately; τὸ ἐξαπλῆς Thuc.: Hdt. VII. 17 οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ παραύτικα. So the adv. adjectives, τὸ ἀρχαῖον, τὸ πρῶτον, τὰ πρῶτα, τὸ λοιπόν, *in proximum*; τοῦ λοιποῦ, further.

c. Adverbs of quality and modality: σφόδρα, πάννυ, κάρτα, λίαν, ἄγαν, ἀπλῶς, ἀληθῶς, ὁμολογουμένως, φανερώς: Thuc. VIII. 1 οἱ πάννυ τῶν στρατιωτῶν, the best of the soldiers: Hdt. III. 104 τὸ κάρτα ψῦχος: Demosth. p. 44, 17 ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν: Id. p. 848, 14 τὸν ὁμολογουμένως δοῦλον. Also, Plat. Legg. p. 667 C τὸ εὖ καὶ τὸ καλῶς, as an expression of abstract notions: Thuc. VI. 80 τὴν ἀκινδύνως δούλειαν. Many adverbial forms with the neuter article; as, τὰ μάλιστα and ἐς τὰ μάλ., *maxime* Hdt. VI. 63: τὸ πάνπαν and τὸ παράπαν, *omnino* — τὸ κάρτα Hdt. I. 191; τὸ παραπολύ Thuc. So many adjectives used adverbially in the Alexandrine writers; as, τὸ καρτερόν Theocrit. I. 41; τὸ καλόν Id. III. 3.

Obs. The article is very rarely omitted with these constructions. In Homer this omission is naturally more common than elsewhere: Π. δ, 310 πάλαι πολέμων εὖ εἰδώς: Hes. Theog. 486 μέγ' ἄνακτι: Ibid. 872 μᾶψ αὔραι: Hdt. I. 146 μᾶλλον Ἴωνες: Theocr. IX 34 ἔαρ ἐξαπλῆς (*subtium ver*). Even in prose: Demosth. p. 835 εἴτα τῶν ἐχθρῶν Φωκέων ἀρδην ὄλεθρος: Id. p. 245, 25 ἐν τοιαύτῃ δὲ καταστάσει καὶ ἔτι ἀγνοίᾳ. So in Latin: Plaut. Pers. III. 1, 57 *non tu nunc hominum mores vides*.

### *The Article before a single word or sentence.*

§. 457. 1. The article may be prefixed to any word or sentence, which does not express the notion of the word, but only the grammatical form; as, τὸ τύπτω, τὸ τύπτεις: Demosth. p. 255, 4 ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι. — τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω.

2. This takes place also with sentences to which the article gives the form and power of an attributive: Plat. Rep. p. 341 B διόρισαι, ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα τὸν ὧς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ, i. e. *utrum principem dicas eum, qui vulgari sermone dicatur, an eum, qui subtiliori sermone*.

3. So sentences assume a substantival force, and can perform all the functions of a substantive: Plat. Rep. p. 327 C ἐν ἔτι λείπεται, τὸ ἦν πείσωμεν ὑμᾶς, ὥς χρὴ ὑμᾶς ἀφεῖναι: Hdt. VII. 79 στασιάζειν — περὶ τοῦ ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα

ἐργάσεται. So the *dative*, Plat. Phæd. p. 102 C, and the *accusative*, Id. Gorg. p. 461 E. When a subst. precedes to which the sentence with the article refers, the gender of the preceding subst. is sometimes used instead of the neuter: Xen. M. S. I. 3, 3 καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλλὴν ἔφη παραίνεσιν εἶναι τῇ ν καὶ δ δύνανται εἶναι.

### Position of the Article.

§. 458. In all the forms of the attributive sentence, the attributive stands either between the article and the subst; as, ὁ ἀγαθὸς ἀνὴρ — ὁ ἐμὸς πατήρ — οἱ τρεῖς ἄνδρες — ἡ ἄνω πόλις — ὁ τῶν Ἑλλήνων πόλεμος — ὁ πρὸς τοὺς Πέρσας πόλεμος, or after the subst., the article being repeated before it; as, ὁ ἀνὴρ ὁ ἀγαθός — ὁ πατήρ ὁ ἐμὸς — οἱ ἄνδρες οἱ τρεῖς — ἡ πόλις ἡ ἄνω — ὁ πόλεμος ὁ τῶν Ἑλλήνων — ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας: Isocr. p. 319 τὴν τε διάνοιαν τὴν ἐκείνου — καὶ τὸν τρόπον τὸν ἑαυτοῦ: Demosth. p. 861, 56 τὴν μητέρα τὴν ἑαυτοῦ. The first article may be omitted; as, πόλεμος ὁ μέγας: Hdt. V. 50 ἀπὸ θαλάσσης τῆς Ἰώνων: Τυραννὶς ἡ ἐν Χερσονήσῳ Id.

*Obs 1* Hence in constructions where two adjectives stand together, one of which has a substantival force; as, τὰ ψευδῆ καλὰ, the latter is to be taken as the substantive, *false good tidings* — not *good falsehoods*.

*Obs 2* Hence when we find an article, substantive, and adjective, or an adjective, article, and substantive, standing together, we may generally know that the adjective is not an attribute, but forms part of the predicate; as, Thuc. IV. 17 τοὺς λόγους μακροτέρους μηχανοῦμεν: Id. I. 6 ξυνήθη τὴν δίαιταν μεθ' ὅπλων ἐποιήσαντο, they made a habit of wearing arms in their daily life; or it is in apposition to the subst., the participle of εἶναι being suppressed; as, Soph. Phil. 942 τὰ τόξα μου ἱερὰ λαβὼν τοῦ Ζηνὸς Ἑρακλέους, which are sacred to Hercules. There are cases where this rule does not at first seem to apply; as, Soph. Œ. R. 525 τοὺς λόγους ψευδεῖς λέγοι: Thuc. I. 10 οὐδὲ — τὰ πλοῖα καταφρακτὰ ἔχοντες: but see following Section.

### Remarks on some peculiar collocations of the Article.

§. 459. 1. When the adjective has not an attributive but a predicative force, that is, where it represents a dependent sentence, such as ὅς ἐστι — ὥστε εἶναι, of which it would stand as the predicate, it is placed without the article prefixed either before, or after the article and the subst.; as, ἀγαθὸς ὁ ἀνὴρ, or ὁ ἀνὴρ ἀγαθός, that is ἀνὴρ ὅς ἀγαθός ἐστιν, or ἀνὴρ ἀγαθὸς ὢν: the former is the more emphatic: Soph. Aj. 1121 οὐ γὰρ βάνουσιν τὴν τέχνην ἐκτησάμην (βάνουσιν οὖσαν): Thuc. VI. 31 τὴν τε τῆς πόλεως ἀνάλυσιν δημοσίαν, which came from the public treasury: Lysias Epitaph. p. 104, 10 ἃ ὑπὸ τῶν βαρβάρων εὐτυχεσάντων τοὺς ὑπεκτεθέντας ἡλιπζον πείσεσθαι (i. e. εἰ εὐτυχέσειαν). So with μέσος, ἀκρὸς, ἔσχατος, &c., the same collocation is used, where in English we use a substantive with an attributive genitive, “through the middle of the city:” Hdt. I. 185 διὰ τῆς πόλεως μέσης: Id. V. 101 διὰ μέσης τῆς ἀγορᾶς: Demosth. p. 848, 12 ἐν τῇ ἀγορῇ μέσῃ.

2. The attributive genitive, beside the above given collocations—*ὁ τῶν Ἑλλήνων πόλεμος*, or *ὁ πόλεμος ὁ τῶν Ἑλλήνων*, is placed either before or after the subst. of which it is the attribute, without any repetition of the article belonging to that substantive; as, *τῶν Ἑλλήνων ὁ πόλεμος*, or *ὁ πόλεμος τῶν Ἑλλήνων*: Hdt. I. 3 *Μηδείης τὴν ἀρπαγὴν*: Id. I. 5 *τῷ ναυκλήρῳ τῆς νηὸς*: Thuc. I. 12 *ἡ ἀναχώρησις τῶν Ἀθηναίων*: Demosth. p. 41, 3 *τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων*: Ibid. *τῇ νῦν ὕβρει τούτου*.

3. The article is sometimes not repeated before a preposition and its case, which is used as an attributive adjective: Thuc. I. 18 *μετὰ δὲ τῇ τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος*, for *τὴν ἐκ τῆς Ἑ.* In poetry, part of an attributive sentence is placed before the article; as, Soph. Aj. 1166 *βροτοῖς τὸν ἀέμνηστον τάφον καθέξει*, for *τὸν βροτοῖς ἀέμνηστον*.

4. When the article is separated from its subst., all the words between are generally to be taken as an adjectival sentence standing as the attribute to the subst. So that where several articles refer to different members of the attributive sentence, they frequently stand together at the beginning of the sentence; as, Plat. Soph. p. 254 *Ἀ τὰ τῆς τῶν πολλῶν ψυχῆς θύματα καρτερεῖν πρὸς τὸ θεῖον ἀφορώντα ἀδύνατα*.

5. When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare where the attributives follow the subst.: Thuc. I. 108 *τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρὰ ἀπέτελεσαν*. Arist. Nub. 764 *τὴν λίθον ταύτην — τὴν καλὴν τὴν διαφανή*:—more frequent when they precede it; as, Thuc. I. 126 *ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ*: Plat. Cratyl. p. 398 B *ἐν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ*: Id. Symp. p. 213 D *τὴν τούτου ταυτηνὴ τὴν θαυμαστὴν κεφαλὴν*. Often *ὁ ἄλλος*: Lysias p. 281 *ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις*.

6. *Ταῦτόν, θάτερον* sometimes take the article, as their original article being lost in the crasis, they are regarded as simple words: Plat. Tim. p. 37 B *περὶ τὸ ταῦτόν*—*ὁ τοῦ θατέρου κύκλος*: Ibid. p. 44 B *τό τε θάτερον καὶ τὸ ταῦτόν*. In passages such as Xen. Hier. IX. 5 *τᾶλλα τὰ πολιτικά, τὰ πολιτικά* must be taken as in apposition.

7. The article is sometimes divided from its substantive by the particles, *μέν, δέ, γέ, τέ, ἄρα, τοί, τοίνυν, γάρ, καί, δὴ*, rarely *αὖ, —οἶμαι, τίς* II. ε, 424; often in Hdt. and more frequently in the later writers, and even by Xenophon. So regularly when *αὐτὸς ἑαυτοῦ*, &c. are opposed to each other; as, Æsch. Ag. 845 *τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται*.

8. When a substantive has two attributive genitives, it is not used with the latter, but the article alone is repeated, sometimes the article is also omitted; as, Eur. Bacch. 923 *οὐχὶ τὴν Ἴνους στάσιν, ἢ τῆς Ἀγαυῆς*.

9. If several independent substantives occur, each of which requires to be distinctly brought into view, the article is repeated before each; as, Plat. Phæd. p. 69 C *καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὕτη ἡ φρόνησις μὴ καθαρμός τις ἦ*:—but where this is not the case, the article is used only with the first, sometimes with the last: Hdt. IV. 71 *καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἵπποκόμον καὶ διήκονον*: Xen. Anab. VII. 8, 9 *λαβεῖν δὲ αὐτὸν καὶ γυναῖκα καὶ τὰ χρήματα*.

### *The Article with the Subject and Predicate.*

§. 460. The subject generally has the article, while the predicate generally is without it: Hdt. I. 102 *νῦξ ἡ ἡμέρα ἐγένετο*: Plat. Gorg. 4. §. 115. extr. *ἄρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοί*:

Aristoph. Thesm. 733 ἀσκὸς ἐγένετο ἡ κόρη. The reason of this seems to be, that the subject is regarded definitely, and as it were individually by the speaker, and so becomes a particular instead of a general notion; while the predicate is the expression of some general class in which the subject is contained, and so has no individuality. When the subject however is spoken of generally, and indefinitely, it has not the article: Plat. Theæt. 8 πάντων χρημάτων μέτρον ἀνθρώπος, man (that is, mankind) is the standard of all other things: Isocr. p. 8 Β καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη: Id. p. 28 Α λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εὐδαιμόνιον ἐστὶ. The subject can also stand without the article as a general notion, while the predicate, as expressing something definite, has it; here the article is demonstrative: Philem. ap. Stob. Floull. Grot. p. 211 εἰρήνη ἐστὶ τὰγαθόν: Plat. Phæd. p. 78 ταῦτα μάλιστα εἶναι τὰ ἀξύνθετα. So Ildt. I. 68 συνεβόλλετο τὸν Ὀρέστην τοῦτον εἶναι, the long sought for: Id. V. 77 οἱ δ' ἵπποβόται ἐκαλόντο οἱ παχέες, the rich have the definite name of "*the* ἵπποβόται:" Plat. Gorg. p. 491 Ε τοὺς ἡλιθίους λέγεις τοὺς σώφρονας. The article has its proper force before a predicative subst. after verbs of calling; as, Xen. Cyr. III. 3, 4 ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν: Id. Anab. VI. 6, 7 τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην. Here the article stands before the substantive, (τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν, τὸν προδότην,) because the speaker regards each definitely, as standing in some particular relation to himself.

*The Article with combinations of two Substantives.*

§. 461. 1. The attributive genitive has the article, when the subst. of which it is the attributive has it; as, τὸ τῆς ἀρετῆς κάλλος, but ἀρετῆς κάλλος: Plat. Phæd. p. 64 Ε ἀπὸ τῆς τοῦ σώματος κοινωνίας. But sometimes when one of the two substantives is to be particularised, the other has not the article; as, Xen. Cyr. VI. 3, 8 συνεκίλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας, these genitives expressing the several classes, of which the leaders are particularly selected.

2. In poetry the article is sometimes used only with the attributive genitive, as its omission before the other gives the whole notion a general force suitable to the context, or to the particular thought in the mind of the speaker: Soph. Œ. R. τέρμα τοῦ βίου, end of life: Arist. Nub. 852 ὑπὸ πλήθους τῶν ἐτῶν.

3. The rule given in 1. holds good whenever two substantives are dependent one on the other: Plat. Rep. p. 332 C ἡ τοῖς ὄψοις τὰ ἡδύσματα: Ibid. p. 354 A οὐδέποτε ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης: Ibid. B λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης: Ibid. p. 332 C ἡ σώμασι φάρμακα—ἀποδιδούσα τέχνη. The use or the omission of the article depends on whether the subst. is supposed to express a general indefinite, or a particular definite notion.

*Use of the Article in the Post-Homeric writers.*

§. 462. In tragedy it is used very sparingly, and generally, as in Homer, has somewhat of a demonstrative force, and is frequently used as a pure demonstrative. In comedy, the representation of every-day individual actions and persons, it was very much used. So also in the

Bucolic poets, and in the orators who wished to give their statements as much the colouring of individual realities as possible. In philosophy it has its full force—to define and limit notions, and distinguish general notions from particular; and it is but seldom that in these writers it has a rhetorical or purely demonstrative force.

*Attributive Genitive.*

§. 463. 1. The second attributive construction is the attributive genitive; as, οἱ τοῦ δένδρου καρποί, or οἱ καρποί οἱ τοῦ δένδρου, or τοῦ δένδρου οἱ καρποί, or οἱ καρποί τοῦ δένδρου—ἡ τοῦ Σωκράτους σοφία, or ἡ σοφία ἡ τοῦ Σ., or τοῦ Σ. ἡ σοφία, or ἡ σοφία τοῦ Σ. On the position of the Article see §. 458.

2. The most general power of the genitive is, *procession from, production, dependence on*, expressive of something, which is the cause of, creates (*gignit*), contains, possesses; so that the substantive to which an attributive genitive is annexed denotes something caused, created, contained, possessed by the person or thing signified by the attributive genitive.

3. Hence in the genitive is implied a verbal notion of creation, &c. whereby the two substantives are joined together, so as to form a perfect complex notion; as, τὰ τῶν ἀνθρώπων: which might be more fully expressed by τὰ τῶν ἀνθρώπων (*πραθέντα*), ὁ τοῦ πατρὸς υἱός, the son springing from—produced by (verbal notion implied in gen.) the father: ἡ τοῦ τυράννου δύναμις, the power (proceeding from—residing in) the tyrant.

§. 464. The attributive genitive is either subjective—objective or causative—or passive, according to the place it would occupy if the complex notion were to be resolved by the verbal notion implied in the genitive.

Subjective—when it would stand for the subject: οἱ τοῦ δένδρου καρποί = τὸ δένδρον φέρει καρπούς—τὸ τῆς σοφίας κάλλος = ἡ σοφία παρέχει κάλλος. So, τὰ τοῦ Ὀμήρου ποιήματα—ὁ τοῦ βασιλέως υἱός. So Homer: τέλος θανάτῳ (Il. π., 502.), the end produced by death—ἡ τοῦ ἀνδρὸς ἀρετή—τὰ τῶν ἀνθρώπων πράγματα—τὸ τοῦ πατρὸς ῥόδον—ὁ τοῦ υἱοῦ πατήρ: Od. ι., 202 χρυσοῦ μέν μοι δῶκ' εὐεργέος ἐπὶ τὰ τάλαντα:—τὸ τοῦ πίθου μέλι—δέπας οἶνου = οἶνος πλήθει δέπας: Od. ι., 196 αἶχρον ἄσκον ἔχον μέλανος οἶνου:—σταγόνες ὕδατος.

Objective or causative—when it would occupy the place of the object of an intransitive verb; as, ἡ τῆς σοφίας ἐπιθυμία = (Σωκράτης) ἐπεθύμει τῆς σοφίας. It is called causative because that which it expresses is the cause of the notion of the verb. So πόθος

υιοῦ, *desiderium filii*, regret for a son: ἔχθος, ἔχθρα, φιλία, εὐμένεια, εὐνοία τινος, enmity &c. against any one: Soph. Φι. (I). 631 τίς δῆτ' ἂν ἂν δρὸς εὐμένειαν ἐκβάλαι τοιοῦδε; Eur. Or. 422 τὸ Τροίας μῖσος, *odium propter Trojam susceptum*<sup>a</sup>: Id. Androm. 1060 γυναικὸς αἰχμαλωτίδος φόβος:—ἐπιμέλεια τῶν πολεμικῶν ἔργων. So Soph. Antig. 1185 εὐγματα Παλλάδος, prayers to P. (εὐχεσθαί τινι): Plat. Apol. p. 23 B ἡ τοῦ θεοῦ λατρεία<sup>b</sup>: Id. Phaedr. p. 245 E καταφυγοῦσα πρὸς θεῶν εὐχὰς τε καὶ λατρείας. Also, when the verb would be transmissive, and have an accusative of the thing but dative of the person; as, θύειν τί τινι, *sacra facere alicui*: Eur. Ion. 1234 θύματα νερτέρων: Id. Iph. T. 317 τὰ τῆς θεοῦ θύματα: Ibid. 443 νέον πρόσφαγμα θεῶν. Also in prose: τὰ τῶν θεῶν θύματα Plat. Even when an intransitive verb would be joined with a preposition and its case: Eur. Or. 481 σοφίας ἀγών (περὶ σοφίας): Ibid. 812 χρυσέας ἔρις ἀρνύς: Thuc. I. 108 ἐν ἀποβάσει τῆς γῆς=ἐπὶ τῆς γῆς: Id. II. 79 ἡ τῶν Πλαταιέων ἐπιστρατεία=πρὸς τοὺς Πλ.

*Obs.* For the sake of clearness, the preposition which was used to define the original powers of the cases is sometimes added to the objective genitive; as, ἐπιμέλεια περὶ τινος. So also in the verb ἐπιμελείσθαι περὶ τινος.

### Double Genitive.

§. 465. 1. An objective and a subjective genitive may be derived from the same sentence; as, τοῦ πατρὸς πόθος τοῦ υἱοῦ=ὁ πατὴρ ποθεῖ τοῦ υἱοῦ—ἡ τοῦ Σωκράτους σοφία ἐπιθυμία.

2. <sup>c</sup>The most satisfactory explanation of this double genitive seemingly dependent on one noun, is that the noun and one of the genitives together form one notion; and to that notion is attached a simple attributive genitive: Hdt. VI. 2 Ἰστιαῖος ὑπέδυνε τῶν Ἰώνων—τῇν ἡγεμονίην τοῦ πρὸς Δαρείου πολέμου: Thuc. III. 12 διὰ τῇν ἐκείνων—μέλλησιν τῶν εἰς ἡμᾶς δεινῶν: Plat. Rep. τὰς τῶν οἰκείων—προπηλακίσεις τοῦ γήρως. Or the two attributives together form one notion, which is attached as a simple attributive to the noun; as, ὁ τῶν τοῦ βασιλέως ἱππέων στρατηγός.

§. 466. Passive—when it stands as the object of a transitive verb; as, ἡ τῆς πόλεως κτίσις (= κτίζει τὴν πόλιν)—ὁ τῆς ἐπιστολῆς γραφεὺς (= γράφει ἐπιστολήν)—ἡ τῶν καλῶν ἔργων πρᾶξις (= καλὰ ἔργα πράττει)—ἀγγελία, λόγος τινός, *de aliquo re*: Eur. Or. 244 λιταὶ θεῶν (λίσσασθαι τινα).

<sup>a</sup> Matthiæ ad hunc loc.

<sup>b</sup> Stallb. ad loc.

<sup>c</sup> Darmstadt. Zeitschrift. Sept. 1837.

*Obs. 1.* This passive genitive is also joined with a subjective; as, ἡ τοῦ Ῥωμύλου τῆς πόλεως κτίσις = ὁ Ῥώμυλος κτίζει τὴν πόλιν.

*Obs. 2.* There are yet many other combinations of the attributive genitive; as, πρόβλημα, ἐπικούρημά τινος, *præsidium contra aliquid*, Prose: Xen. Anab. IV. 5, 13 ἐπικούρημα τῆς χιόνος. So Demosth. p. 41, 5 ἐπιτειχίσματα τῆς αὐτοῦ (Philippi) χώρας, against his land: Eur. Hipp. 716 εὐρημα συμφορᾶς, means against misfortune: Soph. Œ. C. 324 ὃ διςσὰ πατρός καὶ κασιγνήτης ἐμοὶ ἥδιστα προσφωνήμαθ'. See Index—*Attributive Genitive*.

*Obs. 3.* For the objective and passive genitive the proper case of the verb is sometimes used; as, ἡ τοῖς φίλοις βοήθεια, ἡ ἐκάστω διανέμησις, πρὸς ἐπίδειξιν τοῖς ξένοις. This is always the construction of substantival infinitives: as, τὸ μισθοῦν τὸν οἶκον, τὸ τοῖς θεοῖς εὐχέσθαι.

### Apposition.

§. 467. 1. The third attributive construction is apposition; as, Κῦρος ὁ βασιλεύς: Σωκράτης ὁ σοφός. Apposition is the identifying of one substantival notion with another, to define the latter more clearly. The two substantives agree in case and number, and when the noun apposed is a personal noun, in gender; as, Τόμυρις ἡ βασίλισσα.

2. Apposition arises from a verbal sentence, into which it may be resolved; as, Κῦρος ἦν βασιλεύς.

*Obs. 1.* In Greek the other attributive expressions assume the form of apposition when they are placed with the article after their substantive: ὁ πατήρ ὁ ἀγαθός — οἱ ἄνθρωποι οἱ νῦν — τὸ κάλλος τὸ τῆς ἀρετῆς.

3. Apposition is used also with the substantival pronoun; as, ἡμεῖς οἱ σοφοί: ἐκείνος ὁ βασιλεύς: and even to the personal pronoun implied in the verb; as, Thuc. I. 137 Θέμιστος κλέης ἦκω παρὰ σε: Eur. Andr. 1072 οἷας ὁ τλήμων ἀγγελῶν ἦκω τύχας: Lucian. D. D. XXIV. 2 ὁ δὲ Μάλας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (for ἐγὼ ὁ Μάλας sc. υἱός).

4. When the apposition is used with a possessive pronoun, the apposed noun is in the genitive, to agree with the gen. of the personal pronoun implied in the possessive: ἐμὸς τοῦ ἀθλοῦ βίος — τὰμὰ τοῦ δυστήνου κακά — σὴ τῆς καλλίστης εὐμορφία — ἐμὸς αὐτοῦ πατήρ — ἡμέτερος αὐτῶν πατήρ: Od. α, 7 αὐτῶν γὰρ σφετέρησιν ἀσπασθάλῃσιν ὄλοντο: Il. ρ, 226 ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω: Demosth. p. 42, 7 τὰ ὑμέτερ' αὐτῶν κομείσθε (*recuperabitis*). So also with adj. derived from the names of persons: Il. β, 54 Νέστορέη παρὰ νηὶ Πυληγενέος βασιλῆος: Il. ε, 741 ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου: Plat. Iach. princ. παππῶν ὄνομ' ἔχει τοῦμοῦ πατρός, his grandfather, who was my father. So Id. Apol. p. 29 Δ' Ἀθηναῖος ὦν πόλεως τῆς



μεγίστης. More remarkable is Xen. Anab. IV. 7, 22 γέβρα δασέων βοῶν ὠμοβόινα.

Obs. 2. There is an apposition, mostly poetic, when a word of wider signification is narrowed and defined by the apposition of another word of less wide signification: Il. ε, 122 γυῖα δ' ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερθεν: Il. θ, 48. ξ, 283 Ἴδην δ' ἵκανε πολυπίδακα, μητέρα θηρῶν, Γάργαρον, one of the peaks of Ida. (See Index, Acc.) In prose: Xen. Cyr. V. 4, 6 ἦσαν δὲ μάλα πάντες πιεζόμενοι — οἱ τοῦ Γαδάτα ἱππεῖς: V. 4, 16 οἱ δὲ Καδούσιοι ἐσώζοντο — ἀμφὶ δαίτην οἱ πρῶτοι.

Obs. 3. Ὡς is sometimes prefixed to the apposed word: Hdt. III. 86 οἱ δὲ καταθορόντες ἀπὸ τῶν ἵππων προσεκύονον τὸν Δαρεῖον, ὥς βασιλῆα, ut regem.

‘ *Accusative in apposition to Sentence*, see *Accusative Case*.

### CHAP. III.

#### *Objective Construction.*

§. 468. 1. In the objective construction a substantival notion is represented as standing in certain relations to a verbal notion. And as the substantival stands as it were over against the verbal notion, it is called the object; as, ἐπιθυμῶ τῆς σοφίας—γράφω τὴν ἐπιστολήν—εὔχομαι τοῖς θεοῖς—ἔστη παρὰ τῷ βασιλεῖ—καλῶς ἐμαχέσατο—γελῶν εἶπε—ἐπιθυμῶ γράφειν.

2. The objective relations are,

- a. Local.
- b. Temporal.
- c. Causal.
- d. Modal.

a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, Il. ρ, 372 νέφος δ' οὐ φαίνεται πάσης γαλας (later ἀπὸ πάσης γ.): Il. ι, 663 Ἀχιλλεὺς εὔδε μυχῷ κλισίης (later ἐν μυχῷ): Il. α, 317 κλίσση δ' οὐρανὸν ἵκε (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time—by the cases; later by prepositions and temporal adverbs: τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν.—And by the participle (as Gerund); as, ἡμέρας ἐλθούσης ἀπέφυγον οἱ πολέμοι, —ταῦτα ποιήσας (thereupon) ἀπέβη.

c. Causal—including the notions of the cause, origin, effect, object of the verb—by the cases, and sometimes by prepositions; as, ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὔχομαι θεοῖς, δίδωμι τὴν ἐπιστολὴν τῷ πατρὶ, ὑπὸ δέους ἀπέφηνεν. Also by the infin. and participle; as, ἐπιθυμῶ γράφειν—ταῦτα λέγων ἁμαρτάνοις ἄν, if you say this: ἦλθεν ἀγγελῶν, to inform &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle; as, καλῶς ἔλεξεν—δίκη δημοσίᾳ ἔπραξεν—σὺν δίκῃ ἔπραξεν—γελῶν ἔλεξεν. The relation between the object and the verb is signified by the inflexion of the objective word, this being the principal feature of the sentence, as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and substantival notion, and when the objective notion is expressed by a part. or inf., these forms are to be considered as substantival expressions, like the supines and gerund in Latin: *venit nunciatum, ridendo dicere verum*—γελῶν (ridendo) εἰπεῖν τᾷληθές, βούλομαι λέγειν (= τὸ λέγειν).

Obs. 2. As by the members of the predicative construction is formed one thought, and of the attributive one substantival notion, so the parts of the objective together form one verbal notion; as, οἶνον χεῖν (= οἶνοχοεῖν)—ναῦς πηγνύναι (= ναυπηγεῖν)—καρπὸς φέρειν (= καρποφορεῖν)—καλῶς ἱερεύειν (= καλλιερεῖν).

### Complex objective Sentence.

§. 469. A simple objective sentence, consisting of a predicate and an object, may stand in further relations to other objects, and may be manifoldly complex, inasmuch as there are four objective relations (place, time, cause, mood), and each of these may itself be expressed in different forms. But this combination of various forms, standing in different relations to the same predicate, expresses one verbal thought; as, οἱ Ἕλληνες παρεσκευάσαντο πόλεμον; and, another object being added, πρὸς τοὺς Πέρσας; and again, διὰ τὴν Ἑλλάδα—τὸν αὐτὸν χρόνον—δεινῶς: as, οἱ Ἕλληνες τὸν αὐτὸν χρόνον διὰ τὴν Ἑλλάδα δεινῶς παρεσκευάσαντο πόλεμον πρὸς τοὺς Πέρσας. Each new object depends on the original one, so that the various objects are here linked together into one sentence; and the relation in which the several objects stand to each other depends on the importance of the element which each adds to the whole sentence, the less being always subordinate to the more important. The most usual order is—causal, local, temporal, modal notions; but, for the sake of clearness, the number of objects must be limited, so that the unity of the sentence may be easily perceived.

### The simple Objective Relation.

#### PRELIMINARY REMARK.

§. 470. The four modes of expressing the objective relations—the cases, prepositions, adverbs, participials—will be treated of in their order;

but the prepositions are so mixed up with the cases, that it will be impossible not to touch upon them under that head, though the full development of their powers and usages will be reserved till its proper place.

*The Cases standing as the Object of the Verb.*

§. 471. 1. A sentence expresses a thought, or succession of notions, standing in certain relations and order to each other. Language, therefore, as being the expression of the operations of the mind, is the transcript of those notions represented in the relations, and in the order, in which they stand to each other in the mind.

2. The several objects of the verb, together with the verbal notion, make up the whole verbal thought, whereby the subject is represented to be engaged in some action, or to be in some state, more or less complex, as the objective notions attached to the verb are many or few.

3. Every verbal thought is either of an action or a state, and in every such thought there is one principal notion expressing the essence of such action or state, to which the others which depend on it stand in certain relations; and therefore in language there will be some principal word expressive of that principal notion, to which the other words will stand in relations analogous to their order in the mind. If this principal notion of the whole verbal thought be taken, any other notion must stand in one of three relations to it: it must either have preceded it,—or be implied in it as part of it,—or must follow it; whence these three relations may be called, 1. *Antecedent*, 2. *Coincident*, 3. *Consequent*<sup>a</sup>.

4. Hence, strictly speaking, no language can have more than three cases; but as the development of the original powers of language kept pace with the requirements of a more civilized state of society, in which the various relations of things and persons were more accurately perceived and distinguished, it followed naturally that in many languages the original relation of each case was, as it were, split into several, and the parts so separated were expressed in language by a corresponding modification of form. In Greek,

<sup>a</sup> It is proper to state that Professor Kühner is in no way answerable for the principles or arrangement of the cases given in this and the following pages; as his system, which makes the cases to depend on the external direction, or position,

of *whence* (genitive), *whither* (accusative), *where* (dative), has been entirely departed from. His examples of the construction of the several verbs are, with some alterations, retained.

however, the original number was retained. The three cases in the Greek language are,

1. The *Genitive*; expressing the notion which in the mind precedes the principal notion of the thought, i. e. the *Antecedent notion*; as, ἐπιθυμέω σοφίας, the antecedent perception of σοφία being necessary to the conception of ἐπιθυμία. It mostly expresses the cause or origin of the notion; hence genitive, (γίγνομαι, gigno.)

2. The *Accusative*; expressing the notion which is implied in that principal notion as part of it, i. e. the *Coincident notion*; as, χαίρω χαράν.

3. The *Dative*; expressing the notion which follows on the principal notion, i. e. the *Consequent notion*: δίδωμί σοι, receiving being consequent on giving. It is mostly used in notions of transmission to another; hence dative, (δο, dare.)

*Obs.* It must be observed, that it is no explanation of the real power of the Greek cases to translate them by the English *of*, *to*, &c., which is frequently done; for these forms of expression being prepositions, cannot explain the true powers of a form which is independent of prepositions. But the English prepositions will be used in the following pages, e. g. *from*, not to account for the case, but to denote the notion of separation, which implies an antecedent notion.

### *Origin of Prepositions.*

§. 472. 1. But as language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that as men examined into and comprehended the position of external things, some further mode of expression became necessary, and cases of certain words, which from their original meaning were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less their original meaning, as ἀπό, παρά, while χάριν, δέκην, which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

2. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same rela-

tion expressed sometimes by the original, more concise and vivid form of the case, at others by the later and more accurate form of the preposition.

3. Hence may be seen the mistake of explaining the construction of cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the case, and teaching the student to rest contented with an unphilosophical pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

### *General Observations on the Greek Cases.*

§. 473. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold rationalistic view of things, look upon every thing as inanimate, produced or affected: the Greek language, with fresher, more poetical spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the acc. of the thing as a patient, the Greeks used an intransitive verb with the gen. of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

### *Nominative and Vocative.*

§. 474. The nominative and vocative cannot be termed, in a proper grammatical sense, cases, as they express no objective relations; but as they have certain peculiarities in Greek different from other languages, and as they do, in fact, perform certain objective functions (see §. 475. 2., §. 477. 3.), we must treat of them as belonging to the cases.

### *Nominative.*

§. 475. 1. The Nominative expresses the subject of the sentence: τὸ ρόδον ἀνθεῖ. When the predicate is not expressed by a verb, but by a noun with εἶναι, the noun is in the nominative; as, ἡ ἀρετὴ ἐστὶ καλὴ — ὁ Κῦρος ἦν βασιλεὺς.

*Obs. 1.* The nominative, as expressing the subject, represents a thing independently existing, in and for itself; so that the name of any thing or person, which is to be represented as really independent of the other notions

in the sentence, is often put in the nominative instead of an oblique case, generally in constructions with *ὄνομα*, *ἑπωνυμία* (especially in the phrases *ὀνομά ἐστί μοι*, *ὄνομα ἔχω*), or even with verbs of naming in the active voice; though in this construction the name can also stand in the accusative, as in apposition; as, Od. η, 54 Ἀρήτη δ' ὄνομ' ἔστιν ἑπώνυμον: Hdt. III. 85 Δαρείφ δὲ ἦν ἱπποκόμος, τῷ ὀνόματι ἦν Οἰβάρις: Ibid. 88. (in orat. obl. the Acc.; Id. VI. 52 τῇ ὀνόματι εἶναι Ἀργεῖην: Ibid. καὶ οἱ ὀνόματα τεθῆναι Εὐρυσθενεα, τῷ δὲ νεωτέρῳ Πρώκλεα. So ibid. 63 Δημάριτον δὲ αὐτῷ ὀνόματι ἔθετο): Id. I. 199 Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην: Æschin. p. 41 προσεῖληφε τὴν τῶν πονηρῶν κοινὴν ἑπωνυμίαν σκυοφάντης.

2. The following intransitive and passive verbs: *εἶναι* in the sense of *to be esteemed*, *valeo*; *δύνασθαι*, *valeo* (in notions of value it has the acc.), *ὑπάρχειν*, *γίγνεσθαι*, *φύναι*, *κυρεῖν* poet., *αὐξάνεσθαι*; *μένειν*, *καταστῆναι*; *εὐκέναι*, *φαίνεσθαι*, *δηλοῦσθαι*; *καλεῖσθαι*, *ὀνομάζεσθαι*, *λέγεσθαι*, *ἀκούειν* (to be called, *audire*; poet. *κλύειν*) &c.; *αἰρεῖσθαι*, *ἀποδείκνυσθαι*, *κρίνεσθαι* &c.; *νομίζεσθαι*, *ὑπολαμβάνεσθαι* &c. take the nominative to express the object of the verbal notion: Hdt. III. 132 ἦν δὲ μέγιστον πρῆγμα Δημοκῆδης παρὰ βασιλεί: Ibid. 157 πάντα δὲ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος. So *εἶναι*, especially in definitions of size; as, Id. II. 29 τὸ δὲ χωρίον τοῦτο ἔστι ἐπὶ ἡμέρας τέσσαρας πλόος: Id. III. 90 τριηκόσια ἦν τάλαντα φόρος: Thuc. I. 96 ἦν δὲ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα: Hdt. II. 30 δύνανται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλλήνων γλῶσσαν οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ. Ὁ Κύρος ἐγένετο βασιλεὺς τῶν Περσῶν: Eur. Or. 742 οὐ γὰρ αἰχμητῆς πέφυκεν (Menelaus), ἐν γυναιξὶ δ' ἄλκιμος: Demosth. p. 19, 5 τούτοις ὁ Φίλιππος μέγας ἡβέσθη: Id. p. 20, 8 διὰ τούτων ἦρθη μέγας: Demosth. p. 241 ἀντὶ γὰρ φίλων καὶ ξένων — νῦν κόλακες καὶ θεοὶς ἔχθροι — ἀκούουσιν (*audiumt*).

Obs. 2. These verbs in the active have a double accusative; the verbs *ὀνομάζειν*, *ὀνομάζεσθαι*, frequently add *εἶναι* to the nom. or acc.; as, Hdt. IV. 33 τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Xen. Apol. Socr. §. 13 μάντις ὀνομάζουσι τοὺς προσημαίνοντας εἶναι: Plat. Rep. p. 428 Ε ὀνομάζονται τινες εἶναι, *aliquid nomen habent*<sup>b</sup>: Similarly Hdt. II. 44 ἱρὸν Ἡρακλῆος, ἑπωνυμίην ἔχοντος Θασίου εἶναι.

### Nominative for the Vocative.

§. 476. The nominative is used for the vocative in the Attic and later poetry, and very frequently in prose.

a. Very commonly *οἶτος*, (rarely *αὐτή*) with a subst. in the nominative; also *οἶτος* without any nominative when a command is addressed to any one; *οἶτος* here has the force of the Latin *heus*. a. Without the article: Soph. Aj. 89 ὦ οἶτος Αἴας, δεύτερον σὲ προσκαλῶ. So *οἶτος*, very frequently with the verbs *καλῶ*, *φωνῶ* &c., with an accusative of the person addressed:

<sup>a</sup> Bremi ad loc.

<sup>b</sup> Stallb. ad loc.

Soph. Aj. 71—73 οὗτος, σέ, τὸν — ἀπευθύνοντα, προσμολεῖν καλῶ, Δῖα πάντα φωνῶ· στείχε δωμάτων πάρος : Eur. Or. 1562 sq. οὗτος σύ, κλήθρων τῶνδε μὴ ψεύσης χερὶ, Μενέλαον εἶπον, ὃς πεπύργωσαι θράσει : Id. Med. 922 αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας ; Id. Hec. 1127 οὗτος τί πάσχεις ; *heus tu, quid cœptas* ? Id. Alc. 776 οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις ; Plat. Protag. p. 193 D καὶ ἐγὼ τὴν φωνὴν γνοὺς αὐτοῦ, Ἰπποκράτης, ἔφη, οὗτος, μὴ τι νεώτερον ἀπαγγέλλεις ; Id. Sympos. p. 213 B Σωκράτης οὗτος ἔλλοχῶν — ἐνταῦθα κατέκεισο. *b.* With the article : Plat. Symp. princ. ὁ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς *b* ; Theocr. V. 102 οὐκ ἀπὸ τᾶς δρυὸς, οὗτος ὁ Κῶναρος ᾧ τε Κυναῖθα, τουτεῖ βοσκησείσθε ποτ' ἀντολάς ;

*b.* The nominative of substantives, without οὗτος, but with the article prefixed, is used in the same way : Arist. Acharn. 242 πρόιθ' ἐς τὸ πρόσθεν ὀλίγον ἢ καὶ νηφόρος : Plat. Symp. p. 218 B οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἄγροικος, πύλας πάνυ μεγάλας τοῖς ὤσιν ἐπίθεσθε.

*c.* In addressing a person, when the substantive is defined by an attributive in apposition, the article is always prefixed to the attributive ; as, Xen. Cyr. IV. 5, 17 ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος : Ibid. 22 σὺ δ', ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον : Plat. Hipp. princ. Ἰππίας ὁ καλὸς τε καὶ σοφός, ὥς διὰ χρόνον κατῆρας ἡμῶν.

*Obs.* Distinct from these is the Homeric use of the nominative in passages such as Il. α. 231 δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις : ε. 403 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὕβρετ' αἰσυλα βέζων. These are predicative sentences expressed with emphatic brevity, by the ellipse of the copula εἶναι.

### *Especial Peculiarities in the use of the Nominative.*

#### 1. *Anacolouthon.*

§. 477. 1. Sometimes a word of especial significance in the sentence is placed at the beginning of the sentence in the nominative, to represent it emphatically as the fundamental subject of the whole sentence, though the grammatical construction requires a dependent case : Plat. Cratyl. p. 403 Α ὁ δὲ Ἀιδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ἀπολαμβάνειν τὸ αἰδὲς προσεῖρησθαι τῷ ὀνόματι τούτῳ : Ibid. p. 404 C Περσέφαστα δὲ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα : Id. Gorg. p. 474 Ε καὶ μὴν τά γε κατὰ τοὺς νόμους καὶ τὰ ἐπιτηδεύματα, οὐ δῆπου ἐκτὸς τούτων ἐστὶ τὰ καλά.

2. Analogously to this the nominative is used, in seeming apposition to a substantive of a preceding sentence in an oblique case, (especially after οἶον.) The nominative is so placed to express the subject of a new thought suggested by the former substantive, the verb εἶναι being supplied by the mind : Il. ζ. 395 Ἀνδρομάχη, θυγάτηρ μεγάλητορος Ἡερίωνος, Ἡετίων, ὃς ἔναϊεν κ.τ.λ. : Il. κ. 437 τοῦ δὴ καλλίστους ἵππους ἴδον ἡδὲ μεγίστους· λευκότεροι χιόνος, θέλει δ' ἀνέμοισιν ὁμοιοί : Plat. Soph. p. 266 D τίθημι δύο διχηὶ ποιητικῆς εἶδη· θεία μὲν καὶ ἀνθρωπίνη κατὰ θάτερον τμήμα : Ibid. p. 218 Ε τί δῆτα προσταξαίμεθ' ἂν εὔγνωστον μὲν καὶ συμκρύν— ; οἶον ἀσπαλιευτήσ.

3. A participle in the nominative, either with or without the substantive, is sometimes referred as an attributive to an oblique case : the notion being grammatically the object, but logically (*ex animo loquentis*)

<sup>a</sup> Pflugk ad loc.

<sup>b</sup> Stallb. ad loc.

the subject of the verb; as, δοκεῖ μοι (= ἡγοῦμαι) ὁρῶν — αἰδώς μ' ἔχει (= αἰδοῦμαι) τάδε πράξας.

Obs. For this and other remarkable usages of the nominative participle, see *Index*.

## 2. Σχήμα καθ' ὅλον καὶ μέρος.

§. 478. When the action of a whole body is attributed likewise to each individual of that body (σχῆμα καθ' ὅλον καὶ μέρος), the whole is put in the nominative instead of the genitive, each part thereof being considered as in apposition to the whole. So the nom. is used with ἕκαστος, ἕκτερος, πᾶς, ἄλλος (espec. ἄλλος ἄλλοθεν), οἱ μὲν — οἱ δέ. The whole subject is frequently not expressed, but only implied in the verb: Il. η, 175 οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος: Il. ι, 311 ὥς μή μοι τρυζήτε παρήμενοι ἄλλοθεν ἄλλος: Od. α, 424 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος, i. e. *in suam quisque domum sese contulerunt*: Il. λ, 571 τὰ δὲ δοῦρα — ἄλλα μὲν ἐν σάκει μεγάλῳ πάγην — πολλὰ δέ — ἐν γαίῃ ἴσταντο: cf. Od. α, 109 sqq. κήρυκες οἱ μὲν — οἱ δέ —: Hdt. III. 158 ἔμενον ἐν τῇ ἐωυτοῦ τάξῃ ἕκαστος, *in suo quisque ordine manserunt*: Thuc I. 89 οἰκίαι αἱ μὲν πολλαὶ (for πολλὰ μὲν) ἐπεπτώκεσαν, δλίγαι δὲ περιῆσαν: Xen. Rep. Lac VI. 1 ἐν μὲν γὰρ ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἀρχοῦσιν, *suis quisque liberis imperant*: Xen. Cyr. III. 1. 3 διεδίδρασκον ἥδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενος τὰ θῦντα ἐκποδὼν ποιείσθαι: Plat. Charm. princ. καί με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκήτου εὐθύς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν Ibid. p. 153 D ἡρώτων δὲ ἄλλος ἄλλο: Id. Symp. p. 180 E ἀναγκαῖον δὴ καὶ Ἐρωτα τὸν μὲν — πάνδημον ὁρθῶς καλεῖσθαι, τὸν δὲ οὐράνιον: cf. Phædr. p. 255 C πηγῇ — ἡ μὲν ἐς αὐτὸν ἔδου, ἡ δὲ — ἀπορρεῖ: Demosth. p. 54, 49 οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα But sometimes the number of the verb is not regulated by the whole subject, but by the apposed particulars, ἕκαστος, πᾶς, &c: Il. π, 264 οἱ δὲ (σφῆκες) ἀλκιμον ἦτορ ἔχοντες πρόσσω πᾶς πέτεται, καὶ ἀμύνει οἷσι τέκεσσι: Xen. Anab. II. 1, 15 οὔτοι μὲν — ἄλλος ἄλλα λέγει: Ibid. I. 8, 9 πάντες δὲ οὔτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. Plat. Rep. p. 346 D καὶ αἱ ἄλλαι (τέχναι) πᾶσαι οὕτω τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται καὶ ὦφελει ἐκείνο, ἐφ' ᾧ τέτακται: Id. Gorg. p. 503 E καὶ οἱ ἄλλοι πάντες δημιουργοὶ βλέποντες πρὸς τὸ αὐτῶν ἔργον ἕκαστος — προσφέρει (confert), ἀ προσφέρει πρὸς τὸ ἔργον τὸ αὐτοῦ<sup>a</sup>.

## Vocative.

§ 479. 1. The vocative is the expression of “calling” or “addressing” any one. It has no influence on the syntax, as it is inserted in the sentence without any grammatical connection with the other words. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative, as is the case even in Greek, in the whole neuter gender, and in many masculine and feminine words, and even where there is a proper vocative form (Il. Decl. in os), the nominative is frequently used in its place; as, Il. γ, 277 Ζεῦ πάτερ, Ἡελιός θ', ὅς πάντ' ἐφορᾷ: Od. α, 301 καὶ σὺ, φίλος, — ἀλκιμοὶ ἔσσι.

2. The vocative has the interjection ὦ prefixed to it; in prose almost invariably—in poetry less frequently, and generally with some pathetic force.

<sup>a</sup> Stallb. ad loc.



3. *Position of δ*.—When δ is joined to a substantive and adjective, either the substantive or adjective is placed first, as one or other of them is the more emphatic ; δ καλοὶ παῖδες : but Soph. El. 86 δ φάος ἀγνόν, ο lux pura, “quia lux, non quod pura, sed quod lux est, invocatur. Opponuntur enim statim tenebræ. Tum eodem modo, ubi substantivum et adjectivum quasi pro uno vocabulo sunt, ut δ Ζεῦ πατῶε<sup>a</sup>.” Aristoph. Eq. 108 δ δαίμον ἀγαθέ : Plat. Soph. p. 230 C δ παῖ φίλε. Sometimes (mostly Epic) it is placed between the adjective and substantive, as a pathetic expression : Il. δ, 189 φίλος δ Μενέλαε : ρ, 716 ἀγακλῆες δ Μενέλαε. So in the Odyssey πάτερ δ ξεῖνε : Soph. Aj. 395 ἔρβος δ φαεινότατον : Eur. Or. 1252 Μυκηνίδες δ φίλαι : El. 167 Ἀγαμέμνονος δ κόρα. Even Plat. Euthyd. p. 271 C θανμασί δ Κρίτων. Sometimes δ is repeated, but always with great emphasis : Soph. Phil. 799 δ τέκνον δ γενναῖον for δ γενναῖον τέκνον. In forms of entreaty with πρὸς, the preposition with its case is sometimes placed between δ and the vocative : Plat. Apol. S. p. 25 C ἔτι δὲ ἡμῖν εἰπὲ δ πρὸς Διὸς Μέλιτε.

4. Sometimes in poetry an adjective belonging to the predicate, which should stand in the nominative, is in the vocative, by attraction to a foregoing vocative ; as, Soph. Aj. 695. δ Πάν, Πάν ἀλίπλαγκτε — φάνηθι : Id. Phil. 671 ἰὼ δύστηνε σύ, δύστηνε δῖτα διὰ πόνων φανείς = δς ἐφάνης δύστηνος : Theocr. XVII. 66 ὀλβιε κῶρε γένοιο<sup>b</sup>. The foregoing vocative may even be omitted : Fragm. Callimach. (in Schol. Paris. ad Apoll. Rhod. II. 866) ἀντὶ γὰρ ἐκλήθης “Ἴμβρασε Παρθενίον, tu, Imbrase, Imbrasus vocatus es pro Parthenio. So in Latin : Tibull. I. 7, 53 Sic venas hodiernæ : Horat. Sat. II. 6, 30 Matutine pater, seu Jan e libentius audis.

5. A vocative is very often followed by a particle which connects it with the following sentence, (α) by μὲν with δέ following : Il. ε, 230 Αἰνείας· σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππων — τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεί δουρί.—(β) δέ, generally in a transition from one thought to another : from a narration to an address to a person, or from one person to another : Il. α, 282 Ἀτρεΐδῃ, σὺ δὲ παῖε τεὸν μένος : Il. φ, 448 Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέουσας. Frequently in the tragedians : Eur. Hec. 372 μήτε, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη<sup>c</sup> : Ibid. 1287 Ἐκάβῃ, σὺ δ', ὦ τάλαίνα, διπτύχους νεκροὺς στείχουσα θάπτε : Id. Or. 622 Μενέλαε, σοὶ δὲ τὰδε λέγω<sup>d</sup> : Ibid. 1065 Πυλάδῃ, σὺ δ' ἡμῖν τοῦ φόνου γενοῦ βραβεύς : Ibid. 1675 Ὅρέστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγυῶ. On the contrary : Ibid. 1643 sq. τὰ μὲν καθ' Ἑλένην ᾧδ' ἔχει· σὲ δ' αὖ χρεὼν, Ὅρέστα. Also in prose : Hdt. I. 115 ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ : Xen. M. S. II. 1, 26 ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστίν : Plat. Leg. p. 890 E ὦ προθυμότατε Κλεινία, τί δ' οὐ χαλεπὰ τε ἐστί ; The orators and comic writers do not admit this idiom :—in Epic ἀτάρ : Il. ζ, 429 sqq. Ἔκτορ, ἀτὰρ σύ μοι ἐσσί πατήρ καὶ πότνια μήτηρ, ἥδ' ἐκαστήνητος, σὺ δέ μοι θαλερὸς παρακοίτης (ἀτάρ refers to what went before), I have lost all, father, mother, &c. ; but you are, &c. So ἀλλά also in other poets.—(γ) γάρ, very frequently in the Epic language ; the sentence of which γάρ gives the reason, either being supplied by the mind, or placed in an after part of the passage : Od. κ, 501 ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει ; εἰς Ἀΐδος δ' οὕτω τις ἀφίκετο νηὶ μελαίνῃ : Il. η, 328 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστήῃς Παναχαῖων, πολλοὶ γὰρ τεθνᾶσι (331 τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοὶ παῦσαι Ἀχαιῶν) : Hdt. III. 63 ὠνθροπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος· νῦν ὦν εἶπας τὴν

<sup>a</sup> Herm. Viger, 794.<sup>b</sup> Kiessling et Wusteman ad loc.<sup>c</sup> Pflugk ad loc.<sup>d</sup> Porson et Schæfer ad loc.

ἀληθῆτην, ἀπιθὶ χαίρων· κότερα αὐτός τοι Σμέρδης φαινόμενος ἐς δ' ὦψιν ἐνετέλλετο ταῦτα, ἣ τῶν τις ἐκείνου ὑπηρετέων; Ibid. 83 ἄνδρες στασιῶται, δῆλα γὰρ δὴ, οὔτι ἓνα γέ τινα ἡμέων βασιλῆα γενέσθαι: where we must supply "Choose a king." So ἐπεὶ: Od. α, 231 ξείν'· ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἡδὲ μεταλλᾶς (sc. I will tell you, since you ask.) cf. Il. ν, 68.

### Dependent Cases.

#### GENITIVE.

§. 480. 1. The genitive expresses the *antecedent notion*: that notion which precedes the principal verbal notion in the series which forms the whole thought.

2. This notion is antecedent as being a notion of

1. Cause.—The notion of that, wherefrom any action, or emotion, or state arises, being necessarily antecedent in the mind to the action or emotion or state itself; as, ἐπιθυμέω σοφίας: the notion of σοφία must have existed before the feeling of ἐπιθυμία could have arisen.

Obs. In verbs expressive of those states or energies, which arise from the antecedent comprehension of the object to which they tend; as, ἐπιθυμέω σοφίας, in which ἐπιθυμία arises from the notion of σοφία, and likewise tends towards it as its end, the antecedent notion, being likewise the object, must be expressed to make up the objective construction: ἐπιθυμέω for instance would be an imperfect expression; but in notions of action or states, in which there is some other object for the verb to tend to and rest on, the antecedent cause need only be expressed in the sentence, if it is wished clearly to state *what* the cause of the action is; as, εὐνοίας σοι δίδωμι, I give this to you, because of my good will; but δίδωμί σοι is in itself a complete thought.

2. Relation.—The notion of the correlative being necessary to the conception of the relative; as, μείζων τοῦδε. If we have no antecedent notion of the person or thing signified by ὅδε, we cannot say that any one is μείζων than him, so that the whole force of μείζων arises from an antecedent consideration of that which ὅδε represents.

3. Position.—Where the position (moral, or physical, or temporal) of any thing is determined by its relation to something else; as, πέλας οἴκου: if πέλας is to give any notion at all, we must antecedently know the situation of οἶκος, so that the whole force of πέλας arises from an antecedent consideration of οἶκος: so ὥς ποδῶν εἶχε, the meaning of ὥς arises from our knowledge or supposed knowledge of what were the powers of the πόδες.

4. Partition.—The notion of the whole being antecedently necessary to the notion of a part; that is, if we had no notion of the whole, we could have no notion of the part as a part.

5. *Separation*.—The point whence a motion, action, or state of separation begins, being (if conceived at all) antecedent to the notion of the motion, action, or state; as, *ἔρχομαι δόμων εἰς σε*: here *δόμων* need not be expressed to make a perfect sentence; but if it is expressed, it must be considered as antecedent to the notion of *ἔρχομαι*.

6. *Privation*.—The notion of a thing being antecedently necessary to any notion of being without it; the whole force of the privative arising from the notion of the positive.

7. *Material*.—The notion of the material (if expressed) being properly antecedent to the thing made.

### *Causal Genitive.*

§. 481. 1. All verbs *may* have a genitive of the antecedent notion whence their action arises; as in the Homeric expressions, *ἀγγελίης ἐλθεῖν* &c.<sup>a</sup>; as, *Il. v. 252 ἡέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες*: *Il. o. 640 ἀγγελίης οἴχνεσκε*: *Hesiod. Theog. 781 ἀγγελίης παλεῖται*. With some verbs it is *usual* to express the cause, though it is sometimes omitted, the objective sentence being perfect without it.

2. Those intransitive verbal notions, which either have no expressed object at all, or else an object which is likewise the cause of the verbal notion, require the expression of the cause in the genitive, the objective relation being imperfect without. These verbs are said to govern a genitive.

3. The causal genitive will then be treated of by considering

*a.* Those verbs which take a genitive of the object, as being likewise the cause.

*b.* Those verbs which very usually, though not always, take a genitive of the cause.

*Obs.* If (as in the case of the verbs mentioned in *a*) the cause is likewise the object, it follows, that if the objective notion is considered by the speaker rather as the object than the cause, the verb will be joined with an accusative, corresponding to the notion in the speaker's mind. Hence some verbs are constructed with a genitive and dative or accusative, as the thing or person is conceived of as the cause or the object.

§. 482. *a.* Verbs expressing intransitive or passive notions, where the verb has no definite object, or where the source whence the notion of the verb arises is also the object whither it tends,

<sup>a</sup> Buttmann (*Lexil. ad voc. ἀγγελίη. §.*), who supposes a masc. substantive *ἀγγελίης* on the authority of some Alexandrian grammarians, but this seems to be needless.

and therefore is the proper case of the verb, which the verb is said, in common grammatical language, to govern. *δ*. Where the verb has some other object whither it tends, and therefore the cause need not be expressed in the sentence, but if it is expressed it is in the genitive.

§. 483. Where the verb is said to govern a genitive.

Verbs of *proceeding from, becoming, arising, having become or arisen, being produced or created*, take a genitive of that whence they proceed, &c.; as, γίγνεσθαι, φῦναι, εἶναι, and in poetry, φυτεύεσθαι, τεκνοῦσθαι: Od. δ, 611 αἵματος εἷς ἀγαθοῖο: cf. Il. τ, 111. Il. φ, 109 πατρός δ' εἴμ' ἀγαθοῖο: Il. α, 49 δειῇ δὲ κλαγγῇ γένετ' ἀργυρέοιο βιοῖο: Soph. Œ. C. 1324 τοῦ κακοῦ πότμον φυτευθείς: Eur. Or. 725 εἰκότως κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν: Id. Hec. 383 ἐσθλῶν γενέσθαι. So often in tragedy γεγώς τινος: Eur. Iph. T. 4 τοῦ δ' ἔφυν ἐγώ. (So in the transitive sense, where the cause need not be expressed: Eur. Ion 3 μῖαs θεῶν ἔφυσε Μαίαν: Id. Med. 800 οὔτε τῆς νεοζύγου νύμφης τεκνώσει παῖδα.) Hdt. III. 81 ἀρίστων δὲ ἀνδρῶν οἶκος (*consentaneum est*) ἄριστα βουλευματα γίνεσθαι: Ibid. 160 Ζωπύρου δὲ τούτου γίνεταί Μεγάβυζος: Xen. Cyr. I. 2, 1 πατρός μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσον, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων γένους ἦν — μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι: Plat. Menex. p. 239 Α μιᾶs μητρὸς πάντες ἀδελφοὶ φύντες. So Arist. Acharn. 256 οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν χωρίων, grows from my farms: Plat. Phædr. p. 242 Δ τὸν Ἐρωτα οὐκ Ἀφροδίτης καὶ θεόν τινα ἡγή; — Here also belong the phrases (mostly poetical), κεκλήσθαι τινος, *aliquis filium vocari (esse)*: Hdt. VI. 88 Νικόδρομος Κνωίθου καλεόμενος: cf. Theocr. XXIV. 102.

*Obs. 1.* Generally, and in prose almost invariably, the prepositions ἀπό, ἐκ, sometimes διά, are added to the genitive: Hdt. III. 159 ἐκ τούτων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασι.

*Obs. 2.* Hence we may explain the elliptic attributive genitive (§. 463. 3.); as, ὁ τοῦ βασιλέως υἱός, i. e. ὁ τοῦ βασιλέως (γεννηθεὶς) υἱός: Hdt. III. 60 Εὐπαλίνος Νανστρόφου: Ibid. 'Ροίκος Φίλεω: 123 Μαϊνδρίος Μαϊανδρίου: Id. VI. 52 Ἀριστόδημον τὸν Ἀριστομάχου, τοῦ Κλειοδαίου, τοῦ Ὑλλου: Ibid. Αἰτσεῖωνος, τοῦ Τισαμενοῦ, τοῦ Θερσάνδρου, τοῦ Πολυνείκου: Thuc. I. 24 Φάλιος Ἐρατοκλείδου. Poetic: Διὸς Ἀρτεμῖς, Ὀδῆλος ταχὺς Αἴας, Ovid. Met. XII. 622 *Oileos Ajax*. In the plural number with a preposition; as, οἱ ἐκ Διὸς Soph. El. 659: οἱ ἐξ αὐτοῦ, *posterius ejus* Hdt. I. 56: οἱ ἀφ' Ἡρακλέους Thuc. I. 24.

*Obs. 3.* In poetry, passive and intransitive verbs have a genitive of that antecedent notion which is conceived to have caused or produced

the state expressed by the verb <sup>a</sup>: Soph. Phil. 3 *κρατίστου πατρὸς Ἑλλήνων τραφεῖς*: Id. Aj. 807 *φωτὸς ἡπατημένη*: Id. Cē. R. *μερίμνης ὑποστραφεῖς*: Id. Cē. C. 391 *τίς δ' ἂν τι τοιοῦτ' ἄνδρὸς εἰ πράξειεν ἄν*; Plat. Rep. 562 D *μεθυσθῇ ἀκράτου αὐτῆς*. Id. Symp. 203 B *μεθυσθεῖς τοῦ νέκταρος*: Soph. Cē. C. 274 *ειδὸτων ἀπωλλύμην*. So Eur. Orest. 496 *πληγὴς θυγάτηρ τῆς ἐμῆς*: Id. Elect. 123 *κείσαι σᾶς ἀλόχου σφαγῆς Αἰγίσθου τ'*, Ἀγάμεμνον: Id. Or. 487 *πληγὴς θυγατρὸς τῆς ἐμῆς ὑπὲρ κἀρα*. So also verbal adjectives with a passive force; as, Soph. Elect. 343 *ἅπαντα γάρ σοι τὰμὰ νουθετήματα κείνης διδασκὰ, κοῦδέν ἐκ σαντῆς λέγεις, πρᾶεpta a te mihi data sunt ab illa instillata*; generally this relation is expressed by the prepositions, *ὑπό, παρά, πρὸς, ἐκ, διά*.

*Obs.* 4. So the attributive genitive (§. 463.) is to be explained by some such notion implied in the substantive of which it is the attributive; as, *τέχνημα ἀνδρός*, i. e. *τέχνημα ἀνδρὸς* (*πεποιημένον* implied in *τέχνημα*), *τὰ τῶν ἀνθρώπων πράγματα, τὰ τοῦ Ὀμήρου ποιήματα*: Il. β, 397 *τὸν δ' οὔποτε κύματα λείπει παντοίων ἀνέμων*, produced by: Æsch. Prom. 908 Ἥρας ἀλατείαι, *errores a Junone excitati*: Soph. Aj. 618 *ἔργα χεροῖν μεγίστας ἀρετᾶς*: Id. Trach. 113 *Νότου ἢ Βορέα κύματα*: Id. Phil. 1116 *πότμος δαιμόνων*: Xen. M. S. II. 1, 33 *αἱ τῶν νέων τιμαί*, the honours shewn by the young men. So also Thuc. IV. 92 *θράσει ἰσχυος*, confidence proceeding from strength: Demosth. p. 23, 18 *πάντα αὐτοῦ ἔργα*. Sometimes the relation is more accurately defined by a preposition: Hdt. II. 148 *τὰ ἐξ Ἑλλήνων τείχεα*: Soph. Phil. 106 *τὰ ἐξ Ἀτρειδῶν ἔργα*: Id. Antig. 1219 *τὰ ἐκ δεσπότου κελεύσματα*: Xen. Cyr. V. 5, 13 *τὸ παρ' ἐμοῦ ἀδίκημα*: Ibid. III. 3, 2 *ἡδεσθαι τῇ ὑπὸ πάντων τιμῇ*.

§. 484. So verbs have a genitive of the source whence any action, physical or mental, arises; as this is conceived to be antecedent to that notion.

Verbs of “*smell*”—*breathing from any thing*; as, *πνέειν—ὀζειν—προσβάλλειν*. Ὀζειν ἴων—ὀζειν κρομῶν—*προσβάλλειν μύρου—πνέειν τράγου*. Anacr. XXVIII. 9 *μύρου πνέειν*: Arist. Pac. 180 *πόθεν βροτοῦ με προσέβαλε*: Id. Ran. 341 *ὥς ἡδύ μοι προσέπνευσε χοιρειῶν κρεῶν*: Id. Acharn. 190 *ὄξουσι πίττης καὶ παρασκευῆς νεῶν*: Theocr. I. 27 *κισσύβιον—ἔτι γλυφάνοιο ποτόσδου*: Id. VII. 143 *πάντ' ὥσδεν θέρεος μάλα πίονος, ὥσδε δ' ὀπώρης*: Id. XXIX. 19 *ἀνδρῶν τῶν ὑπερηγορέων δοκέεις πνέειν*. A genitive may also be used, of the spot where, as well as the thing whence, the smell proceeds, though here *ἀπό* is more usual; as, Hdt. III. 23 *ὀζειν ἀπὸ κρήνης ὥσει ἴων*: τῆς κεφαλῆς ὀζειν μύρου. So Anacr. IX. 3 *πόθεν μύρων πνέεις*.

§. 485. Verbs expressing the reception of mental and physical perception, take the genitive of the source of that perception, that whence it proceeds and is received, this being necessarily antecedent to the perception: *ἀκούειν, ἀκροᾶσθαι, κλύειν* Poetic, *ἀίειν* Poetic, *ἀποδέχασθαι*, to assent to—to receive what he says: *πυνθάνειν*

<sup>a</sup> Herm. Phil. 3.

σθαι, αἰσθάνεσθαι, γινώσκειν generally with an accusative,—ὁσφραίνεσθαι—(sometimes ὁρᾶν, θεᾶσθαι, θεωρεῖν, σκοπεῖν, διασκοπεῖν et sim.)—μανθάνειν, συνιέναι, to understand: more rarely, ἐπίστασθαι, εἰδέναι, ἀγνοεῖν, ὑπονοεῖν, διανοεῖσθαι, ἐννοεῖν, ἐνθυμεῖσθαι: Il. α, 37 κ λ ὕ θ ἰ μιν: Soph. Œ. C. 793 ὅσφπερ καὶ σαφέστερον κλύω Φοίβου τε καὶ τοῦ Ζηνός: Od. ι, 401 οἱ δὲ βοῆς ἀλόντες ἐφοίτων ἄλλοθεν ἄλλος: Il. ρ, 686 ἄγε δεῦρο—, ὅφρα πύθῃαι λυγρῆς ἀγγελίης: Il. δ, 357 ὥς γυνὼ χωομένοιο: Od. ψ, 109 γνωσόμεθ' ἀλλήλων: Il. β, 26 νῦν δ' ἐμέθεν ξύνες ὦκα: Il. α, 273 καὶ μέν μεν βοὺλ' ἐων ξύνιον, πείθοντό τε μύθῳ: Od. δ, 76 ἀγορεύοντος ξύνετο: Demosth. 67, 14 ἄλλου λέγοντος συνεῖητε: Il. ξ, 37 τῷ ῥ' οἴγ' ὁψείοντες ἀϋτῆς καὶ πολέμοιο—κλόν ἀθρόοι: Æsch. P. V. 701 μαθεῖν τῆσδε: Soph. Aj. 1161 αἰσχιστον, κλύειν ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένον: Id. Trach. 394 ἔρποντος εἰσορᾶς ἐμοῦ: Hdt. I. 47 καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω: Id. I. 80 ὥς ὁσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτὰς, ὁπίσω ἀνέστρεφον: Thuc. V. 83 ὥς ἤσθοντο τειχιζόντων: Id. IV. 6 ὥς ἐπύθοντο τῆς Πύλου κατειλημμένης: Id. II. 81 οὐδέτερον ἤσθετο τῆς μάχης: Id. I. 68 τῶν λεγόντων μᾶλλον ὑπενοεῖτε, ὥς ἕνεκα τῶν αὐτοῖς ἰδίᾳ διαφορῶν λέγουσι: Xen. Cyr. I. 3, 10 οὐκ ἀκροώμενοι δὲ τοῦ ἄδοντος ὠμνύετε ἄδειν ἄριστα: Ibid. VIII. 1, 40 καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν, ὥς οὐ τούτῳ μόνον ἐνόμιζε χρῆναι τοὺς ἄρχοντας τῶν ἀρχομένων διαφέρειν: Id. M. S. I. 1, 12 καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τ' ἀνθρώπινα εἰδέναι, ἔρχονται ἐπὶ τὸ περὶ τούτων φροντίζειν κ.τ.λ.: Id. Œcon. XVI. 3 καὶ ἀλλοτρίας γῆς τοῦτο ἔστι γινώναι, ὅτι τε δύναται φέρειν: Id. Anab. III. 1, 19 διαθεώμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἶαν ἔχοιεν: Id. M. S. III. 6, 17 ἐνθυμοῦ δὲ καὶ τῶν εἰδόντων, ὅτι τε λέγουσι καὶ ὅτι ποιοῦσιν: Plat. Apol. p. 27 Α ἄρα γινώσεται Σωκράτης ὁ σοφὸς ἐμοῦ χαριεντιζομένου καὶ ἐναντὶ ἐμαντὶ λέγοντος: Id. Phileb. p. 51 Ο εἴ μου μανθάνεις: Id. Gorg. p. 463 D ἄρ' οὖν ἂν μάθοις ἀποκριναμένου: Ibid. p. 517 Ο ἀγνοοῦντες ἀλλήλων, ὅτι λέγομεν: Id. Rep. p. 375 Ε οἶσθα γάρ που τῶν γευναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὥς οἶόν τε πρασάτους εἶναι, πρὸς δὲ τοὺς ἀγνωστούς: Ibid. p. 525 D νῦν καὶ ἐννοῶ ῥηθέντος τοῦ περὶ τοὺς λογισμοὺς μαθήματος, ὥς κομψόν ἔστι κ.τ.λ.: Id. Charmid. p. 154 Ε τί οὖν, ἔφη, οὐκ—ἐθεασάμεθα πρότερον τοῦ εἶδους: Id. Legg. p. 646 D καὶ τῆς περὶ τὸν οἶνον ἄρα διατριβῆς ὡσαύτως διανοητέον: Id. Phæd. p.

92 D μήτε ἐμαυτοῦ μήτ' ἄλλον ἀποδέχεσθαι λέγοντος, ὥς ἡ ψυχὴ ἐστὶν ἁρμονία: Demosth. p. 82, 3 ἀποδεχόμενοι τῶν συκοφαντούντων: Ἀκούειν δίκης, to listen to a cause, αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβούλης.

Obs. The thing heard, &c. would properly, and not unfrequently does, follow the verb in the accusative; but as the Greeks loved to give a personal character to things, the genitive is not unfrequently used for the accusative, as in several of the above examples. So Arist. Ach. 306 τῶν δ' ἐμὼν σπονδῶν ἀκούσατε, listen to, as if the σπονδαί were speaking; while Ibid. 337 ἐμοῦ λέγοντος οὐκ ἠκούσατε.

§. 486. Here also belong the verbs of *examining, inquiring, saying*. The person or thing concerning whom any thing is said or asked, is sometimes considered as the source of the thing said or asked, whence it proceeds, and therefore, as being antecedent to it, takes the genitive: κρίνειν, ἐξετάζειν, εἰπεῖν, φράζειν, φάναι, δηλοῦν, &c.: Od. λ, 174 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον, ἣ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἥε τις ἤδη ἀνδρῶν ἄλλος ἔχει: Ibid. 493 εἰπὲ δέ μοι Πηληϊὸς ἀμύμονος, εἴ τι πέπυσσαι: Soph. Trach. 1122 τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων, ἐν οἷς νῦν ἔστιν: Id. El. 317 τοῦ κασιγνήτου τί φῆς; ἦξοντος ἡ μέλλοντος; Id. Phil. 439 ἀναξίου μὲν φωτὸς ἐξερήσομαι — τί νῦν κυρεῖ; Plat. Rep. p. 439 B τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα χεῖρες τὸ τόξον ἀπωθύνται τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθοῦσα χεὶρ, ἑτέρα δὲ ἡ προσαγομένη: Ibid. p. 485 B μαθημάτων γε ἀεὶ ἐρώσω, (φιλοσοφίῃ) δ' ἂν αὐτοῖς δηλοῖ ἐκείνης τῆς οὐσίας τῆς ἀεὶ οὔσης: Ibid. p. 576 D εὐδαιμονίας τε αὖ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις; Demosth. p. 23, 20 εἰ δέ τι πταίσει, τότε ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. So perhaps we may explain, ibid. p. 19, 4 τοῦτων οὐχὶ νῦν ὀρώ τὸν καιρὸν τοῦ λέγειν, *de his dicendi nunc non video tempus opportunum*.

Obs 1. This notion is often more accurately defined by *περί*; as, Isocr. p. 614, 9 ἐνθυμηθῆναι περὶ τῶν κοινῶν πραγμάτων, to consider on.

Obs. 2. So the attributive genitive; as, Od. α, 409 ἀγγελίης πατρὸς φέρει οἰχομένοιο. — ἀγγελία τῆς Χίου Thuc., *de Chio*: Xen. M. S. II. 7, 3 τὸν τοῦ κυνὸς λόγον. — ἐρώτησίς τις Plat., like *quæstio animorum* Cic. Tusc. I. 23. (generally *περί*): Plat. Theæt. p. 164 D ὁ μῦθος ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως.

§. 487. 1. Whether the genitive with the verbs in the two last paragraphs expresses the person or the thing, as ἀκούω Σωκράτους, or ἀκούω θορύβου, the principle of the construction is the same; when the thing heard is alone expressed, it is by a fiction of speech considered as the source whence the hearing, &c. proceeds; but when the person is likewise expressed, this fiction is no longer practicable, as the real source is expressly stated, and then the thing heard, &c. is in the accusative, and the

source whence it proceeds in the genitive: Od. μ, 389 ταῦτα — Καλυφούς ἤκουσα: Xen. Cyr. III. 1, 1 ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, as in Latin *audire aliquid ex aliquo*: Eur. Rhes. 129 μαθόντες ἐχθρῶν μηχανὰς κατασκοποῦ βουλευσόμεσθα. So συνίναι τινός τι, as ἔπος — ὅπα θεάς: ὁσφραίνεσθαι ὁδμήν: Hdt. I. 80 κάρηλον ἵππος φοβέεται, καὶ οὐκ ἀνέγεται οὔτε τὴν ιδίην αὐτῆς ὁρέων, οὔτε τὴν ὁδμήν ὁσφραυνόμενος. This is especially the case with the verbs of understanding, inquiring, examining, saying; as, ἐνθυμείσθαι, σκοπεῖν, λέγειν, δηλοῦν, which are rarely found with the genitive alone.

2. All these verbs are, properly speaking, intransitive; the subject being represented, not as acting upon, but as acted upon and receiving something from another. The construction with the genitive is most in harmony with their own force and the genius of the language; but they very frequently take an accusative in a transitive force, especially verbs of seeing, which, except in poetry, rarely have a genitive, as in Xen. M. S. I. 1, 10 οὐδεὶς δὲ πάποτε Σωκράτους οὐδὲν ἀσεβές οὐδὲ ἀνόσιον οὔτε πρᾶττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν.

3. Verbs of *hearing, perceiving, observing*, often take an accusative, as well of the person as of the thing: Il. κ, 354 ἔστη δοῦπον ἀκούσας: Od. κ, 147 ἐνοπήν τε πυθοίμην: Xen. Cyr. III. 1, 4 ὡς ἦσθετο τὰ γιγνόμενα (but V. 3, 20 ἄρτι ἡσθημένος τοῦ γεγεννημένου): Thuc. V. 32 ἐνθυμούμενοι τὰς ἐν ταῖς μάχαις ξυμφοράς: Isocr. p. 15 D ἐπειδὴν ἐνθυμηθῶσι τοὺς φόβους καὶ κινδύνους.

4. The verbs of hearing take the genitive in the sense of “obey,” as well as other verbs of obeying which are elsewhere joined with the dative; the person who is heard being considered as the source whence the obligation is derived; as, ἀκούειν, ὑπακούειν, κατακούειν, ἀνηκουστέιν and νηκουστέιν, κλύειν Poetic, πείθεσθαι seldom, ἀπειθεῖν. So the adjectives κατήκοος, ὑπήκοος rarely with a dative: Il. ο, 199 οἱ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη: Ibid. 236 οὐδ’ ἄρα πατρὸς ἀνηκουστήσεν Ἀπόλλων: cf. π, 676. Od. η, 11 Φαίηκεσσιν ἀνασσε, θεοῦ δ’ ὥς δήμος ἀκουεν [dative ἀκούειν τινί, to listen to, Il. π, 515, an unusual construction instead of a genitive]: Æsch. Prom. 40 ἀνηκουστέιν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς; Soph. Elect. 340 τῶν κρατούντων ἐστὶ πάντ’ ἀκουστέα: Eur. Or. 426 οὔτοι μ’ ὑβρίζουσ’, ὧν πόλις τανῶν κλύει (*quibus obedit*). Prose: Hdt. III. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα (ἐστὶ) — ἀλλ’ οὐ Καμβύσεω: Ibid. 62 προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν: Ibid. 101 Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν: Id. I. 126 νῦν ὧν ἐμέο πειθόμενοι γίνεσθε ἐλευθεροί: Id. VI. 12 μὴ πειθόμεθα αὐτοῦ: Thuc. VII. 73 πείθεσθαί τιος: Id. II. 62 ἄλλων ὑπακούειν: Xen. Cyr. IV. 5, 19 πῶς χρή καλοῦντος ἀπειθεῖν: Demosth. p. 15. extr. κατακούειν τινός. Adjective: Plat. Rep. p. 440 D ὑπηκόους τῶν ἀρχόντων.

§. 488. Verbs which express the notion of *grief, sympathy*, &c. take a genitive of those objects, the antecedent conception of which, as being that whence the feeling arises, is implied in the notion of grief; as, ἀλγεῖν, οἰκτεῖρειν, ὀδύρεσθαι, ὀλοφύρεσθαι: Od. δ, 104 ὀδύρεσθαί τιος: Od. φ, 250 οὔτι γάμου τοσσούτου ὀδύ.

a Schweigh ad loc.



ρομαι : Il. χ, 169 ὁλοφύρεσθαι Ἑκτορος : Od. π, 17 Ἀργείων ὁλοφύρεαι : Æsch. Ag. 582 ἀλγεῖν τύχης παλιγκότου : Eur. Hec. 1256 παιδὸς οὐκ ἀλγεῖν δοκεῖς ; (So στένω and οἰκτεῖρω with acc. of object in a transitive force : Xen. Cyr. V. 4, 32 ὁ Κῦρος ἀκούσας, τοῦ μὲν πάθους ῥκτειρεν αὐτόν : Eur. Hipp. 1399 στένω σὲ μᾶλλον, ἢ 'μὲ, τῆς ἁμαρτίας.)—πενθικῶς ἔχειν τινός : Xen. Cyr. V. 2, 7 τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων τάδε εἶπεν. Analogous to this is the construction, Soph. Phil. 715 πάματος ἦσθη, and the attributive genitive, ἡδοναὶ τέκνων &c. ; the genitive expressing the cause whence the pleasure arises. So Soph. Œ. R. 234 δέισας φίλου, for his friend.

Obs. 1. So the attributive genitive (§. 464.) : ἄλγος ἐταίρων (*de amicis*), ἄλγος τινός Il. ξ, 458. τ, 581. χ, 428 : Id. ο, 26 ὁδύνη Ἡρακλῆος : Soph. Phil. 966 οἶκτος—τοῦδ' ἀνδρός.

Obs. 2. Περί is sometimes added : Od. φ, 249 ἦ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων.

Obs. 3. Most of these genitives of the cause or aim of the action, were formerly explained by a supposed ellipse of *ἐνεκα* or *χάριν*.

§. 489. Adjectives also which express the notion of *misery*, especially in exclamations<sup>a</sup> : Eur. Hipp. 344 ὦ τάλαινα τῶν δ' ἀλγέων ! Ibid. 527 ὦ τλάμων ὑμεναίων ! Ibid. 540 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων ! Id. Or. 1022 ὦ μέλεος ἦβης σῆς, Ὀρέστα, καὶ πότμου θανάτου τ' ἄωρον ! Id. Med. 1028 ὦ δυστάλαινα τῆς ἐμῆς αἰθαδίας ! Id. Hec. 661 ὦ τάλαινα σῆς κακογλώσσου βοῆς ! Ibid. 783 ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων ! Id. Androm. 1179 ὦ σχέτλιος παθέων ἐγώ ! So likewise interjections, either with or without corresponding expressions of feeling : Eur. Or. 402 οἴ μοι διωγμῶν, οἷς ἐλαύνομαι τάλας ! Id. Herc. 899 αἰαὶ κακῶν ! Ibid. 1374 οἴ μοι δάμαρτος καὶ τέκνων, οἴ μοι δ' ἐμοῦ ! Id. Hipp. 1444 ὦ μοι φρενὸς σῆς εὐσεβοῦς τε κάγαθῆς ! Xen. Cyr. III. 1, 39 φεῦ τοῦ ἀνδρός ! Plat. Rep. p. 509 C Ἀπολλων, δαιμονίας ὑπερβολῆς ! Even when the interjection is omitted : Theocr. XV. 75 χρηστῶ κῶκτίρμονος ἀνδρός ! Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κᾶκης, τὸ καὶ προέσθαι (scil. ἐμέ) μαλθακοὺς λόγους φρενί ! Xen. Cyr. II. 2, 3 τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν !

Obs. 1. This idiom belongs to the Attic æra. The article is generally prefixed to this gen. in a demonstrative force, pointing out the presence of the misfortune, &c.

Obs. 2. The verbs expressing *sorrow for* and *sympathy with*, frequently take an acc. in the transitive sense of lamenting, pitying ; the person or thing lamented, &c. being considered rather as the object or patient than

the cause or source of the sorrow, &c. Hence they have a passive voice : Plat. Apol. p. 34 C ἵνα — ἐλεηθείη, that he might be pitied.

§. 490. So other verbs expressive of strong mental feeling take a gen. of the antecedent notion of that thing or person which provoked those feelings. So verbs of *anger* and *appoyance*<sup>a</sup>; as, χολοῦσθαι, χέεσθαι, μῆνιεν, θυμοῦσθαι, κοτεῖν, ἄχθεσθαι, χαλεπαίνειν : Il. ν, 660 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη : Il. ξ, 266 Ἡρακλῆος περιχώσατο, παιδὸς ἑοῖο : Il. π, 320 Μάρις — Ἀντιλόχῳ ἐπόρουσε, κασιγνήτοιο χολώθεις : Il. π, 546 Δαναῶν κεχολωμένοι : ν. 553 χωόμενος Σαρπηδόνος : Il. α, 429 χωόμενος κατὰ θυμὸν ἐϋζώνοιο γυναικός : Od. α, 69 Ποσειδάων — Κίρκωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν : Il. ε, 178 ἱερῶν μῆνι-σας. So Plat. Rep. 501 E ἀγριανοῦσι λεγόντων ἡμῶν : Soph. Antig. 1177 πατρὶ μῆνίσας φόβου : Eur. Or. 739 ἴσως σοι θυγατέρος θυμούμενος : Id. Alc. 3 οὐ δὴ χολωθείς.

Obs. 1. Περί is added sometimes to this gen., and also ἐκ : Il. ι, 566 ἐξ ἀρέων μητρὸς κεχολωμένος.

Obs. 2. So in the attributive gen. : χόλος, κότος τινός, de aliquo.

§. 491. So verbs expressing a state of *benefit*, or *advantage*, or *enjoyment*, stand with the genitive only of that whence the benefit is received : δυνάσθαι, ἀπολαύειν, ἐπανρέσθαι, ἀπανρᾶν<sup>b</sup> (Post-Homeric; see *Passow Lex. ad voc.*). So Eur. Hec. 996 δναίμην τοῦ παρόντος, may I be benefited from : Hdt. VII. 180 τάχα δ' ἄν τι καὶ τοῦ δυνάματος ἐπαύροιτο : Xen. M. S. VI. 3, 11 ἀπολαύειν πάντων τῶν ἀγαθῶν. So verbs of receiving, which take an acc. of the thing received. (See *Acc. Case, Recipient Verbs.*)

Obs. 1. Sometimes μέρος is joined with ἀπολαύειν Isocr. 203 B; sometimes χάριν Soph. CE. C. 1042.

Obs. 2. The prepositions ἀπό and ἐκ are sometimes joined with these verbs; as, Plat. Rep. 395 ἀπολαύειν ἀπὸ τῆς μιμήσεως : Id. Lys. 210 B δνησόμεθα γὰρ ἀπ' αὐτῶν<sup>c</sup>; always with ὠφελεῖσθαι; καρποῦσθαι always has the acc.

§. 492. We frequently find an infin. with the article in the gen. used to express the *aim* or *intent* of an action, considered as its final cause<sup>d</sup>: Thuc. I. 4 Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μάλλον ἰέναι αὐτῷ : Id. V. 27 τοῦ μὴ καταφανεῖς γίγνεσθαι : Xen. Cyr. I. 6, 40 τοῦ μὴ διαφεύγειν τὸν λάγῳ—σκόπους καθίστης. cf. Soph. Philoct. 297. So in Latin : Cæs.

<sup>a</sup> Monk Alc. 5.

<sup>b</sup> Butt. Lexil. V. ἀπανρᾶν. II.—“With regard to the case which it governs, the difference originally was this, that when the relation of the object to the verb was immediate, i. e. supposed to be an immediate taking, the acc. case followed; on the

other hand, if rather the consequences or fruits of any thing were to be enjoyed or derived, the genitive; or, when the construction was complete, ἀπό with genitive.”

<sup>c</sup> Ast Lex. Plat. ad voc.

<sup>d</sup> Vackn. Hipp. 48.

Bell. Gall. IV. *Naves dejiciendi operis a barbaris missæ*. So in N. T. St. Mark iv. 3 ἐξήλθεν ὁ σπείρων τοῦ σπείρειναι: Acts xxvi. 18 ἀνοῖξαι τοὺς ὀφθαλμούς τοῦ ἐπιστρέψαι: Rom. vi. 6 τοῦ μηκέτι δουλεύειν τῇ ἁμαρτίᾳ. And also frequently in the LXX<sup>a</sup>.

§. 493. So also the notions of *knowing*, *being skilled in*, *experienced in*, *gaining experience in*, and the contrary, take a gen. of the thing in which the person is skilled or experienced, as being that from energising wherein the skill or experience proceeds, and therefore antecedently necessary to the conception of these notions. We cannot form a notion of experience without an antecedent notion of the things with which it has to do: ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων (rarely σοφός, συνειδέναι), τρίβων, συγγνώμων, ἀδαής, ἄιδρις, ἀπαίδευτος, ἰδιώτης, also ἰδιωτεύειν (Plat. Protag. p. 327 A) &c., πειρᾶσθαι, διαπειρᾶσθαι, ἀποπειρᾶσθαι, πεπειραμένον εἶναι (also πειρᾶν Hdt.), ἀπείρως, ξένως ἔχειν. Ἐμπειρος or ἐπιστήμων εἰμι τῆς τεχνῆς: Hdt. II. 49 τῆς θυσίας ταύτης οὐκ—ἀδαής ἀλλ' ἔμπειρος.—Ἀπαίδευτος ἀρετῆς, μουσικῆς Xen.—Xen. Cyr. VI. 1, 37 συγγνώμων τῶν ἀνθρώπων πραγμάτων: Lycurg. Leocr. p. 159 πάντων συνειδέναι: Æsch. Suppl. 448 θέλω δ' ἄιδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι (like σοφός τινος Plat. Soph. p. 230 A).—Τρίβων τῆς ἱππικῆς Aristoph.: Eur. Med. 870 Ἰάσον, αἰτοῦμαί σε τῶν εἰρημένων συγγνώμον' εἶναι: Id. Hec. 687 ἀρτιμαθῆς κακῶν. Ἀπείρως ἔχειν τινός Isocr.: Plat. Apol. p. 17 D ξένως ἔχω τῆς ἐνθάδε λέξεως.—Πειρᾶσθαί τινος Il. ω, 390: Hdt. III. 119 ἀποπειρᾶσθαι γνώμης: Ibid. 134 τῆς Ἑλλάδος ἀποπειρᾶσθαι: Id. VI. 86, 3 πειρηθῆναι τοῦ θεοῦ: Ibid. 128 διεπειρᾶτο αὐτέων τῆς δὲ ἀνδραγαθῆς καὶ τῆς ὀργῆς καὶ παιδεύσιός τε καὶ τρόπον.

§. 494. Connected with this idea of skill are the notions of *capability of*, *power of*, *fitness for*, *talent for*, the notion of capacity, &c. arising from an antecedent notion of the thing, from the peculiar nature of which the notion of capacity for it is formed; hence the genitive is used with verbal adj. in ἰκός, and others in which the notion of any capacity is implied: Xen. M. S. III. 1, 6 καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδίων τοῖς στρατιώταις: Plat. Euthyph. p. 3 C διδασκαλικὸς τῆς αὐτοῦ σοφίας. So Hdt. I. 107 παρθένος ἀνδρὸς ὥραϊη: Id. I. 196 γάμου ὥραϊη: Ibid. VI. 122 (θυγατέρες) ἐγένοντο γάμου ὥραιαι: Plat. Legg. p. 643 D τέλειος τῆς τοῦ πράγματος ἀρετῆς, perfectly versed in. Also verbal adj. which express a transitive action: Hdt. II. 174 ἱποὶ ὄφεις

ἀνθρώπων οὐδαμῶς δὴ λήμονες, capable of injuring: Soph. Œ. T. 1437 θνητῶν — μηδενὸς προσήγορος.

§. 495. The verbs of *wondering at*, *congratulating*, *praising*, *blaming*, &c. take a genitive of the cause whence the feeling arises; and the construction here is twofold: when the quality or action which excites the feeling is distinctly stated, it is in the genitive, and the person who is the patient or object of the feeling in the accusative; as, ζηλῶ σε τῆς εὐτυχίας, τῆς ἀνοίας: but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself exercising the quality excites the feeling; as, θαυμάζω σοῦ λέγοντος, or θαυμάζω σοῦ ἃ λέγεις, the person is put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind; as, ἀγασθαι, θαυμάζειν, ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (τινὰ τινος, acc. pers., gen. rei). \* Ἀγαμαί σε τῆς ἀνδρείας. — Θ αυμάζω σε τῆς σοφίας. — Ζηλῶ σε τοῦ πλούτου. — Εὐδαιμονίζω σε τῶν ἀγαθῶν. — Αἰνῶ σε τῆς προθυμίας: Plat. Rep. p. 426 D τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας πόλεις καὶ προθυμουμενους οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ εὐχερείας; Hdt. VI. 76 ἀγασθαι μὲν ἔφη τοῦ Ἑρασίου οὐ προδιδόντος τοὺς πολίτας: Thuc. I. 84 τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνησθε: Æsch. Theb. 651 κηρυκεμάτων μέμφει: Eur. Hec. 962 μέμφει τῆς ἐμῆς ἀπουσίας: Xen. Cyr. III. 1, 15 εἰ μὲν ἄγασαι τοῦ πατρὸς, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάνν σοι συμβουλεύω τοῦτον μιμῆσθαι: Id. Ages. II. 7 τάδ' αὐτοῦ ἀγαμαί, ὅτι — παρσκευάσατο: Ibid. VIII. 4 ἐγὼ οὖν καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλησιν ὑπεριδεῖν τὴν βασιλέως ξενίαν: Eur. Iph. A 28 οὐκ ἀγαμαί ταῦτ' ἀνδρὸς ἀριστέος: Plat. Rep. p. 376 A καὶ τοῦτο — ἐν τοῖς κυσὶ κατόψει, ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου<sup>a</sup>: Id. Men. p. 95 C καὶ Γοργίου μάλιστα — ταῦτα ἀγαμαί: Thuc. VI. 36 θαύμαζω τῆς τόλμης: Plat. Theæt. p. 161 B ὃ θαυμάζω τοῦ ἐταίρου σου Πρωταγόρου: Id. Protag. p. 329 C ὃ δ' ἐθαύμασά σου λέγοντος: Demosth. θαυμάζω τῶν εἰωθότων λέγεσθαι: Plat. Criton. p. 43 B ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἡδέως καθεύδεις: Id. Rep. 367 D τοῦτ' αὐτὸ ἐπαίνεσον δικαιοσύνης: Ibid. p. 383 A πολλὰ ἄρα Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα. After this analogy we find the transitive verb *ὀνειδίζω*: Hdt. I. 90 τούτων *ὀνειδίσαι*. So also adj. which express or imply surprise: Plat. Phædon. p. 58 E εὐδαλ-

<sup>a</sup> Stallb. ad loc.

μων γάρ μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα. So we must read in Xen. Anab. II. 3, 15 θαυμάσαι τοῦ κάλλους καὶ μεγέθους. And interjections or exclamations; as, εὐδαίμων μοίρας! ὦ σχετλιά τόλμης! Aristoph. Av. 61 Ἀπολλὼν ἀποτρόπαιε τοῦ χασμῆματος!

Obs. 1. Here also we find *περί*; as, *ὀνειδίζειν περί τινας*.

Obs. 2. There are two ways whereby the quality whence the feeling arises may be joined to the person who is properly the immediate object or patient thereof: 1. by a participle in the genitive; as, *θαυμάζω σοῦ λέγοντος*: 2. by an explanatory sentence, which gives the cause; as, *Æsch. Ag. 1399 θαυμάζομεν σοῦ, γλῶσσαν ὥς θρασύστομος*: *Plat. Hipp. Maj. 27 ἄγαμαι σοῦ ὅτι* &c.: *Id. Crit. 100 ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὥς ἡδέως καθεύδεις*: *Id. Legg. 190 Ῥαδαμάνθυος—ἄγασθαι διότι* &c.: *Hdt. V. 92, ὁ θαυμάζειν αὐτοῦ, παρ' οἷόν μιν ἄνδρα ἀποπέμψειε*.

Obs. 3. It is but seldom that we find a genitive of the person and the thing, with verbs of admiration, as in *Demosth. p. 296 ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς*, both being considered at different moments of the thought as the cause of the feeling. Things are generally rather regarded as the patient of the action or feeling than as the cause of it, and therefore are generally in the acc.: *Xen. Cyr. IV. 2, 28 τῶν δὲ πολεμίων, ἐπεὶ φάος ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ δρώμενα, οἱ δὲ ἐγίνωσκον ἤδη*. So *ἄγασθαι, ἐπαινεῖν, ψέγειν, μέμφεσθαι τι*. Sometimes an accusative of the person alone; as, *ἐπαινεῖν, ψέγειν, μέμφεσθαι τινα*: *ἄγασθαι, θαυμάζειν τινά*. So also to wonder at a person, not at any particular quality in him: *Od. ξ, 168 ὥς σε, γύναι, ἄγαμαι τε τίθηπά τε*: *Xen. M. S. II. 1, 19 πῶς οὐκ οἶεσθαι χρὴ τοῦτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραυνόμενους, ἀγαμένους μὲν ἑαυτοὺς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων*; *Id. Econ. XXI. 10 ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην*. Double acc.: *Xen. Agesil. X. 1 ἐγὼ μὲν οὖν τὰ τοιαῦτα ἐπαίνω Ἀγησίλαον*. (See *Double Acc.*)

§. 496. Verbs which express the notion of *caring for, thinking much of*, or the contraries, which necessarily imply an antecedent notion of the cause (person or thing) whence the case arises; as, *ἐπιμέλεσθαι* or *ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, προνοεῖν, προορᾶν, μέλει, μεταμέλει, ἀμελεῖν, δλιγορεῖν, καταφρονεῖν, φείδεσθαι, φυλάττεσθαι, διευλαβεῖσθαι*, and the poetic *ἐμπάξεσθαι, ὄθεσθαι, ἀλέγειν, ἀλεγίζειν, τημελεῖν*: *Od. ι, 275 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν, οὐδὲ θεῶν μακάρων*: *II. α, 181 σέθεν δ' ἐγὼ οὐκ ἀλέγίζω, οὐδ' ὄθομαι κοτέοντος*: *Od. α, 271 ἐμὼν ἐμπάξεο μύθων*: *Od. α, 415 οὔτε θεοπροπῆς ἐμπάζονται*: *Hdt. III. 151 ἐπολιόρκεε (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης*: *Demosth. p. 41, 8 οὐδὲν φροντίζειν ὦν ἔχρην*: *Plat. Gorg. 512 οὐδὲν ἥττον αὐτοῦ καταφρονεῖς*. So *παραχρήσασθαι* (to think little of), *τῶν μαχίμων Αἰγυπτίων* *Hdt. II. 141*. But with acc. *Id. I. 108. VIII. 20*: *Ibid. I. 120 ἡμῖν τῆς σῆς ἀρχῆς προοπτέον*: *Id. III. 159 τοῦ σίτου προορᾶν*. cf. *II. 121*: *Thuc. IV.*

11 φυλάσσεσθαι τῶν νεῶν: Xen. Cyr. I. 2, 2 οἱ Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι. — Μέλει μοί τινος: Xen. Cyr. V. 1, 10 Γωβρύα—πειράσομαι ποιεῖν μήποτε μεταμелήσαι τῆς πρὸς ἐμὲ ὁδοῦ: Id. Hell. VII. 3, 6 ὑπεριδόντας τῆς πόλεως. In Hdt. and Thuc. ἀνακῶς ἔχειν τινός for ἐπιμελεῖσθαι: Theocr. I. 53 μέλεται δέ οἱ οὔτε τι πῆρας, οὔτε φυτῶν: Plat. Legg. p. 843 Ε διευλαβεῖσθαί τινος. So ἐπιτρέφεσθαι Soph. Phil. 595<sup>a</sup>: κινδυνεύειν τινός: Demosth. p. 835, 69 εἰ αἰσθοίτο—ὑπὲρ τούτων τῆς ἐπωβελίας τὸν αὐτοῦ νίδν ἐμὲ κινδυνεύοντα, where the gen. alone is used, instead of the more usual construction with περί, apparently in consequence of the preceding ὑπέρ, as shortly before, we find περί ἀτιμίας κινδυνεύοντας: Demosth. p. 96. §. 27 τῆς πατρίδος κήδεσθαι. Μελετᾶν also, in the sense of *to care for*, has a gen. in Hesiod: "Εργ. 316 μελετᾷς βίου and 443 ἔργον μελετῶν: but in its usual sense of *to practise*, it always has an acc.

Obs. 1. Many of these verbs take an accusative of the immediate object rather than a genitive of the antecedent cause; as, Od. ζ, 268 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσιν.—φροντίζειν, to think on, Hdt. VII. 8, 16: ἐπιμελεῖσθαι Plat. Legg. p. 752 D: κήδεσθαι Soph. El. 1059: ἀμελεῖν Eur. Ion. 448: παραμελεῖν Xen. Cyr. I. 6, 14 παρημεληκότα—τὰ τῶν θεῶν<sup>b</sup>: Plat. Phæd. p. 98 D ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας: καταφρονεῖν Thuc. and Hdt.

Obs. 2. Μέλει sometimes in poetry has the thing cared for as the subject in the nominative: Il. κ, 481 μελήσουσιν δ' ἐμοὶ ἵπποι: Od. α, 358 μῦθος δ' ἄνδρεςσι μελήσει πᾶσι, μάλιστα δ' ἐμοί: Od. α, 159 τούτοις μὲν ταῦτα μέλει, κίθαρις καὶ αὐοιδή: Eur. Hipp. 104 ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει. So μεταμέλει μοί τι Hdt. VI. 63 τῷ Ἀρίστωνι τὸ εἰρηνόμενον μετέμελε. Rarely μέλεσθαι: Od. κ, 505 μήτι τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω: Eur. Phœn. 785 γάμους—σοὶ χρὴ μέλεσθαι: Hipp. 60 Ἄρτεμιν ᾗ μελόμεσθα.

Obs. 3. These verbs are sometimes further defined by the prepositions περί and ὑπέρ. So in Attic prose: ἐπιμελεῖσθαι περί τινος, φροντίζειν περί τινος.

Obs. 4. The attributive genitive: φροντὶς τῶν παίδων—κῆδός τινος: Hdt. I. 4 μηδεμίην ὥρην ἔχειν τινος: Id. III. 155 (τῆς στρατιῆς) οὐδεμίῃ ἔσται ὥρη ἀπολλυμένης.—ἐπιμέλεια τῶν πολεμικῶν ἔργων: Od. ο, 8 μελεδήματα πατρός. So αἰδώς, πρόνοια, προμήθεια σοῦ—περί: Demosth. p. 110, 2 οὐδεμίαν περί τῶν μελλόντων πρόνοιαν ἔχουσιν.—Ἐπιμέλεια, φρόντις περί τινος. So adjective; as, ἐπιμελής τινος.

§. 497. Verbs of *pouring libations* or *drinking* in honour of any person. An antecedent conception of that person being that whence the action of the verb arose: Arist. Equit. 106 σπονδὴν λαβὲ δῆ, καὶ σπέισον ἀγαθοῦ Δαίμονος, in *Dæmonis honorem*. So Aristoph. Ach. 985 φιλοτησίας προπίνειν: ἐπιχεῖσθαί τινος: Theocr.

<sup>a</sup> Ellendt ad voc.<sup>b</sup> Bornemann ad loc.

II. 151 ἀτὰρ τόσον αὖν Ἐρωτος ἀκράτῳ ἐπεχέιτο, *merum sibi infundi jussit in Amoris honorem*: Callimach. Epigr. XXXI. ἔγχει καὶ πάλιν εἰπέ, Διοκλῆος: Meleagr. Ep. XCVIII. ἔγχει καὶ πάλιν εἰπέ, πάλιν, πάλιν, Ἑλιοδώρας.

§. 498. Verbs which signify a *desire* or *longing for*, take a gen. of that whence the desire arises, it being impossible to desire any thing without an antecedent notion of it; as, ἐπιθυμῆν, ἔρᾶν, ἔρασθαι, ἐρατίζειν poet., ἰμείρειν, ἰμείρεσθαι, λιλαίεσθαι poet., ἔλδεσθαι poet., ποθεῖν—διψῆν, πεινῆν: II. ρ, 660 (λέων) κρειῶν ἐρατίζων: II. ι, 64 πολέμου ἔραται ἐπιδημίου: Od. α, 315 λιλαίεσθαι ὁδοῖο: II. ψ, 122 ἐλδόμεναι πεδίοιο: Hdt. III. 12 ἰμείρετο—χρημάτων: Plat. Rep. p. 403 A ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμοῦ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἔρᾶν: Ibid. p. 438 A οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν: Id. Symp. p. 181 B οἱ φαῦλοι τῶν ἀνθρώπων—τῶν σωμάτων μᾶλλον ἢ τῶν ψυχῶν—ἐρῶσιν: Ibid. p. 186 B τὸ ἀνόμοιον ἀνομοίαν ἐπιθυμεῖ καὶ ἐρᾷ: Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου: Odyss. v, 137 σίτου πεινέμεναι. So in Aristoph. κίτῳ τινος, *aliquid vehementer concupiscere*,—ἐπιτύφεσθαι τινος. Later writers: κνίζεσθαι, καίεσθαι, ἀλλίσκεσθαί τινος: Theocr. IV. 59 τήναν τὰν κυάνοφρυν ἔρωτίδα, τᾶς ποκ' ἐκνίσθη; II. ξ, 37 ὁ ψείοντες αὐτῆς καὶ πολέμοιο.

Obs. 1. So also the attributive genitive: ἐπιθυμία, ἔρως, πόθος τῶν καλῶν Hdt. And also adjectives: Hdt. VII. 6 νεωτέρων ἔργων ἐπιθυμητής.

Obs. 2. These verbs sometimes take an accusative: ἰμείρειν Soph. CE. T. 58.—ποθεῖν: Od. ι, 452 ἡ σὺ γ' ἀνακτος ὀφθαλμὸν ποθείεις; II. λ, 161 ἵπποι—ἡνιόχους ποθέοντες ἀμύμονας: Od. α, 343 τοῖν γὰρ κεφαλὴν ποθέω: Hdt. III. 36 ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον (ἐπιζητεῖν): Plat. Rep. p. 329 A ὀλοφύρονται—, τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες.—ἐλδεσθαι: Od. α, 409 ἡ ἐν αὐτοῦ χρεῖος ἐελδόμενος τόδ' (huc) ἰκάνει; II. ε, 481 κτήματα πολλά, τὰ τ' ἔλδεται ὅς κ' ἐπιδευής. Φιλεῖν, ἀγαπᾶν, στέργειν always have the accusative; the object being considered not as the cause, but as the patient of the feeling; this latter notion being for the time more immediately present to the mind of the speaker. The object in the accusative is represented as receiving the feeling, in the genitive as awakening it.

Verbs which take their object in the accusative or dative, but to which the cause is usually or frequently attached in the genitive.

§. 499. Verbs of *grudging*, &c. have a genitive of that from the antecedent perception of which the feeling proceeds: φθονεῖν, μεγαλίνειν (τινὶ τινος, dat. pers., genit. rei): Φθονεῖν τινὶ τῆς σοφίας: Thuc. I. 75 ἐπιφθόνως διακεῖσθαι ἀρχῆς τοῖς

Ἑλλῃσι: Æsch. Prom. 626 οὐ μεγάλῳ τοῦδ' ἐσσι δωρήματος:  
Eur. Hec. 238 τοῦ χρόνου γὰρ οὐ φθονῶ.

Obs. 1. So in the attributive genitive φθόνος τινός.

Obs. 2. This causal genitive is still more widely used in the attributive construction, being joined with many substantives, the verbs corresponding to which, though properly expressing an intransitive feeling arising from some person or thing, yet are used in a transitive force and take an object in the accusative or dative, the object being considered rather as the patient, than the cause of the action or the feeling expressed by the verb, while the substantive expresses not the action but the state of feeling: φόβοι πολέμιων, *metus ab aliquo* (but φοβεῖσθαι τινα): Eur. Or. 432 τὸ Τροίης μῖσος: Id. Troad. 376 ἡδοναὶ τέκνων, *pleasure in the children: φιλία τινός.*

§. 500. Verbs of *requitul*, *revenge*, &c. take a genitive of that whence the desire of requital or revenge arises: τίσασθαι, τιμωρεῖσθαι (τιμωρεῖν trag.) τινά τινος (accus. pers. and gen. rei): Il. γ, 366 ἦτ' ἐφάρμην τίσασθαι Ἀλέξανδρον κακότητος: Od. γ, 206 τίσασθαι μνηστήρας ὑπερβασίης: Æsch. Aj. 1263 ἐμῆς ἀγαγῆς ἀντιτίσασθαι φόνον: Eur. Orest. 433 Παλαμήδους σε τιμωρεῖ φόνον—Τιμωρεῖσθαί τινα φόνον: Hdt. III. 145 τοὺς ἐπικούρους—τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος, *ob hujus terræ incursionem*: Ibid. 47 τίσασθαι τῆς ἀρπαγῆς.

Obs. 1. The accusative δίκην, or dative δίκη, is often joined to the genitive; in which case the genitive becomes attributive: τῆς σῆς ἀνοίας—μέτεμμι δίκην<sup>a</sup>.—(See Index, τίσασθαι.)

Obs. 2. Some of these verbs have sometimes a derived sense of “avenging,” and then the cause of the action of revenge, &c. is considered as the patient thereof.

Obs. 3. Attributive genitive; as, Od. α, 40 τίσις Ἀτρεΐδαι: Il. φ, 28 πονὴ Πατρόκλοιο: Eur. Or. 415 πατὴρ δὲ δὴ τί σ' ὠφελεῖ τιμωρία.

Obs. 4. Ἀντί is sometimes added to this genitive: Hdt. VI. 135 Πάριοι—βουλόμενοί μιν ἀντὶ τοιούτων (*hujus rei causa*) τιμωρήσασθαι θεοπρόπους πέμπουσι ἐς Δελφούς.

§. 501. Judicial verbs of *prosecution*, and *sentencing*; as, αἰτιάσθαι, ἐπαιτιάσθαι, διώκειν, ἐπεξιέναι, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι, ἐγκαλεῖν, ἐπισκῆψασθαι—φεύγειν—δικάζειν, κρίνειν—αἰρεῖν and ἀλῶναι. Ἐπαιτιᾶσθαί τινα φόνον: Hdt. VI. 104 (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ.—Ἐπεξιέναι τινὲς φόνον: Plat. Euth. 4 D ἐπεξέρχομαι τῷ πατρὶ φόνον.—Γράφεσθαί τινα παρανόμων.—Φεύγειν κλοπῆς, φόνον, ἀσεβείας.—Κρίνεσθαι ἀσεβείας: Xen. Cyr. I. 2, 7 δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας: Id. M. S. I. 2, 49 κατὰ νόμον (ἔξεστι) παρανομίας ἐλόντι καὶ τὸν πατέρα

<sup>a</sup> Elm. Heracl. 852. Med. 256.



δησαι: Demosth. p. 846. extr. ἐπισκήψεσθαί τινα τῶν ψευδομαρτυριῶν: cf. Ibid. p. 857, 41. 848, 13. Ibid. p. 861, 58 φεύγειν ψευδομαρτυριῶν ὑπό τινος. Ἀλῶναι κλοπῆς. So Arist. Rhet. I. 15, 17 οὐχ ἀλίσκεται ψευδομαρτυριῶν. So ξυνοχος δειλίας, like *reus alicujus rei*.

Obs. 1. The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence: Xen. Hell. II. 3, 12 ὑπάγειν θανάτου: Plat. Rep. p. 558 Α ἀνθρώπων καταψηφισθέντων (*damnatorum*) θανάτου ἢ φυγῆς. — θανάτου κρίνειν, κρίνεσθαι, διώκειν θανάτου.

Obs. 2. Sometimes περί or ἔνεκα is added: Xen. Hell. VII. 3, 6 διώκειν τινὰ περί φόνου: Demosth. p. 53, 47 τῶν στρατηγῶν ἕκαστος δις καὶ τρίς κρίνεται παρ' ἡμῖν περί θανάτου. — ἔνεκα: Hdt. VI. 136 Ξάνθιππος — Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν. — γράφεσθαι τινὰ τινος ἔνεκα Plat.: frequently also a substantive; as, φεύγειν ἐπ' αἰτία φόνου Demosth. — γράφεσθαι τινὰ γραφὴν φόνου, or δίκην φόνου.

Obs. 3. Recipient verbs take a genitive of the person or thing whence any thing is received; as, δέχομαι *et simil.* Eur. Hipp. 89 δέξαί τοι μοῦ: Id. Sup. 848 τρῶμα λόγχης πολεμίων ἐδέξατο: Id. Phœn. 321 πῶς τέρψιν παλαιᾶς λάβω χαρμονᾶς;—(See *Accusative Case—Recipient Verbs.*)

Obs. 4. This causal genitive sometimes suffers attraction, as, Soph. Œ. C. 1291 ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, for ὧν ἦλθον.

Obs. 5. The preposition ἐκ is sometimes added: Soph. Œ. C. 1363 ἐκ σέθεν ἀλώμενος

### Relative Genitive.

§. 502. Relative genitive.—When two things or notions are so connected with each other, that the one is a necessary condition of the existence or conception of the other, so that the notion of the one is formed from an antecedent knowledge and consideration of the other, or is conceived as depending on it, the verb takes a genitive of the notion which is thus antecedent to it:

1. Every notion of *greater or less, superiority*, arises from the antecedent consideration of that object to which it is superior, or greater or less; hence,

2. All *comparatives* take a genitive of that object from a comparison with which, the notion of greater or less (in whatever it may consist) arises; as, ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς: Eur. Med. 965 χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς: Ibid. 86 πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ: Plat. Symp. p. 188 D ὁμιλεῖν καὶ φίλους εἶναι καὶ τοῖς κρείττοσιν ἡ μῶν θεοῖς.

3. Positive adjectives also, which imply a comparative notion, as the numeral multiples in ἄσιος: as, διπλάσιος, τριπλάσιος, πολλαπλάσιος; so also the numerals in πλοῦς, as διπλοῦς, τριπλοῦς &c.: and δεύτερος, &c. ὕστερος; περισσός, δις τόσος &c.: Il. ψ, 248 οἷ κεν

ἐμεῖο δεύτεροι ἐν νήεσσι πολυκλήσι λίπησθε: Hdt. VII. 48 τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου: Id. VIII. 137 διπλήσιος ἐγένετο αὐτὸς ἐωϋτοῦ, *twice as great as before*, marking increase in degree: Arist. Equit. 285 τριπλάσιον κεκράξομαι σοῦ: cf. Hdt. VI. 133. Ibid. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*proelio*) ἰμείροντο ὅμως θεήσασθαι τοὺς Μήδους: Id. I. 23 οὐδενὸς δεύτερος, as Plat. Tim. p. 20 A οὐδενὸς ὕστερος: Xen. Cyr. VIII. 2, 21 τῇδὲ γε μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων, ὅτι οἱ μὲν, ἐπειδὴν τῶν ἀρκούντων περιττὰ κτήσονται, τὰ μὲν αὐτῶν κατορύττονται, τὰ δὲ κατασῆπουσιν—ἐγὼ δὲ ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι αἰεὶ πλείονων ἐπειδὴν δὲ κτήσομαι, ἃ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι. So ἡμιόλιος: Id. Anab. I. 3, 21 μισθὸν ὁ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὗ πρότερον ἔφερον.—δὲς τόσος Eur. Heracl. 294: δὲς τόσως El. 1092. So also the superlative, when it expresses a very high degree of superiority arising from a comparison: Od. λ, 481 σεῖο δ' Ἀχιλλεῦ, οὔτις ἀνὴρ προπάρειθε μακάρτατος οὐδ' ἀρ' ὀπίσσω: Eur. Iph. Aul. 1603 ταύτην μάλιστα τῆς κόρης ἀσπάζεται: St. John i. 15 πρῶτος μοῦ γέγονεν, and xv. 18 ἐμὲ πρῶτον ὑμῶν μεμύσηκεν. So probably St. Luke ii. 1 πρῶτη Κυρηνύου κ. τ. λ.

§. 503. Expressions of *difference*, which notion arises from an antecedent conception and contemplation of that from which any thing differs; as, διαφέρειν, διάφορος, ἄλλος, ἀλλοῖος, ἀλλότριος, ἕτερος,—ἐναντίος, ἑμπαλιν, *o contrario*: Plat. Prot. 329 D οὐδὲν διαφέρει τὰ ἕτερα τῶν ἐτέρων: Id. Phil. 69 D ἐπιστήμη ἐπιστήμης διάφορος: Xen. Mem. Socr. I. 2, 37 ἄλλα τῶν δικαίων: Hdt. IV. 126 ἐξόν τοι τῶνδε τὰ ἕτερα ποιεῖν: Plat. Men. 87 ἀλλοῖον τῆς ἐπιστήμης: Id. Crat. 402 B ἀλλοτριώτερον Ἑρακλείτου: Id. Charm. 166 A ἐτέρου ὄντος τοῦ περιττου—τῆς λογιστικῆς: Thuc. I. 28 φίλους ἐτέρους τῶν νῦν ὄντων: Id. Euth. 3 D τὸ ὅσιον παντὸς ἀνοσίῳ ἐνάντιον: Demosth. p. 289, 14 οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς αὐτοῦ πατρίδος οὔτε τοῦ τρόπου.

Obs. 1. Sometimes πρό and ἀντί with the genitive, or παρά and πρὸς with the accusative, are used instead of the comparative genitive, even after ἄλλος.—(See these Prepositions.)

Obs. 2. Ἡ also is used instead of the genitive after comparative notions; as, ὁ πατὴρ μείζων ἢ ὁ υἱός: Hdt. VI. 57 διπλήσια νέμονται ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοις: so Att. prose: so Plat. Rep. p. 130 C οἱ δὲ κτησάμενοι (sc. χρήματα) διπλῇ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά: Hdt. IV. 50 πολλαπλήσιά ἐστι τοῦ θέρους ἥπερ τοῦ χειμῶνος: cf. Id. IV. 50. Plat. Rep. p. 534

A.—ὅστερος ἢ Demosth. c. Timoth. p. 1193.—ἡμιόλιος, ἡμισυς ἦ: Xen. Hell. V. 3, 21 τὸν ἡμισυν σίτον, ἢ πρόσθεν.—ἐναντίον: Plat. Phædr. p. 275 Α τοῦναντίον εἶπες ἢ δύναται: Demosth. p. 98, 33 τοῦναντίον ἦν.—So the adverb ἔμπαν: Hdt. IX. 56 Ἀθηναῖοι ἦσαν τὰ ἔμπαν ἢ Λακεδαιμόνιοι: Id. I. 207 ἐγὼ γνώμην ἔχω—τὰ ἔμπαν ἢ οὗτοι: Xen. Anab. III. 5, 13 ἐπαγεχῶρον εἰς τοῦμπαν ἢ πρὸς Βαβυλῶνα.—διαφέρειν ἢ seldom: Plat. Phædr. p. 228 D διαφέρειν τὰ τοῦ ἐρώτος ἢ τὰ τοῦ μή. So ἄλλος ἦ.

§. 504. Verbs of *superiority*—*getting the better of*—*being prominent or eminent*, which arise from a comparison, and therefore imply an antecedent notion of some object or standard with which the comparison is made: προέχειν, ὑπερφέρειν, προφέρειν, ὑπερβάλλειν, ὑπερέχειν<sup>a</sup>, περιγίγνεσθαι, περιεῖναι—πρωτεύειν, poet.: ἀριστεύειν, κρατιστεύειν, καλλιστεύειν (also prose), ὑπατεύειν,—πρεσβεύειν poet. and prose, διαφέρειν, βάλλειν: Plat. Euth. 4 D οὐδὲ ἂν διαφέροντες τῶν πολλῶν: Eur. Med. 1092 προφέρειν ἐς εὐτυχίαν τῶν γειναμένων: Hdt. VIII. 138 ὁδμή ὑπερφέρουσα τῶν ἄλλων: Thuc. I. 81 τοῖς ὕλοις αὐτῶν ὑπερφέρομεν: Æsch. Prom. 921 βρουντῆς ὑπερβάλλουσα: Soph. Phil. 137 τέχνα γὰρ τέχνας ἐτέρας προύχει: Od. σ, 247 περιέσσει γυναικῶν εἶδος τε μέγεθος τε: Il. ζ, 460 ὃς ἀριστεύεσκε μάχεσθαι Τρώων: Soph. Aj. 1389 Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ: Hdt. VI. 61 καλλιστεύσει (τὸ παιδίον) πασῶν τῶν ἐν Σπάρτῃ γυναικῶν: (Cf. Eur. Hipp. 1009): Id. VII. 2 τῶν μὲν δὴ προτέρων (παίδων) ἐπρέσβευε Ἀρταβαζάνης, τῶν δὲ ἐπιγιγνομένων Ξέρξης: Xen. Cyr. III. 1, 19 τάχει—περιεγένον αὐτοῦ: Plat. Gorg. p. 475 Β σκεψώμεθα, ἀρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες ἢ οἱ ἀδικούμενοι: Id. Legg. p. 752 Ε πρεσβεύειν τῶν πολλῶν πόλεων: Id. Apol. p. 31 Β ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων: Demosth. p. 24, 23. (Phil.) στρατευόμενος καὶ πονῶν—ἡμῶν μελλόντων καὶ ψηφισμένων καὶ πυνθανομένων περιγίγνεται: Ibid. θαυμαστὸν, εἰ μὴδὲν ποιοῦντες ἡμεῖς—τοῦ πάντα ποιοῦντος, ἃ δεῖ, περιῆμεν: Thuc. V. 97 ἄλλως τε καὶ νησιῶται ναυτοκρατόρων εἰ μὴ περιγίγνοισθε.

Obs. 1. The particular point wherein one thing surpasses another is, generally in prose writers, in the instrumental dative; as, Hdt. I. 1 τὸ δὲ ἄργος προείχε ἅπασιν τῶν ἐν τῇ Ἑλλάδι, but is sometimes expressed by a preposition; as, ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. In poetry it also stands in the accusative or infinitive.

Obs. 2. The verbs ἔχειν, φέρειν, βάλλειν, in the above compounds, are neuter (§. 360). The compound verb assumes sometimes a transitive force, and then the thing or person surpassed is considered

<sup>a</sup> Elm. Gr. T. 381.

rather as the object of the transitive, than the cause of the neuter notion of a state : So ὑπερβάλλειν generally ; προέχειν, ὑπερέχειν frequently : Eur. Hipp. 1381.—(See Compound Verbs).

§. 505. Verbs which express *inferiority*, *submission*, *posteriority*, as these equally imply an antecedent standard : ἡττᾶσθαι, μειοῦσθαι, νικᾶσθαι poet., ὑστερεῖν, ὑστερίζειν, ὑστερον εἶναι, κρατεῖσθαι, ἐλαττοῦσθαι, μειονεκτεῖν, to come short ; Ἡττᾶσθαι τῶν ἐπιθυμιῶν : Pind. Nem. IX. 2 ἐνθ' ἀναπεπταμέναι ξείνων νενίκανται θύραι, *ab hospitibus vict.c patent*<sup>a</sup> : Eur. Med. 315 ἡδικημένοι σιγησόμεσθα, κρείσσόνων νικώμενοι<sup>b</sup>. So often in Eur. ; as, Iph. A. 1357. Cycl. 454. Id. Heracl. 233 τὴν εὐγένειαν τῆς τύχης νικωμένην : Xen. M. S. I. 3, 3 θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυνόντων : Id. Hier. IV. 1 μεγάλου ἀγαθοῦ μειονεκτεῖ.—ὑστερίζειν τῶν καιρῶν, τῶν ἔργων Demosth. p. 50, 35. p. 51, 39. p. 93, 12. Id. p. 120, 36 οὔτε ναυμαχίας οὔτε πεζῆς μάχης οὐδεμιᾶς ἡττάτο (like ἡττᾶσθαι ἐπιθυμιῶν<sup>c</sup>).

Obs. Νικᾶσθαι is also joined with a dative, which represents the instrument whereby the defeat is produced : Eur. Hipp. 458 ξυμφορᾷ νικώμενοι<sup>d</sup> ; and ἡττᾶσθαι is joined with ὑπό, frequently in Plato and the other Attic prose writers, which represents the genitive rather as the agent or cause of the inferiority or subjection.

§. 506. Verbs of *aiming at a mark*, real or imaginary ; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark ; as, τοξεύειν, ἀκοντίζειν, στοχάζεσθαι (βάλλειν, ἵεναι, τιτύσκεσθαι [like τυγχάνειν τινός] poet.) : Il. ρ, 304 Ἔκτωρ δ' αὖτ' Αἶαντος ἀκόντισε δουρὶ φαεινῷ : Ib. 517 καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα : Ib. 525 Ἔκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ : Ib. 608 ὁ δ' Ἰδομενεὺς ἀκόντισε Δευκαλίδαι, δίσφρῳ ἐφεσταότος : Il. ν, 159 Μηριόνης αὐτοῖο τιτύσκετο δουρὶ φαεινῷ : Il. δ, 100 Ὀϊστευσον Μενελάου κυδαλίμοιο : Il. θ, 118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός : Il. ψ, 855 ἧς ἄρ' ἀνώγει τοξεύειν : Soph. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἱεῖς οὐκ ἂν ἀμάρτοι : Plat. Gorg. 465 Α τοῦ ἡδέος στοχάζεταιται.

Obs. Τοξεύειν sometimes is used with κατὰ, to define more exactly the nature of the objective relation, and τοξεύειν and βάλλειν have a twofold sense, to cast, and to (cast at and) hit, in which latter sense they take an accus. of the patient of the transitive action : so ἔβαλεν αὐτοῦ, he cast at him ; ἔβαλεν αὐτόν, he (cast at and) hit him.

§. 507. Verbs which properly signify a rapid motion after some

<sup>a</sup> Dissen ad loc.

<sup>b</sup> Pflugk ad loc

<sup>c</sup> Bremi ad loc.

<sup>d</sup> Monk ad loc.

object, and thence applied to the mental striving after an object : ἐπείγεσθαι, ὀρμᾶν (intransitive), and ὀρμᾶσθαι, ἐπιβάλλεσθαι, ἐπαίσσειν, ἐσσύμενος Epic ; ἐφίεσθαι, ἐπιστρέφεσθαι (στρέφεσθαι and μεταστρέφεσθαι poet.), ἐντρέπεσθαι, ἐπιβατεύειν : Il. τ, 142 ἐπειγόμενος περ Ἄρῃος : Od. α, 309 ἐπειγόμενος περ Ὀδίοιο : Il. δ, 335 Τρώων ὀρμᾶν (intransitive) : Il. ξ, 488 ὠρμήθη δ' Ἀκάμαντος : Il. ζ, 68 ὦ φίλοι, — μήτις νῦν ἐν ἄρων ἐπιβαλλόμενος μετόπισθεν μιν μέτω : Xen. Cyr. I. 2, 3 πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. — Ἐπιστρέφεισθαί τινος, to care for any one : Soph. Aj. 1117 τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην : Plat. Crit. p. 52 C οὔτε ἡμῶν τῶν νόμων ἐν τ' ῥέπει.

*Obs.* Ἐφίεσθαι is sometimes used with an accusative, but very rarely.

§. 508. Verbs of *feeling, catching, reaching* after an object or aim ; as, ἐπιμαίεσθαι (to feel), μέμαα poet.<sup>a</sup>, ὀρέγεσθαι (to stretch), as ἐπιμαίεσθαι σκοπέλου, δώρων, νόστου<sup>b</sup> : Il. ζ, 466 ὧς εἰπὼν οὐ παίδος ὀρέξατο φαίδιμος Ἑκτωρ : Il. π, 322 τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρέξάμενος. — ὀρέγεσθαι τῶν καλῶν ἔργων.

*Obs.* Ἐπιμαίεσθαι with accusative : Od. λ, 531 ξίφεος ἐπεμαίετο κόπῃν (he clasped) : Hymn. h. Merc. 108 ἐπεμαίετο τέχνην (to seek after).

§. 509. 1. Those verbs of *obtaining* or *reaching any thing*, which imply the notion of *aiming at* or *reaching after it* ; as, λαγχάνειν (seldom), τυγχάνειν, (συντυγχάνειν and ἐντυγχάνειν often in Soph.), κυρεῖν, προσήκει (μοί τινος) : Il. ω, 76 ὧς κεν Ἀχιλλεύς δώρων ἐκ Πριάμοιο λάχῃ, ἀπὸ θ' Ἑκτορα λύσῃ : Il. ε, 587 τύχῃ γάρ ῥ' ἀμάθοιο βαθείης : Il. π, 609 ἔλπετο γὰρ τεύξεσθαι — προβιβῶντος : Isocr. p. 22 B C ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν. — Τυχάνειν, λαγχάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, ὀνόματος &c. : Æsch. Prom. Vincet. 270 τυχόντ' ἐρήμου : Id. 649. Eur. Hec. 359. 374. Xen. M. S. IV. 5, 11 δοκεῖς μοι λέγειν, ὧς ἀνδρὶ ἦπτονι τῶν διὰ τοῦ σώματος ἡδονῶν πάντα οὐδεμίᾱς ἀρετῆς προσήκει.

*Obs.* Λαγχάνειν and τυγχάνειν<sup>c</sup> generally have the accusative, in the sense of *to find, meet with, gain*. So κυρεῖν in this sense in the tragedians ; as, Eur. Hec. 698 ἐπ' ἀκταῖς νιν κυρῶ θαλασσίας.

2. So the adverbs : εὐθύ, ἰθύ(s), straight for any mark, μέχρι(s) Homer, ἄχρι(s), up to : Il. μ, 254 (θύελλα) ἰθὺς νηῶν κουήν φέρειν : Il. π, 584 ἰθὺς Λυκίων — ἔσσο : Il. ρ, 233 οἱ δ' ἰθὺς Δαναῶν — ἔβησαν : Hdt. VI. 95 ἔχον (dirigebant) τὰς νέας ἰθὺ τοῦ Ἐλλησπόντου καὶ τῆς Θρητρικῆς.

§. 510. Verbs of *meeting with, or approaching* ; the notion of

<sup>a</sup> Vide Passow Lex.

<sup>b</sup> Vide Passow Lex.

<sup>c</sup> Herm. Vig. p. 762.

striving or reaching after something, as an aim, being implied therein: ἀντᾶν, ὑπαντᾶν, ἀπαντᾶν, ἀντιᾶν, ἀντιβολῆσαι — πελάζειν, (neuter) πελάζεσθαι, πλησιάζειν, ἐμπελάζεσθαι, ἐγγίζειν &c.: Il. π, 423 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαείω. So Homer, ἀντᾶν μάχης, ὀπωπῆς, δαίτης, to meet with, to hit upon: ἀντιᾶν πολεμοῖο, πόνοιο, μάχης, ἔργων, ἀέθλων, hence, to partake of, enjoy: Il. α, 66 αἶ κεν πῶς ἀρνῶν κνίσσης αἰγῶν τε τελείων βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμύναι. So ἀντιᾶν ἱρῶν, ἐκατόμβης: Od. π, 254 πάντων ἀντήσομεν ἔνδον ἐόντων, to meet with all as enemies<sup>a</sup>: Id. δ, 342 ἀντιβολῆσαι μάχης; so τάφον, ἐδητύος Homer: γάμου Hesiod: ὑπαντᾶν Soph. Phil. 711: Id. Aj. 695 πελάσαι νεῶν: Ibid. 1327 Χρύσης πελασθεὶς φύλακος: Xen. Cyr. III. 2, 4 μᾶλλον ἐπλησίαζον οἱ ἀμφὶ τὸν Κῦρον τῶν ἄκρων.

When these verbs have not the notion of striving after any thing, but the simple one of meeting, drawing nigh to, they take the dative; so always ὑπαντᾶν, ὑπαντιάζειν in Attic writers: ἀντιᾶν τι Epic: ἀντιάζειν and ὑπαντιάζειν τινὰ, to lay hold on, Hdt., ἀπαντᾶν, to find: Il. α, 31 ἐμὸν λέχος ἀντιόωσα: Plat. Phil. p. 42 C ἀπαντᾶν ἡδονὰς καὶ λύπας.

§. 511. Words expressing the notion of *failing in, missing, deceived in*, which imply an antecedent notion of an object aimed at, or an opinion entertained: ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, more rarely ψεύδειν, διαψεύδεσθαι: Il. ψ, 857 ὄρνιθος ἀμαρτῶν: Hdt. III. 81 γνώμης ἀρίστης ἡμάρτηκε. Πεύδεσθαι, σφάλλεσθαι ἐλπίδος, δόξης, τύχης: Thuc. IV. 108 ἐψευσμένοις τῆς Ἀθηναίων δυνάμεως: Eur. Med. 1009 δόξης ἐσφάλην.

§. 512. So all verbs of *remembering* and *forgetting* take a genitive: these notions arising from and implying an antecedent notion of the thing remembered or forgotten; as, μνησκειν, μνησκεσθαι, μνημονεύειν, μνᾶσθαι — λανθάνεσθαι, ἐπιλανθάνεσθαι, λήθειν poet., ληθάνειν Epic, to make to forget: Od. α, 29 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο: Ibid. 321 ὑπέμνησέν τε ἐπατρός: Od. η, 221 ἐκ δέ με πάντων ληθάνει, ὅσσ' ἔπαθον: Il. π, 357 οἱ δὲ φόβοιο δυσκελάδου μνήσαντο, λάθοντό τε θούριδος ἀλκῆς: Xen. Cyr. VIII. 3, 8 τοῦ μὲν φθόνου ἐπελέληστο: Plat. Symp. p. 180 C λόγων οὐ πάνν διέμνημόνευεν. So attributive genitive: μνήμη τῶν κακῶν.

*Obs.* Μνημονεύειν, *commemorare*, “to speak of,” generally has an accusative, especially when the object is a thing; a living person being sometimes considered as the source of the remembrance which is implied in the

notion of commemorating ; while a thing is regarded rather as the patient of the verb, the thing spoken of or commemorated. So also the other verbs take an accusative in the sense of "to keep in the memory;" as, Π. ζ, 222 Τυδέα δ' οὐ μέμνημαι : Hesiod. Theog. 503 οἳ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν : Hdt. VI. 21 ἀναμνήσαντα οἰκῆα κακά : Ibid. 86, 2 οὔτε μέμνημαι τὸ πρῆγμα : Ibid. 136 (τοῦ Μιλτιάδου) ὑπεραπολογέοντο οἱ φίλοι τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμεμνημένοι καὶ τὴν Δήμου ἀλωσιν (genitive and accusative) : Id. VII. 18 μεμνημένος μὲν τὸν ἐπὶ Μασσαγέτας Κίρου στόλον : Xen. Cyr. VI. i, 24 ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομνήσκονται : Id. Anab. III. 2, 11 ἀναμνήσω ὑμᾶς τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους : cf. Hell. II. 3, 30. Plat. Phædr. p. 241 Α. ὑπομνήσκων τὰ πραχθέντα καὶ λεχθέντα : Id. Cratyl. p. 396 C ἐμνήμησιν τὴν Ἡσίοδου γενεαλογίαν : Demosth. p. 69 princ. οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις, ἐφ' αἷς τῆς εἰρήνης ἔτυχεν. Λαυθάνεσθαι always has the genitive, but ἐπιλανθάνεσθαι sometimes, even in prose, the accusative. — Μνᾶσθαι, to mention, sometimes takes περί : Od. η, 191. Hdt. VII. 39. Demosth. p. 30, 6.

§. 513. So also the notions of *beginning something*, are formed from and imply an antecedent conception of something not yet begun, of a state different from that of which the verb expresses the beginning : ἀρχεῖν, ἀρχεσθαι, ὑπάρχειν, κατάρχειν, ἐξάρχειν : Od. α, 28 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν : Eur. Alc. 814 πημάτων ἀρχεῖ λόγος : Æsch. P. V. 199 ἦρξαντο δαίμονες χόλου : Arist. Pax, 605 ἦρξε ἀτης : Plat. Leg. 892 Α μεταβολῆς πάσης ἀρχεῖ : Od. δ, 19 μολπῆς ἐξάρχειν. And in Attic prose : ὑπάρχειν ἀδίκων ἔργων, εὐεργεσίας &c. This genitive must be distinguished from the separative, where a particular point whence the action proceeds is taken.—(See *Separative Genitive*.)

*Obs.* These verbs are sometimes joined with the accusative, where the accusative is conceived of as the object or patient of the action begun, (implied in the substantive,) the notion of beginning being kept out of sight. So Π. β, 273 ἐξάρχειν (βουλεύων) βουλὰς : so Eur. Troad. ἐξάρξει (μέλπων) μολπὰν : so Xen. Cyr. III. 3, 58. Plat. Euthyd. 283 Β κατάρχειν (λέγων) λόγον : Eur. Hec. 685 κατάρχεσθαι νόμον : Orest. 960. Od. γ, 445.—κατάρχομαι is also used without any case, Eur. Iph. Taur. 40.—ὑπάρχειν is always joined with a genitive in Attic Greek, except Æsch. p. 31, 32.

§. 514. So also verbs of *ceasing, stopping*, imply an antecedent notion of something going on which is stopped : λήγειν, παύεσθαι (παύειν τινά τινος). Sometimes τελευτᾶν, λωφᾶν (neuter, and also τινά τινος), ἔχειν, to stop : Π. ζ, 107 Ἀργεῖοι—λήξαν φόνοιο ; so ἀναπνεῖν, to take breath from, to cease ; ἀναπνεῖν κακοτήτορος, πονοῖο : Eur. Med. 93 οὐδὲ παύσεται χόλου : Thuc. III. 59 τελευτᾶν λόγου : Xen. Cyr. VIII. 7, 17 τελευτᾶν βίου : Thuc. I. 112 Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι : Arist. Pax, 421 πεπαυμέναι κακῶν ; (Π. β, 595 Μοῦσαι—Θάμυριν παῦσαν ἀοιδῆς.)

## Genitivus Pretii.

§. 515. 1. The price or value of any thing stands in the genitive, as it is only from an antecedent conception of the thing valued, and a comparison between the two, that the notion of equality implied in the notion of price or value arises.

2. Verbs of *selling* and *buying*; as, *ᾠνεῖσθαι*, *ἀγοράζειν*, *πρίασθαι*, *κτᾶσθαι*, *παραλαμβάνειν* — *πωλεῖν*, *ἀποδίδοσθαι*, *περιδίδοσθαι*, *διδόναι*. As early as Homer: Π. ψ, 485 *τρίποδος περιδώμεθον* ἢ ἐλέβητος, to wager a tripod or a caldron: Od. ψ, 78 *ἐμέθεν περιδώσομαι αὐτῆς*, I will wager the value of myself against the truth; as in Aristoph., *περιδόσθαι τῆς κεφαλῆς*, to wager one's head: Hdt. III. 139 *ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος*: Id. V. 6 (οἱ Θρήκες) *ᾠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων*: Xen. M. S. II. 1, 20 *τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί*: Id. Cyr. III. 1, 36 *σὺ δὲ, ὦ Τιγράνη, λέξου μοι, πόσον ἂν πρίλαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν*. — Ἐγὼ μὲν, ἔφη, ὦ Κῦρε, *κἂν τῆς ψυχῆς πριάμην*, ὥστε μήποτε λατρεῦσαι ταύτην: Demosth. p. 113, 9 *τοῦτο δ' ἐστίν, ὃ τῶν ἀναλισκομένων χρημάτων πάντων Φίλιππος ᾠνεῖται*, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμεῖσθαι.

§. 516. Verbs of *exchange* and *barter*; as, *ἀμείβειν*, *ἀμείβεσθαι*, *ἀλλάττειν*, *ἀλλάττεσθαι*, *λύειν* &c.: Π. ζ, 236 *τεύχε' ἀμειβεῖν*, *χρυσέα χαλκείων*, *ἐκατόμβοι' ἐννεαβοίων*: So Π. λ, 547 *ὀλίγον γονὺ γονὺς ἀμείβων*: Π. λ, 106 *νῆε δ'ὺ Πριάμοιο* — *ἔλυσεν* ('Αχιλλεύς) *ἀποίνων*. So Od. λ, 326 *Ἐριφύλην, ἥ χρυσὸν φίλον ἀνδρὸς ἐδέξατο τιμήντα*. So Xen. Cyr. III. 1, 37 *καὶ σὺ δὲ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας, μηδὲν αὐτῶν καταθείς<sup>a</sup>*, for them: Eur. Med. 967 sq. *τῶν δ' ἐμῶν παίδων φυχὰς ψυχῆς ἂν ἀλλαξάμεθ'*, οὐ χρυσοῦ μόνον: Demosth. p. 68, 10 *κέκρισθε* — *μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι*, *μηδ' ἂν ταλλάξασθαι* *μηδεμιάς χάριτος* *μηδ' ὠφελείας τὴν εἰς τοὺς Ἑλληνας εὔνοιαν*.

Obs. 1. So the attributive genitive, with a substantive expressing these notions: Eur. Or. 1149 sq. *ἀλόγιστον δέ τι τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου*, for *ἀλόγιστον τι ἐστίν τὸ ἀνταλλάττεσθαι τὸ πλῆθος τοῦ γενναίου φίλου*.

Obs. 2. Sometimes *ἀντί* with a genitive, or *πρός* with an accusative, are joined with verbs of exchange. We also find the instrumental dative representing the thing exchanged as the means or instrument whereby the exchange is brought about; as, Π. η, 472 *ἔνθεν ἄρ' οἰνίζοντο κερηκόμοωντες Ἀχαιοί, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ κ. τ. λ.*: Eur. Troad. 355 *δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσδε μέλεσι*, *Τρωάδες, γαμηλίοις*.

<sup>a</sup> Bornemann ad loc.



§. 517. Verbs and adjectives of *valuing* ; as, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, ἀπαξιοῦν, ἄξιος, ἀνάξιος, ἀντάξιος : II. ψ, 649 τιμῆς τετιμῆσθαι, to be considered worthy of honour. Boδs ἄξιος<sup>a</sup> : II. λ, 514 ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων : Hdt. III. 53 ὁ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἠξίωσε τὸν φέροντα τὴν ἀγγελίην : Ibid. 145 ἐμὲ—ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ δήσας γοργύρης ἠξίωσας. So ἀξίως : Hdt. VI. 112 ἐμάχοντο ἀξίως λόγου : Thuc. III. 39 ἐκολάσθησαν ἀξίως ἀδικίας.— Ἀξιοῦν τινα τιμῆς : Xen. Cyr. II. 2, 17 ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι.—Τιμᾶν τινί τινος and τινά τινος, to estimate a person's fine at such a sum ; τιμᾶν τιμὴν δέκα ταλάντων, τοῦ θανάτου : Plat. Apol. S. p. 36 B τιμᾶταί μοι ὁ ἀνὴρ θάνατον. Εἴην· ἐγὼ δὲ δὴ τίνος ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθηναῖοι ; ἢ δήλον, ὅτι τῆς ἀξίας ;—So the midd. τιμᾶσθαι τιμὴν ἀργυρίου, θανάτου, τῶν ἐσχάτων, to attach the penalty of fine, death, &c. to the indictment : Plat. Apol. p. 37. init. εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τοῦτον τιμῶμαι, ἐν πρῶταίῳ σιτήσεως.—Τιμᾶσθαι πολλοῦ.—Ποιεῖσθαι in the phrases, πολλοῦ, ὀλίγου ποιεῖσθαι (but often also with περί and the genitive) : Plat. Legg. p. 728 A πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσοῦς ἀρετῆς οὐκ ἀντάξιος : Demosth. p. 862, 60 διὸ τούτῳ τῶν δέκα ταλάντων ἐτίμησαν.

§. 518. Verbs of *being superior to*—*being lords over*—*governing* ; these being relative notions, and arising from an antecedent conception of their correlatives, which stand in the genitive : κυριεύειν, κοιμανεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, στρατηλατεῖν, ἐπιτροπεύειν, ἀνάσσειν, αἰσυννᾶν, θεμιστεύειν poet., βασιλεύειν, ἐπιτάττειν (seldom)—ἄρχειν, ἀρχεῖν (poet.), ἐπιστατεῖν, σημαίνειν, κραίνειν (poet.), ἡγεμονεῖν, ἡγεῖσθαι, χορηγεῖν,—κρατεῖν : II. α, 38 Τενέδοιο Ἰφι ἀνάσσεις : II. ξ, 84 σημαίνειν στρατοῦ : Od. ι, 114 θεμιστεύει δὲ ἕκαστος (τῶν Κυκλώπων) παίδων ἢδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν : Soph. Aj. 1050 κραίνει στρατοῦ : Eur. Med. 19 γήμας Κρέοντος παῖδ', ὃς αἰσυννᾷ χθονός : Hdt. VII. 7 Ἀχαμένεα—ἐπιτροπεύοντα Αἰγύπτου—ἐφόνησε Ἰνάρως : Ibid. 97 τοῦ δὲ ναυτικοῦ ἐστρατηγεον οἶδε.—99 ἡγεμόνευε δὲ Ἀλικαρνησέων : Id. III. 15 ἐπιτροπεύειν Αἰγύπτου : cf. 82. Ibid. 142 οὔτε γάρ μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν ὁμοίῳ ἐωυτῷ : Xen. Hell. III. 1, 10 ἐσατράπευε αὐτῷ τῆς χώρας : Æsch. Pers. 7 χώρας ἐφορεύειν : Thuc. I. 69 ὁ λόγος τοῦ ἔργου ἐκράτει, *fama superabat rem ipsam* : Xen. Cyr. I. 1, 2 ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵππο-

<sup>a</sup> Vide Passow Lex.

φορβοὶ τῶν ἰππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπι-  
στατῶσι ζῶων, εἰκότως ἂν ἄρχοντες τούτων νομίζονται: Plat.  
Theæt. p. 179 D χορηγεῖν τοῦ λόγου: Demosth. p. 26, 30 εἰ  
δὲ τοῖς μὲν ὥσπερ ἐκ τυραννίδος ὑμῶν ἐπιτάττειν ἀποδώσετε  
κ. τ. λ.

Obs. 1. Κρατεῖν, to be superior to, or to get the upper hand of, or to govern, from the relative notion κράτος, power, has a genitive—to conquer, from the positive notion κράτος, strength, it has an accusative; rarely a local dative, as νεκύεσσιν Od. λ, 485: ἀνδράσι καὶ θεοῖσι Od. π, 265.

Obs. 2. So the attributive genitive; as, Eur. Hec. 883 καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος; So the adjectives ἐγκρατής, ἀκρατής: Xen. Cyr. IV. 1, 14 τῆς μεγίστης ἡδονῆς—ἐγκρατῇ εἶναι: Ibid. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστί. So in Latin *impotens ira*.

Obs. 3. Many of these verbs of governing take a dative; this is either the dativus commodi, for the benefit of, or the local dative, to which the local prepositions ἐν and μετὰ are sometimes added: *a.* στρατηγεῖν (dat. commodi, seldom): Hdt. VI. 72 ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην. So στρατηλατεῖν τινι.—*b.* ἀνάσσειν (dat. loci); in Homer the dative is more usual than the gen.: Od. α, 181 Ταφίοισι φιληρέτμοισιν ἀνάσσω: Il. μ, 242 (Zeús) ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α, 288 πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν. So in the sense of “to be the master,” in Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι: cf. 402. δ, 309. So Od. α, 402 δώμασιν ἀνάσσειν. Also with dative and genitive: Il. υ, 180 ἐλπόμενον Τρώεσσιν ἀνάξειν ἱπποδάμοισιν τιμῆς τῆς Πριάμου, among the Trojans. With the preposition: μετ' ἀθανάτοισιν, μετ' Ἀργείοισιν ἀνάσσειν, as ἐν Θήβῃ ἀνάσσειν. *c.* βασιλεύειν. In Homer, dat. loci; but also, Il. λ, 285, genitive, which construction generally prevailed: βασιλεύειν ἐν Ἰθάκῃ, κατὰ δῆμον in Homer. *d.* ἄρχειν, generally genitive (in prose always); sometimes dative even in Homer: as, Il. ξ, 133 ἦρχε δ' ἄρα σφιν ἀναξ ἀνδρῶν Ἀγαμέμνων: Il. π, 552 ἦρχε δ' ἄρα σφιν Ἔκτωρ: Od. ξ, 230 ἀνδράσιν ἦρξα: Æsch. Prom. V. 940 δαρὸν γὰρ οὐκ ἄρξει θεοῖς, with ἐν Il. ν, 690. So in Homer: ἀρχεῖν τινί, but later, τινός. *e.* ἐπιστατεῖν but seldom, and in prose never, the genitive. *f.* σημαίνειν generally with dative: Il. κ, 58 σημαίνει φυλάκεσσι, (transmission) *g.* θεμιστεύειν τινί Od. λ, 569. *h.* κραίνειν is not found with dative till late Epic writers. *i.* ἡγεμονεύειν and ἡγεῖσθαι in the sense of, to precede, shew the way, has the dative; to rule, or lead, gen.; ἡγεμονεύειν, has usually the dative in Homer only: Il. β, 816.—ἡγεῖσθαι in Homer has both genitive and dative; but in other writers, especially in prose, the genitive. We find also, Od. ψ, 134 ἡγεῖσθαι τινι ὄρχηθμοῦ, to lead the dance (dat. commodi): so χορηγεῖν τινι (dat. commodi); ἡγεῖσθαι and ἐξηγεῖσθαι Thuc., with accusative in the sense of, to conquer. So also κραίνειν has the accusative: Soph. Trach. 127 ὁ πάντα κραίνων βασιλεύς. So δεσπόζειν: Eur. H. F. 28 Λύκος τὴν ἐπτάπυργον τήνδε δεσπόζων πόλιν.

§. 519. Words expressing *relationship—connection—equality—contraposition—community in*, and the contraries, all which notions arise from a previous notion of the person or thing towards which these relations exist: κοινός, ἴσος, ἰσόμοιρος poet., ἀντίπαλος, ἀντί-

φθογγος Pind., ἰσόρροπος, — ὅμοιος and the poetic δμόνυμος, δμέστιος, δμόστολος—(προσφερέης Eur. H. F. 130.)—συνεργός, σύντροφος, συμφύης, συνήθης, συγγενής, σύμψηφος, ξύμφωνος, ξύμφυτος and the Poetic, σύμφορος, σύννομος—also ἀδελφός—the Poetic, ξννομος, ξνθεος, ξντροφος, κληρονομεῖν : Hdt. III. 37 ἔστι δὲ ταῦτα ὁμοῖα τοῦ Ἡφαίστου : Plat. Menex. p. 241 C ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (as *communis alicujus rei*) : Theocr. II. 88 καὶ μεν χρῶς μὲν ὁμοῖος ἐγένετο πολλάκι θάψω : Demosth. p. 690, 14 κληρονομοῦσι τῆς ὑμετέρης δόξης : Soph. Ant. 192 ἀδελεφὰ τῶνδε.

Obs. 1. Ἴσος, ὁμοῖος, κοινός generally take the dative ; ἀδελφός generally the genitive.

Obs. 2. This genitive is sometimes more accurately defined by κατὰ, τοξεύειν κατὰ τινος (and τοξεύειν takes also ἐπὶ and εἰς with accusative : τοξεύειν has also the accusative in a transitive sense of, *to wound*.) So we find πλεῖν ἐπὶ Σάμον, to sail towards Samos, as it were, aiming at it : πῆξαι ὄμματα κατὰ χθονός.

Obs. 3. In the attributive construction, we find the object or aim of the substantive in the genitive ; as, ὁδός, κλυεσθος, νόστος τινός : Od. ε. 345 ἐπιμαίεο νόστου γαίης Φαίηκων : Eur. Iph. Taur. 1037 γῆς πατρώας νόστος.

§. 520. So adjectives and adverbs, expressing *connection*, or *dependence* ; as, ἐπιχώριος, φίλος, διάδοχος, (frequently with dative) δούλος (generally dative) ἀκόλουθος, ἐξῆς, ἐφεξῆς : So ἐχθρός Plat. Conv. 189 B ἡμετέρας Μούσης ἐπιχώριον : Id. Rep. 604 D δειλίας φίλον : Soph. Phil. 867 ὕπνου φέγγος διάδοχον : Arist. Ach. 438 τὰκολουθὰ τῶν ῥακῶν—τούτων ἐξῆς : Plat. Tim. 55 τῆς ἀμβλυτάτης—ἐφεξῆς γεγωνῖαν : Soph. Ant. 479 δοῦλος τῶν πέλας.

§. 521. 1. When any thing is spoken or conceived of as the *property*, or *possession* of, or *dependent* on another, this notion of property implies and arises from an antecedent notion of the person of whom it is the property, &c.

a. With the verbs, εἶναι, γενέσθαι ; as, τῆς φύσεως μέγιστον κάλλος ἐστίν (certainly more correctly written ἔστιν)—τοῦ Σωκράτους πολλὴ ἦν ἀρετή : Il. ψ. 160 οἷσι μάλιστα κήδεός ἐστι (better ἔστι) νέκυς, the subject of mourning : Thuc. I. 113 τῆς αὐτῆς γνώμης εἶναι, *eiusdem sententiæ esse* : Demosth. p. 13, 16 τὸ μὲν ἐπιτιμᾶν (*vituperare*) ἴσως φῆσαι τις ἂν ῥάδιον καὶ παντὸς εἶναι (of any one), τὸ δ' ὑπὲρ τῶν παρόντων ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου. So ἑαυτοῦ εἶναι, to be his own master : Demosth. p. 42, 7 ἦν ὑμῶν αὐτῶν ἐθελήσῃτε γενέσθαι, *non ex aliis pendere*. Also, εἶναί τινος, *alicujus esse*, *alicui addictissimum esse*, prose and poetry : Isocr. p. 185 τῆς πόλεως οὐτας καὶ τῶν τὰ βέλτιστα λεγόντων : Demosth.

p. 125, 56 εἶναι Φιλίππου<sup>a</sup>. So Ibid. εἶναι τοῦ βελτίστου, *studere rebus optimis*.

b. With many other verbs, though mostly there may be an ellipse of εἶναι: Il. γ, 457 νίκη μὲν δὴ φαίνεται Ἀρηιφίλου Μενελάου: Plat. Protag. p. 343 Εὐήθες γὰρ τοῦτό γε φανείη ἂν καὶ οὐ Σιμωνίδου: Demosth. p. 34, 21 δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῇ λέγειν χάριτος αἰρεῖσθαι: Eur. Hec. 279 ἐπιλήθομαι κακῶν. Even ποιῶ σεαυτῆς Soph. Antig. 547.

2. The person or thing, to which belongs some quality essential or peculiar, is put in the genitive, since the notion of this quality is derived from an antecedent notion of that whereof it is the peculiar property; as, ἀνδρός ἐστίν (ἔστιν) ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους: Hdt. I. 107 τρόπου ἡσυχίου ἐστί (ἔστι): Soph. El. 1054 πολλῆς ἀνοίας (sc. ἔστι) καὶ τὸ θηρᾶσθαι κενά: Eur. Hec. 844 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί. So πολλοῦ χρόνου ἔστι τι, it is an affair of a long time: Demosth. p. 814, 4 ἐμὲ δ' ἔπτ' ἔτων ὄντα: Ibid. p. 54 prince. κακούργου μὲν γὰρ ἔστι (ἔστι) κριθέντ' ἀποθανεῖν, στρατηγῶ δὲ μαχόμενον τοῖς πολεμίοις: Ibid. p. 113, 12 συμμάχων δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιούτοις καιροῖς παρῆναι: Ibid. p. 18, 2 ἔστι τῶν αἰσχυρῶν (neuter), μᾶλλον δὲ τῶν αἰσχυρίστων, πόλεων—, ὧν ἡμὲν ποτε κύριοι, φαίνεσθαι προιεμένους: Ibid. p. 16, 26 τῶν ἀποποτάτων— ἂν εἴη, εἰ κ. τ. λ.: Ibid. p. 102, 48 δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι.

Obs. 1. To this genitive however is frequently added the preposition πρὸς; as, πρὸς ἀνδρὸς ἀγαθοῦ ἔστιν εὖ ποιεῖν τοὺς φίλους.

Obs. 2. In poetry this genitive of the quality is used in the place of an adjective; as, Eur. Phœn. 1529 στολὶς κροκόεσσα τρυφᾶς for τρυφερά: Ibid. 1616 τραύματα αἵματος for αἱματόεντα: Id. Bacch. 388 ὁ τᾶς ἡσυχίας βίος for ἡσυχος. Compare (§. 435. c)

3. So also with adjectives, which express the notion of being *sacred to*, *peculiar to*, *suitable to*, or the contraries: ἴδιος, οἰκεῖος, κύριος, ἱερός, πρέπων: as, Demosth. p. 26, 28 οἱ δὲ κίνδυνοι τῶν ἐφ' ἐστῆκότων (*ducum*) ἴδιοι, μισθὸς δ' οὐκ ἔστιν: Id. p. 32, 16 καὶ ταύτης κύριος τῆς χώρας γενήσεται. So τοῦτό μου ἴδιον, or οἰκεῖόν ἐστι—ὁ τόπος ἱερός ἐστι τοῦ θεοῦ. Even πρεπόντως τῶν πραξάντων Plat. Menex. p. 239 C. instead of the usual dative. Cf. Lat. *proprius alicujus*.

Obs. 3. So the attributive genitive (§. 463.); as, ὁ τοῦ βασιλέως κῆπος, ἡ τοῦ Σωκράτους ἀρετή, πατήρ Νεοπτολέμου, μήτηρ τοῦ Σωκράτους, Ἀθηνᾶς

<sup>a</sup> Bremi ad loc.

ἄγαλμα : Od. v, 101 Διὸς τέρας : Il. ι, 579 τέμενος οἰνοπέδιοιο.—τροπαία Διὸς poet.—Ἡρακλίους Ἥβῃ Eur., as Virg. Æn. III. 319 *Hectoris Andromache*.—Also with prepositions : Xen. M. S. II. 7,9 ἡ ἀπὸ τούτων χάρις : Demosth. p. 24, 22 τὴν παρὰ θεῶν εὐνοίαν : Id. p. 74, 34 τῇ παρ' ὑμῶν ὀργῇ περιπεσεῖν.

*Genitivus Locī.*

§. 522. 1. The genitive of the place is almost wholly confined to poetry. The place in this construction seems to be conceived by the speaker as a *necessary condition* to the notion of the verb, and therefore antecedent to it, whence it in some sort arose : Il. ρ, 72 νέφος δ' οὐ φαίνεται πάσης γαίης οὐδ' ὀρέων : Il. ι, 219 αὐτὸς δ' ἀντίον ἴξεν Ὀδυσσῆος θέλιοι τοίχου τοῦ ἑτέρου : Od. α, 23 Αἰθίοπας, τοὶ διχθὰ δεδάλαται, ἔσχατοι ἀνδρῶν, οἱ μὲν δυσομένον Ὑπερίονος, οἱ δ' ἀνιόντος : Od. γ, 251 ἥ οὐκ Ἀργεος ἦεν Ἀχαιϊκοῦ, ἀλλὰ πῃ ἄλλῃ πλάζετ' ἐπ' ἀνθρώπους : Od. φ, 108 οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιῖδα γαίαν, οὔτε Πύλου ἱερῆς, οὔτ' ἡπείροιο μελαίνης : Æsch. Ag. 1054 ἐστίας μεσομφάλου ἔσθηκεν ἥδη μῆλα : Soph. El. 900 ἐσχάτης ὀρώ πυρᾶς νεωρῇ βόστρυχον τετμημένον : Plat. Symp. p. 182 Β τῆς δὲ Ἰωνίας καὶ ἄλλοθι πολλαχοῦ αἰσχροὺν νενόμισται.

*Obs. 1.* Hence the local adverbs in the genitive form : οἶ, ποῖ, ποῦ, ὅπου, αὐτοῦ, ὑφ' οὗ, τηλοῦ, ἀγχοῦ, ὁμοῦ, οὐδαμοῦ, ἀλλαχοῦ, and the local adverbs with the suffix *θεν*, apparently for the local adverbs with the suffix *θι* : as, ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, ὅπισθεν, πάροιθεν, πρόσθεν, ἀνωθεν, κάτωθεν, ἑνερθεν, ὑπερθεν, ἔξωθεν, ἔσωθεν : as, Il. ρ, 582 Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὥτρυνεν Ἀπόλλων.

2. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a *necessary condition* of the motion : Il. δ, 244 ἔκαμον πολέος πεδίοιο θέουσαι : Il. β, 801 ἔρχονται πεδίοιο : Il. β, 785 διέπρησον πεδίοιο : Il. ν, 820 κύνοντες πεδίοιο : Il. χ, 23 θέειν πεδίοιο : Il. ε, 597 ἰὼν πολέος πεδίοιο : Il. κ, 353 ἐλκόμεναι νειοῖο βαθείης—ἄροτρον : Il. ν, 64 πεδίοιο διώκειν ὄρνειον : Il. ω, 264 ἵνα πρήσωμεν ὁδοῖο : Il. ζ, 38 ἱππῶ ἀνυχομένῳ πεδίοιο : Æsch. Choeph. 705 ἡμερέοντας μακρᾶς κελεύθου : Soph. Œ. T. 1478 ἀλλ' εὐτυχολῆς, καί σε τῇσδε τῆς ὁδοῦ Δαίμων ἄμεινον ἢ μὲ φρουρήσας τύχοι ! So Hesiod. ἔργ. 577 ἥως τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργον. So in prose, *ἵνα τοῦ πρόσω*.

*Obs. 2.* There are various other ways of explaining this very difficult construction, one of which is to take the genitive as partitive.

*Obs. 3.* So we may explain the genitive in the phrases as a genit. loci : κατέειπεν, ξυνερίσθη τῆς κεφαλῆς Arist. Vesp. 1248. Pac. 71. Plat. Gorg. p. 469 D. : Eur. Troad. 1173 κρατὸς ὡς σ' ἔκειρε—βόστρυχον.

And so perhaps also the passage in Plat. Gorg. p. 496 E ἡ οὐχ ἅμα τοῦτο (sc. λυπούμενον χαίρειν, cum voluptate dolorem esse conjunctum) γίνεται κατὰ τὸν αὐτὸν τόπον καὶ χρόνον (eodem loco et tempore), εἴτε ψυχῆς εἴτε σώματος βούλει, i. e. sive illud λυπούμενον χαίρειν in animo, sive in corpore fieri vis.

## Genitivus Temporis.

§. 523. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it. This temporal genitive occurs both in prose and poetry: Ἀνθὴ θάλλει τοῦ ἔαρος, the spring being conceived of as a condition of the production of the flowers. So θέρους, χειμῶνος, ἡμέρας, τῆς αὐτῆς ἡμέρας, νυκτός, δαίλης, δαίρης, μηνός, ἐνιαυτοῦ, &c. with the attributives, as τοῦ αὐτοῦ, τοῦ προτέρου, ἐκάστου &c.: hence the adverbial expressions, ἀρχῆς, at the beginning, and τοῦ λοιποῦ, for the future (in later writers generally λοιπόν, or τὸ λοιπόν): Od. η, 118 τάνω οὔποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει χεῖματος οὐδὲ θέρους.—Poetic, ἡοῦς, νημελῆς &c.: Il. ε, 522 (νεφέλας) Κρονίων νημελῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι: Il. θ, 470 ἡοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα ὄψαι: Hdt. IV. 48 Ἴστρος ἴσος ἀεὶ αὐτὸς ἐωῦτ' ῥέει καὶ θέρεος καὶ χειμῶνος: Id. VI. 12 τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ: Eur. Iph. T. 1265 Chor. ὕπνου, somni tempore, Poetic: Plat. Phæd. p. 59 D ἐξήλομεν τοῦ δεσμωτηρίου ἐσπέρας: Demosth. p. 44, 5 οὐκέτι τοῦ λοιποῦ πάσχομεν ἂν κακῶς.

A space of time is also considered as the necessary condition of the notion of the verb, and is in the genitive: Il. λ, 691 ἐλθὼν γὰρ ῥ' ἐκάκωσε βίην Ἑρακλεΐῃ τῶν προτέρων ἐτέων: Æsch. Ag. 285 ποίου χρόνου δὲ καὶ πεπόρηται πόλις; how long? Soph. El. 478 οὐ μακροῦ χρόνου, σὸ συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (also χρόνου alone, Arist. Eq. 950.), πολλῶν ἡμέρων, ἐτῶν &c.: Hdt. III. 134 ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα: Id. VI. 58 ἐπεὰν δὲ θάψωσι, ἀγορῇ δέκα ἡμερέων οὐκ ἴσταται σφι: Xen. Anab. I. 7, 18 βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων: Plat. Gorg. p. 516 D ἵνα αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς: Id. Phæd. princ. οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ ἐκείθεν: Id. Symp. p. 172 C πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηνεν.

Obs. To define this relation more clearly, prepositions are sometimes used: ἐκ, ἀπό, ἐπὶ, which represent the time, as it were, on which the action rests: διὰ, —ἐντός and ἔσω, intra; as, ἐκ νυκτός, like de nocte, ἐκ πολλοῦ χρόνου, ἐξ ἀρχῆς, ἀφ' ἐσπέρας, ἐπὶ Κύρου, Cyri ætate, ἐπ' ἐμοῦ, mea ætate, generally with a participle present; as, ἐπὶ Κύρου ἀρχοντος Hdt. III. 89, διὰ πολλοῦ χρόνου, ἐντός, or ἔσω πολλοῦ χρόνου.

*Position.*

§. 524. 1. Closely connected with the relative genitive is the *Genitive of Position*, which is used when the notion of position (local, moral, or temporal), is determined by its relation to something else, which is in the genitive.

2. Adjectives and adverbs, which express the actual *local position*, take a genitive of the object from the existence or conception of which the notion of the particular position arises ; as in πέλας οἴκου, the position of οἶκος must be in the mind before the notion of anything else, being either πέλας or τηλοῦ to it, can be conceived.

§. 525. So adjectives of being *opposite*, *corresponding in position to*, *near to*, take a genitive of the correlative spot or person ; as, ἀντίος, ἐναντίος, μέσος, ἀντίστροφος (Plat.), παραπλήσιος (Plat. Soph. p. 217 B.) : Il. λ, 214 ἐναντίοι ἔσταν Ἀχαιῶν : Ibid. 219 πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν : Il. ρ, 31 ἀντίος ἴστασ' ἐμεῖο : Eur. Or. 1444 γυναικὸς ἀντίοι σταθέντες : Hdt. II. 34 ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστα κη ἀντίη κέεται, so Id. VII. 36 ἐπικαρσίας τοῦ Πόντου, at right angles to the Pontus.

§. 526. So adverbs which express *position* or *proximity to*, or *distance from* ; the notion of proximity, &c. being derived from the antecedent perception of the object to which it is near, &c. ; as, ἄντα, ἄντην, ἄντα, ἀντία, ἀντίον (also with dative, Hdt. II. 34.) ἀντικρύ(s), ἀπαντικρύ(s), ἐναντίον, καταντίον, ἐνώπιον, πρόσθεν, ἔμπροσθεν, προπάρουθε—ὀπισθεν, πέλας (also with dative, poet. : See Passow Lex.), πλησίον, ἐγγύς (also with dative : Eur. Heracl. 37.), ἄσσον, ἐγγύθι, ἐγγύτατα, ἐγγυτάτω (also with dative), ἄγχι (also with dative), ἄγχοῦ, σχεδόν, χωρίς, τῆλε, τηλόθι, ἐκάς, ἀπόπροθεν, ἀπόπροθι, ἀνέυθε (at a distance), ἀπάνευθε, and also the prepositions, ἀντί, πρό. So also the genitive after ὑψόθεν, καθύπερθε, ἄνω, κάτω, νέρθε, ἀμφίς, ἔξω, ἔκτος, ἔσω (εἴσω), πέρα, πέραν (on the opposite side—beyond—opposite) : Il. ρ, 29 εἴ κε μεῦ ἄντα στήης : Ibid. 69 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο : Od. κ, 156 ὅτε δὴ σχεδὸν ἦα κίων νεὸς ἀμφιελίσσης : Il. ρ, 468 στῆ δ' ὀπιθεν δίφροιο : Hdt. III. 144 κατεναντίον τῆς ἀκροπόλεως ἐκατέατο : Id. VI. 77 ὥς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος : Soph. El. 900 τόμβου προσεῖρπον ἄσσον : Eur. H. F. 1111 πέλας ἐλθεῖν τῶν κακῶν : Demosth. p. 117, 27 πλησίον Θηβῶν καὶ Ἀθηνῶν : Id. p. 99. init. ἀπαντικρὺ τῆς Ἀττικῆς : Il. ρ, 192 στὰς ἀπάνευθε μάχης : Il. π, 539 τῆλε φίλων καὶ πατρίδος αἴης : Plat. Apol. p. 38 Θ θανάτου ἐγγύς : Hdt.

VIII. 144 ἐκὰς χρόνου: Demosth. p. 49, 34 τοῦ πάσχειν — ξίω γενήσεσθε: Od. π, 267 ἀμφὶς φυλοπίλδος: Il. ψ, 393 ἔπποι ἀμφὶς ὁδοῦ δραμέτην: Il. θ, 444 ὁ Διὸς ἀμφὶς: Æsch. Ag. 183 Χαλκίδος πέραν (opposite): Hdt. VI. 103 πέρην τῆς ὁδοῦ: Soph. Ant. 334 πολλοῦ πέραν πόντου: Xen. Anab. VI. 5, 5 πέρα μεσοῦσης ἡμέρας. So Attic: ἐγγύτατα, or ἐγγυτάτω γένους expresses relationship.

§. 527. So also the adverbs<sup>a</sup> ποῦ, πού, πῆ, πόθεν, οὖ, ἥ (ἵνα, τῇδε poet.), οὐδαμοῦ, πανταχῇ &c.: Od. α, 170 τίς, πόθεν εἰς ἀνδρῶν; unde terrarum? Od. β, 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης ζῶει ὅγ' ἡ τέθυκε: Soph. Aj. 386 οὐχ ὁρᾷς, ἔν' εἰ κακοῦ; Hdt. I. 163 τῆς ἐωῦτοῦ χώρας οἰκῆσαι ὅκου βούλονται: Id. II. 43 οὐδαμῇ Αἰγύπτου: Xen. Cyr. VI. 1, 42 ἐμβαλεῖν πον τῆς ἐκείνων χώρας: Id. VI. 19 χρημάτων — μνήμην ἐτέρωθι τοῦ λόγου ἐποιησάμην: Plat. Rep. p. 403 Εἰδέναι ὅπου γῆς ἔστι: Id. Symp. p. 181 Εἰ τὸ γὰρ τῶν παίδων τέλος ἄδηλον, οἱ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε περὶ καὶ σώματος. Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου, δεῦρο τοῦ λόγου Plat.: Demosth. p. 42, 9 ὁρᾷτε —, οἱ προελήλυθεν ἀσελείας. — Πανταχοῦ τῆς γῆς, *ubique terrarum*. So ὅψ' ἐτῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας — τρις τῆς ἡμέρας — πολλάκις τῆς ἡμέρας — ἄωρὶ νυκτῶν, τῆς νυκτός &c.: Hdt. IX. 101 πρὸς τῆς ἡμέρας: Plat. Protag. p. 326 C πρωιότατα τῆς ἡλικίας, at a very early age: Theocr. II. 119 ἦνθον γὰρ — αὐτίκα νυκτός, h. e. *ut primum nox appetebat*.

Obs. This genitive might perhaps be considered also as partitive.

§. 528. So also the adverbs and adjectives εὔ, καλῶς, μετρίως, ὥς, πῶς, ὅπως, ἥ, ὅπη, οὕτως, ὧδε, ὡσαύτως and others<sup>b</sup>, when joined with the verb ἔχειν, (ἡκειν Hdt., less frequently Attic), sometimes also εἶναι and κείσθαι, take a genitive of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises; as in εὔ ποδῶν εἶχεν, it is from a notion of the properties of the πόδες that the notion of εὔ ἔχειν is formed. This construction is more common in poetry than in prose: Hdt. VI. 116 Ἀθηναῖοι δὲ ὥς ποδῶν εἶχον τάχιστα ἐβοήθειον ἐς τὸ ἄστυ: Id. V. 62 χρημάτων εἷ ἦκοντες. Also without εὔ Hdt. VII. 157 σὺ δὲ δυνάμιός τε ἡκεις μεγάλῃς, *magna præditus es potentia*. Εὔ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους, δυνάμεως: Thuc. I. 36 καλῶς παράπλου κείσθαι: Id. III. 92 τοῦ πρὸς πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι and immediately afterwards, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως κείσθαι. Οἱ Ἕλληνες

<sup>a</sup> Lobeck Phryn. 279.

<sup>b</sup> Ibid. 280.



οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους : Xen. Cyr. VII. 5, 56 οὕτω τρόπου ἔχεις : Id. Hell. IV. 5, 15 ὡς τάχους ἕκαστος εἶχεν : Thuc. I. 22 ὡς ἑκατέρων τις εὐνοίας — ἢ μνήμης ἔχοι (where ἑκατέρων depends on εὐνοίας) : Plat. Rep. p. 576 D εὐδαιμονίας ὁσαύτως ἔχεις : Id. Legg. p. 869 D κατὰ ταῦτα ἔστω τοῦ καθαρὸς εἶναι : Lucian Somn. c. II. ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν. Poetry : Eur. El. 751 πῶς ἀγῶνος ἦκομεν : Id. Hell. 321 πῶς δ' εὐμενείας τοῖσιδ' ἐν δόμοις ἔχεις : Ibid. 1273 ὡς ἀν παρούσης οὐσίας ἕκαστος ἦ : Arist. Lys. 1128 οὐ κακῶς γνώμης ἔχω.

### Privative Genitive.

§. 529. 1. The notion of being without any thing, implies and arises from an antecedent conception of that thing : hence the genitive is used after verbs, substantives, or adjectives, expressing the notion of *being without*, *wanting*, *being deserted*, &c. ; also after verbs expressing transitive actions, which produce such state ; as, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, μονοῦν (poet.), and their middle forms, &c. : ἀπορεῖν, πένεσθαι, δεῖ, δεῖν, δεῖσθαι, (to be in need of ; thence, to ask for ; ) δεύεσθαι poet., λείπεισθαι poet., λείπει, also ἐλλείπεσθαι, ἐπιλείπεσθαι, σπανίζειν, χρή, ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, πένης, ψιλός : and most compounds of a privative : Demosth. p. 845, 3 οὗτος ἐμὲ τῶν πατρῶων ἀπάντων — ἀπεστέρηκε : Ibid. p. 108, 73 δεῖ δ' ἔργων τῇ πόλει καὶ πράξεώς τινος : Hdt. III. 65 τῆς βασιληΐης ἐστέρημαι : II. σ, 100 δῆσεν ἐμείο, *he wanted me* : Soph. Œ. R. 406 εὐβουλίας δεῖ : Thuc. VI. 14 ὠφείας δεηθέντες : Id. VIII. 7 νῆες μίᾱς δεοῦσαι τεσσαράκοντα, forty minus one. So Hdt. II. 2 καταδεῖ πεντήκοντα σταδίων : Eur. Med. 960 σπανίζειν πέπλων. Often Attic : πολλοῦ, ὀλίγου (seldom μικροῦ), δεῖ : Æsch. P. V. 993 γυμνὸς εἰμὶ προπόμπων : Eur. Med. 513 φίλων ἔρημος : Ibid. 51 σοῦ μόνη. So Id. Alc. 407 μονόστολος ματρός : Id. Hec. 868 ἐλεύθερον φόβου : Plat. Epist. 332 C πένης ἀνδρῶν φίλων : Hdt. II. 38 ἦν δὲ τουτέων πάντων ἡ καθαρός : Pind. Isthm. VI. 10 ὀρφανὸν ἐτάρων : Ibid. III. 26 ὀρφανοὶ ὕβριος : Soph. El. 390 αἱ δὲ σάρκες αἱ κενὰ φρενῶν ἀγάλατ' ἀγορᾶς εἰσιν : Eur. Hec. 230 παρέστηκεν ἀγὼν μέγας πλήρης στεναγμῶν, οὐδὲ δακρύων κενός : Hdt. I. 155 πόλις — ἀναμάρτητον εἶδον τῶν τε πρότερον καὶ τῶν νῦν ἐστρώτων : Id. I. 32 ; III. 147 ἀπαθὴς κακῶν : Soph. Ant. 583

κακῶν ἄγευστος αἶων : Eur. Supp. 82 ἄκλαυστος γόων : Id. Troad. 1313 ἄτας ἄιστος : Xen. Cyr. III. 3, 55 ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίνων. Substantives : Il. λ, 605 (and elsewhere) τί δέ σε χρεὼ ἐμεῖο : Eur. Hec. 976 τίς χρεῖα σ' ἐμοῦ (sc. ἔχει) : Hdt. VI. 135 ἡσυχίῃ τῆς πολιορκίης : Ibid. 139 λύσις τῶν παρεόντων κακῶν : Plat. Rep. p. 329 Ο τῶν γε τοιοῦτων ἐν τῇ γῇρα πολλὴ εἰρήνη γίγνεται καὶ ἐλευθερία.— ἐνδεῖα χρημάτων, ἀπορία ἐφοδίων Demosth. So also participles which express deprivation : Æsch. Ag. 479 φρενῶν κεκομμένος : Eur. Hel. 274 φίλων τητωμένη : Æsch. P. V. 472 ἀποσφαλεῖς φρενῶν : Id. Ag. 517 λελειμμένον δορός.

Obs. 1. Δεῖσθαι, to request, takes a genitive of the person only ; as, Demosth. p. 67, 3 δεηθῆναι πάντων ὑμῶν, or a genitive of the person as well as of the thing : Hdt. III. 157 τῶν ἐδέετο σφῶν, or the preposition παρά is sometimes joined with the genitive of the person, and sometimes we find an accusative of the person : Hdt. V. 37 ἐδέοντο Βοιώτους ; and an accusative of the thing when it is considered, not as something wanted, but as the request made : ἦν τι (δέημα) δεῶνται.—(See *Accusative*).

Obs. 2. Adjectives compounded with a privative in poetry, and sometimes in prose, take a cognate substantive in the genitive, and even, though less frequently, where the substantive has no attributive. This fulness of expression is very becoming to the lofty diction of tragedy, and it is sometimes used even in prose : Soph. Œ. C. 1383 ἀπάτωρ ἐμοῦ : Id. Aj. 314 ἀφύφητος δέξων κοκυμάτων : Id. Trach. 247 χρόνος ἀνήριθμος ἡμερῶν : Id. El. 231 οὐδέποτε ἐκ καμάτων ἀποπαύσονται ἀνήριθμος ὧδε θρήνων : Ibid. 36 ἄσκευος ἀσπίδων : Id. Œ. C. 677 ἀνήμερος πάντων χειμῶνων : Ibid. 865 ἄφωνος ἀρᾶς : Eur. Phœn. 334 ἀπεπλος φαρέων λευκῶν : Id. Hipp. 546 ἄνυξ λέκτρων : Ibid. 146 ἀνίερος ἀθύρων πελάνων<sup>a</sup> : Id. Hel. 532 ἄφίλος φίλων : Id. Herc. 114 πατρὸς ἀπάτορα : Id. Andr. 705 ἄπαις τέκνων. Prose : Hdt. III. 66 ἀπαιδα—έόντα ἔρσηνος καὶ θήλεος γόνου, and in other passages in Hdt. : Id. VI. 12 ἀπαθείες έόντες πόνων τοιούτων : Thuc. II. 65 χρημάτων ἀδωρότατος γενόμενος : Xen. M. S. II. 1, 31 τοῦ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἰ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος : Id. Cyr. IV. 6, 2 ἄπαις δέ εἰμι ἀρρένων παίδων.

Obs. 3. So also passive compounds with a privative : Soph. Œ. C. 1519 ἐγὼ διδάξω—ἃ σοι γήρως ἄλυπα (untouched by old age) τῇδε κείσεται πόλει : Id. Antig. 847 φίλων ἄκλαυστος : Id. Œ. C. 1521 ἀθικτος ἡγητήρος : Id. Phil. 867 ἄπιστον ἐλπιδων : Eur. Hipp. 962 κακῶν ἀκήρατος : Arist. Nub. 1413 ἀθῶος πlyingων : Demosth. p. 316, 17 ἀθῶος τῆς Φιλίππου δυναστείας.

2. So adverbs which express *privation*, *absence*, *want*, or *exemption from* : ἀνευ, ἀνευθεν, without : ἄτερ, ἄτερθε, νόσφιν, χωρίς, πλὴν, δίχα : Il. ε, 473 ἄτερ λαῶν : Soph. Œ. R. 1415 πλὴν τοῦ δαίμονος, *except* : Id. Phil. 115 οὐτ' ἀν σὺν κείνων χωρὶς οὐτ' ἐκεῖνα σοῦ : Ibid. 31 ὁρῶ κενὴν δόκησιν ἀνθρώπων δίχα.

<sup>a</sup> See Monk Hipp. 146.

*Separative Genitive.*

§. 530. 1. The notion of removal or separation implies the antecedent conception of a point whence the motion began ; hence all verbs expressing any notion of *removal*, *separation*, *departure*, *rising from*, may have a genitive of the point whence these began ; hence all verbs of motion : *βαλνεν* poet., *ἀπιέναι*, *ἀναδύναι* poet., *τρέπεσθαι* (*se avertere*) poet., *φέρειν*, *ἄγειν*, *αἰρίεν* poet., *χωρεῖν* (*cedere*) poet., *παραχωρεῖν*, *συγχωρεῖν* rarely, *ὑποχωρεῖν*, *εἴκειν* and *ὑπείκειν* prose, *χάζεσθαι* and *ἀναχάζεσθαι* poet., *ἀλύσκειν* poet., *φεύγειν* often in the dramatists : *ὑπανίστασθαι* and *ἐξίστασθαι* Attic prose : *νοσφίζειν*, *χωρίζειν*, *διορίζειν*, *διέχειν* and *ἀπέχειν* (to be at a distance), &c. *a.* Poetic use : Il. μ, 262 οὐδέ νυ πω Δαναοὶ χάζοντο κελεύθου : Il. ρ, 129 Ἐκτωρ δ' ἄψ' ἐς ὄμιλον ἰὼν ἀνεχάζεθ' ἑταίρων : Il. σ, 138 ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἑοῖο : Il. α, 359 ἀνέδν πολίης ἄλός : Il. ε, 348 εἴκε, Διὸς θύγατερ, πολέμου καὶ δηϊότητος : Od. α, 18 οὐδ' ἔνθα πεφυγμένους ἦεν ἀέθλων (also with acc., Il. ζ, 488) : Il. π, 629 νεκροῦ χωρήσουσι : cf. μ, 406 : Il. ρ, 422 μήπω τις ἔρωεῖτω πολέμοιο ! Here also belongs the Homeric *δέχεσθαι* *τινος* : cf. Il. ξ, 203 ; ω, 305. (So Eur. Hipp. 89 δέξαιό τι μοῦ : Æsch. Ag. 27 εὐνῆς ἐπαντεῖλασαν, from : Soph. Phil. 1030 τῆς νόσου πεφευγένας : Id. El. 627 θράσους οὐκ ἀλύξεις : Id. Antig. 418 χθονὸς ἀέλρας (from the earth) : Id. Phil. 630 νεὼς ἄγοντα (from the ship) : Id. El. 324 δόμων — φέρουσας : Id. Œ. T. 24 ἀνακουφίσαι κἄρα βυθῶν : Ibid. 152 Πυθῶνος βῆναι : Ibid. 229 γῆς ἀπιέναι. So Id. El. 324 ὥς δόμων ὀρῶ τὴν σὴν δμῆμον (from the house) : Arist. Ran. 174 ὑπάγεθ' ὑμεῖς τῆς οἴου. *b.* Poetry and prose : Hdt. II. 80 οἱ νεώτεροι αὐτέων τοῖσι πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς οἴου καὶ ἐκτράπονται : Id. VII. 161 συγχωρήσομεν τῆς ἡγεμονίης : Id. VI. 139 ἥ γὰρ Ἀττικὴ πρὸς νότον κέεται πολλὸν τῆς Λήμνου (*procul a Lemno*). So Ibid. 22 ἥ δὲ Καλὴ αὐτὴ Ἀκτὴ καλεομένη ἐστὶ μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τετραμμένη τῆς Σικελίης, *est Siciliæ tractus, Tyrrheniæ obversus a Sic.*, (from Sicily towards,) like Id. II. 112 τέμενός ἐστι — καλὸν — τοῦ Ἡφαιστηίου πρὸς νότον ἄνεμον κείμενον, from the temple of Vulcan towards the south ; the temple being the point whence it commenced : Xen. Cyr. II. 4, 24 ὑποχωρεῖν τοῦ πεδίου. (Cf. Arist. Ran. 798 :) Id. Hier. VII. 2 παραχωρεῖν οἴου : Id. Symp. IV. 31 ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ οἴου

ἐξίστανται οἱ πλούσιοι: Id. Vectig. IV. 46 ἀπέχει τῶν ἀργυρέων ἢ ἐγγύτατα πόλιν Μέγαρον πολὺ πλείον τῶν πεντακσίων σταδίων: Plat. Menex. p. 246 Ε ἐπιστήμη χωριζομένη δικαιοσύνης.

Obs. 1. Here also belong the expressions *χειρός*, as *δεξιᾶς χειρός*, or *δεξιᾶς* alone, *ἀριστερᾶς*, *λαῖας*, from the right, left hand, right, left: Hdt. V. 77 τὸ δὲ (τέθριππον χάλκεον) ἀριστερῆς χειρὸς ἔστηκε: Æsch. Pr. 714 (Sch.) λαῖας δὲ χειρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες: Eur. Cycl. 681 ποτέρας τῆς χειρός; but *ἐκ* is generally added.

Obs. 2. Some of these verbs, as *φεύγειν*, have an accusative, when the notion is rather of the person whom they fly, than of the point whence the motion begins; and very frequently, especially in poetry, the exact point of the motion is further defined by the prepositions.—(See *Preposition*.)

Obs. 3. The adverbial genitive in *θεν* is sometimes used with these verbs instead of the inflected genitive; as, οὐρανόθεν: but even to these the prepositions *ἀπὸ* and *ἐκ* are added: Hesiod. Op. 763 ἐκ Διόθεν.

2. Here belongs the genitive after verbs of *beginning*, where the point whence the action commences is expressly marked: Od. θ, 499 Ὀρμηθεὶς θεοῦ ἤρχετο, from the god: Od. φ, 142 ἀρξάμενος τοῦ χώρου ὅθεν οἰνοχοεῖ: Pind. Nem. V. 25 ὕμνησαν Διὸς ἀρχόμεναι.

Obs. 4. The prepositions *ἀπὸ* and *ἐκ* are sometimes added to this genitive, to define it more accurately: Xen. M. S. II. 1, 1 σκοπῶμεν ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων. So Latin *incipere ab aliqua re*: Plat. Legg. 701 Α ἤρξε—ἐκ μουσικῆς.

§. 531. All intransitive verbs of *leaving off*, *ceasing*, &c. which imply the notion of *removal* or *departure from*, take a genitive of that whence the motion, real or supposed, began; or transitive verbs, of *driving away from*, *keeping off*, *delivering from*, *deviating from*, may take a genitive, though it need not be expressed to make up the objective construction, as these verbs take an accusative of that which is the immediate patient of the transitive action: *ιέναι*, *desistere* Homer, *μεθιέναι* Homeric, dramatic, and prose: *μεθίσσθαι*, *ἀφιέναι* τινά τινος, *ἀφίεσθαι*, *ὑφιέναι* in Hdt.: *ὑφίεσθαι*, *ἀνιέναι* dramatic, in Thuc., and some other prose writers: *παριέναι* Aristoph., Plat.: *προίεσθαι* Demosth. (generally acc.): *κωλύειν*, *ἐρητύειν*, *εἴργειν*, *βλάπτειν*, *εἴργεσθαι*, *ἔχειν* and *ἀπέχειν*, to keep off: *ἀπέχεσθαι*, *ἀλαλκεῖν*, *ἀμύνειν*, *λύειν*, *ἐλευθεροῦν*, *ἀπαλλάττειν*, *ῥύεσθαι* (Eur.): *σώζειν* (Trag.): Il. δ, 130 μήτηρ παιδὸς ἐέργει μῦθον: Il. ν, 525 ἐργόμενοι πολέμοιο: Od. ε, 397 τόνγε θεοὶ κακότητος ἔλυσαν: Od. α, 195 τόνγε θεοὶ βλάπτουσι κελύθου: Od. α, 69 ὀφθαλμοῦ ἀλάσεν ἀντίθεον Πολύφημον, *cæcando privavit*: Il. ο, 731 Τρῶας ἄμυνε νεῶν: Od. κ. 288 ὅς κρατὸς ἀλάλκησιν κακὸν ἡμάρ: Od. δ, 380 εἰπέ—, ὅστις μ'

ἀθανάτων πεδὰ γὰρ καὶ ἔδησε κελεύθου : Æsch. Ag. 120 βλαβέντα λοισθίων δρόμων : Eur. Or. 1515 σ' ἀπαλλάξει κακῶν : Ibid. 767 σωθήναι κακῶν. So Arist. Ach. 201 κακῶν ἀπαλλαγείς : Hdt. V. 62 τυράννων ἐλευθερώθησαν : Thuc. VII. 43 ἀνιέναι τῆς ἐφόδου, to leave by advancing : Id. V. 83 κατέκλησαν — Μακεδονίας Ἀθηναῖοι Περδίκκαν. Ἀφίεναι τινὰ τῆς αἰτίας, τῶν ψευδομαρτυριῶν. Demosth. p. 18, 2 μὴ μόνον πόλεω καὶ τόπων — φαίνεσθαι προϊεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμαχῶν καὶ καιρῶν (αἰσχρόν ἐστι).

Obs. 1. The verb *φείδομαι* takes a genitive, following, as it would seem, the analogy of *ἀπέχεσθαι*; as, Eur. Med. 1057 *φείσαι τέκνων*, though from our not knowing the force of the active voice, we cannot define its construction with any accuracy.

Obs. 2. In prose and not unfrequently in poetry, some of these verbs are joined with *ἐκ* or *ἀπὸ*—*ἐλευθεροῦν*, *λύειν*, *σώζειν*—*εἰργεῖν*, *ἀπείργειν*, *ἐξείργειν*, *ἐρητύειν* : Thuc. II. 71 Πανσανίας ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων : Plat. Rep. p. 571 C ἀπὸ πάσης λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνης : Id. Gorg. p. 511 C D ἐκ κινδύνων σώζειν. Even *παύειν*, like Soph. El. 231, 987 Eur. Hec. 917. Med. 333. El. 1108.

Obs. 3. *Ἀμύνω* is more commonly found with the dat. *commodi*, (*ἀμύνω τόνδε σοι*) than with the genitive, the notion attached to the verb being rather that of benefit resulting to the person defended, than of the driving away of the person attacking.

### Temporal Separation.

§. 532. From this genitive of local separation is derived a genitive of temporal separation—the point whence a space of time begins, but this is rare; and the most usual construction is with *ἐκ* or *ἀπὸ* : Hdt. VI. 40 *τρίτῳ γὰρ μὲν ἔτει τούτων*, in the third year from this—reckoning from this point : Ibid. 56 *δευτέρῳ ἔτει τούτων*, two years after this; whether it is *before* or *after* the context will determine : Xen. Hell. I. 1, 2 *μετ' ὀλίγον δὲ τούτων*, after this; *ἀπὸ* is more frequently used : Hdt. VI. 69 *νυκτὶ τρίτῃ ἀπὸ τῆς πρώτης* : Ibid. 85 *κατὰ τρίτην γενεὴν τὴν ἀπ' ἐμέο*. So also the suffix *θεν* is used of time : Xen. Anab. IV. 4, 8 *ἔωθεν*, immediately from day-break. So *de tertiâ vigiliâ*, &c.

### Partitive Genitive.

§. 533. The notion of the whole being antecedently necessary to the very notion of part, those words which have or imply a partitive sense, take the word expressing the whole in the genitive :

1. The verbs *εἶναι* and *γίγνεσθαι* : Hdt. III. 141 *ἀπέστελλε—στρατηγὸν Ὅτανεα, ἀνδρῶν τῶν ἑπτὰ γενόμενον* : Thuc. I. 65 *καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι* : Xen. Anab. I. 2, 3 *ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατενομένων* : Id. Cyr. I. 2, 15 *οἱ δ' ἂν αὖ τοῖς τελείοις (ἀνδράσι) διαγέωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίνονται* : Demosth. p. 122

ἡ γὰρ Ζέλειά ἐστι τῆς Ἀσίας : Plat. Euthyd. p. 277 C τῶν λαμβανόντων ἄρ' εἰσὶν οἱ μανθάνοντες : Id. Phæd. p. 68 D τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι.

Obs. To distinguish more accurately the part from the whole, ἐκ is sometimes used. This partitive relation is also more distinctly expressed by τίς or εἷς, though there is no ellipse of either of these where the genitive stands alone.

2. The verbs τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι : Plat. Rep. p. 376 E μουσικῆς δ', εἶπον, τίθης λόγους ; *ad musicam refertur sermones* <sup>a</sup> Id. Phileb. p. 60 D φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ιδέας τιθέμενος : Ibid. p. 66 D αὐτῆς ψυχῆς ἔθεμεν αὐτῆς, ἐπιστήμας τε καὶ τέχνας κ. τ. λ. : Id. Rep. p. 424 C καὶ ἐμὲ τούτων — θὲς τῶν πεπεισμένων : Ibid. p. 567 E ποιεῖσθαί τινα τῶν δορυφόρων. So ἀριθμεῖσθαι : Eur. Bacch. 1316 τῶν φιλότων ἀριθμήσει τέκνων : Theocr. XIII. 72 οὕτω μὲν κάλλιστος ὕλας μακάρων ἀριθμεῖται.

3. Any verb<sup>b</sup> whose operation extends only to part of the objects signified by the objective substantive : Il. ξ, 121 Ἀδρήστοιο δ' ἔγχευε θυγατρῶν : Od. ξ, 211 ἡγαγόμην δὲ γυναῖκα πολυκλήρων ἀνθρώπων : Hdt. I. 67 ἐξ οὗ δὴ Λίχης τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων ἀνέβρε : Id. III. 157 ὁ δὲ ἐπιλεξάμενος τῶν Βαβυλωνίων ἐξήγαγε : Id. VII. 6 κατέλεγε τῶν χρησμῶν, *recitabat vaticiniorum* sc. *partem* : Aristoph. Ach. 181 ξυνελέγοντο τῶν λίθων.

§. 534. The attributive genitive—*a.* joined with a substantive ; as, στάγONES ὕδατος—σώματος μέρος : Hdt. III. 136 ἀπίκοντο τῆς Ἰταλίας εἰς Τάραντα : Id. VI. 95 ἀπίκοντο τῆς Κιλικίας ἐς τὸ Ἀλήιον πεδῖον.—*b.* with adjectives used as substantives, especially superlatives—pronouns and numerals used as substantives ; as, οἱ χρῆστοι τῶν ἀνθρώπων. This construction is less frequent with adj. than with participles and the article, (the article giving the distinctive and partitive force,) and more in prose than poetry : οἱ εὖ φρονούντες τῶν ἀνθρώπων : Xen. Cyr. I. 3, 2 Περσῶν μὲν πολὺν κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι — πολὺν οὗτος ὁ ἐμὸς πάππος κάλλιστος : Eur. Med. 1228 θυητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ : Æsch. Ag. 809 τὸν τε δικαίως καὶ τὸν ἀκαίρως πόλιν οἰκουροῦντα πολιτῶν : Eur. Heracl. 594 οἱ θανούμενοι βροτῶν : Plat. Gorg. 525 Ο τοὺς ἀκριβῶς τῶν νόμων ἀναγεγραμμένους. So especially superlatives : ἡ πλεῖστη γῆς, πλεῖστοι

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Stallb. Soph. 232 B. 247 B.

τῶν Ἑλλήνων: Hdt. III. 60 μέγιστα τῶν ἀπάντων Ἑλλήνων ἐξεργασμένα.—*c.* πολλοί, ὀλίγοι, τινὲς τῶν ἀνθρώπων,—εἷς, ἕκαστος, πᾶς,—οἱ μὲν—οἱ δέ, ἄλλοι, ἕτεροι &c., with genitive; often οἱ τοιοῦτοι with genitive: Xen. M. S. II. 8, 3 τοῖς τοιούτοις τῶν ἔργων. Relative: Hdt. VI. 8 Αἰολέων οἳ Λέσβον νέμονται: Eur. Hec. 864 οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος. See also §. 442. *c.*

*Obs.* 1. Of course the adjective signifies only a part of the whole, not the whole itself: thus οἱ θνητοὶ ἄνθρωποι—πολλοί, or ὀλίγοι ἄνθρωποι, signifies a whole, composed of many or few individuals: πολλοί, ὀλίγοι ἀνθρώπων, a large or small part of the whole.

*Obs.* 2. Here belong also the Homeric phrases, wherein the adjective has a partly superlative force: δία, πρέσβα, πότνα θεῶν: Od. ξ. 443 δαιμόνιε ξείνων.—ὦ φίλα γυναικῶν, ὦ τάλαινα παρθένων Eurip.: Od. ξ. 443 δαιμόνιε ξείνων: Theog. 1307 ὄβριμε παίδων. The tragedians strengthen an adjectival notion by adding a genitive of the same adjective: δειλαία δειλαίων, ἀρρητ' ἀρρητῶν, ἐχθροὶ ἐχθρῶν—ἔσχατ' ἐσχάτων κακά Soph. Phil. 65.

§. 535. Verbs of *participation, share, communication, community*, since all these notions imply part of something; as, μετέχειν, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι (sometimes προδιδόναι, Eur. Suppl. 350.), διαδιδόναι, κοινωνεῖν, κοινοῦσθαι, ἐπαρκεῖν, to communicate: μεταλαμβάνειν—συλλαμβάνειν—sometimes συλλαμβάνεσθαι—συναίρεσθαι (the preposition giving to most of these verbs their partitive force): Soph. Œ. C 567 τῆς ἐς αἶριον οὐδέν—μοι—μέτεστιν ἡμέρας: Eur. Med. 302 τῆσδε κοινωνῶ τύχης: Id. Or. 439 sq. μετὰ δὸς φίλοισι σοῖσι τῆς εὐπραξίας: Xen. Cyr. I. 2, 15 καὶ ἀρχῶν καὶ τιμῶν μετέχειν: Id. Rep. Lac. I. 9 τῆς δυνάμεως κοινωνεῖν: Id. Cyr. VII. 5, 78 sq. θάλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μετὰ διδόναι—πολεμικῆς δ' ἐπιστήμης καὶ μελέτης—οὐ μετὰδοτέον: Id. M. S. I. 2, 60 πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ: Id. Cyr. I. 3, 7 τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς. So Homer: χαριζομένη παρεόντων, giving of what there was: Soph. Philoct. 282 συλλαμβάνειν νόσου, to take share in, to relieve by bearing part of: Med. 946 συλλήψομαι δὲ τοῦδε σοι κἀγὼ πόνου: Thuc. IV. 10 ἄνδρες οἱ ξυνάραμνοι τοῦδε τοῦ κινδύνου. Here belong also: Med. 284 συμβάλλεται δὲ πολλὰ τοῦδε δειμάτος, conferre aliquid. So Lysias 184, 31 τοῦ μὲν γὰρ καὶ φυγεῖν ὑμᾶς μέρος τι καὶ οὗτος συνεβάλετο: Thuc. III. 36 προσσυνέβαλετο τῆς ὁρμῆς.

*Obs.* 1. Sometimes the partitive notion is expressed by μέρος, or μοῖρα in the accusative, the verb being no longer partitive with respect to its object μέρος, which is itself partitive in relation to the substantive which follows it in the genitive: a person who shares any thing with another, takes the whole of part (μέρος in accusative), part of the whole (substantive in genitive): Æsch. Ag. 518 μετέχειν φιλτάτου τάφου μέρος: Eur.

Iph. T. 1310 μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος: Hdt. IV. 145 μοῖραν τιμίων μετέχοντες: Id. VII. 157 μοῖρά τοι τῆς Ἑλλάδος οὐκ ἐλαχίστη μέτα: Ibid. 16, 3 ἀλλά τι τοῦ θεοῦ μετέχον: Eur. Suppl. 1080 μετέλαχες τύχας Οἰδιπόδα, γέρον, μέρος. So also ἴσος which implies μέρος in it: Arist. Plut. 1145 μετεῖχες τὰς ἴσας πλῆγας. So also τι—something, or some part of, κοινοῦσθαι τι—μεταδιδόναι τι Xen. Anab. IV. 5, 5. So another construction—the partitive is in the nominative: μέτεστί τι μοι.

Obs. 2. So also the phrases τί μοι τινός; Il. φ, 360 τί μοι ἔριδος καὶ ἀρωγῆς; Eur. Hipp. 221 τί κυνηγεσίων καὶ σοὶ μελέτης;

§. 536. Verbs of actual or imaginary contact, *to take hold of, to be in dependence or connection with*, as it is a part and not the whole which is touched; as, θιγγάνειν, ψαύειν, ἄπτεσθαι, ἐφάπτεσθαι, δράπτεσθαι—λαμβάνειν rather poet., λαμβάνεσθαι (λάττειν poet.): ἐπιλαμβάνεσθαι, ἀντιλαμβάνεσθαι—ἔχεσθαι, ἀντέχεσθαι, περιέχεσθαι (ἰσχανᾶν poet.), γλίσχεσθαι (properly, to stick to)—very rarely ἔπτεσθαι, συνέπτεσθαι (Eur. Troad. 569.): Il. δ, 463 τὸν δὲ πεσόντα ποδῶν ἔλαβεν: Il. θ, 371 ἔλλαβε χειρὶ γενείου: Il. π, 486 κόνιος δὲ δραγμένους αἵματοέσσης: Il. ω, 357 γούνων ἀψάμενοι: Il. ι, 102 σέο δ' ἔξεται: Ods θ, 288 ἰσχανόων φιλότητος: cf. Il. ψ, 300. Hdt. VI. 13 προφάσιος ἐπιλαβέσθαι: Ibid. 91 ἐπιλαμβάνεσθαι τῶν ἐπισπαστήρων: Ibid. 31 ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρός: Id. I. 93 λίμνη δ' ἔχεται τοῦ σήματος μεγάλη: cf. VI. 8. Id. III. 72 ἔργου ἐχώμεθα, *opus aggrediamur*: Id. VII. 5 τοιούτου λόγου εἶχετο, *amplexari*. —Περιέχεσθαι τινος often in Hdt., *cupide aliquid amplecti*: cf. Id. III. 53. Ibid. 72 τοῦ γὰρ αὐτοῦ γλιχώμεθα: Thuc. I. 140 τῆς γνώμης τῆς αὐτῆς ἔχομαι: Id. IV. 10 ἄνδρες οἱ ξυνάραμενοι τοῦδε τοῦ κινδύνου: Xen. VI. 3, 17 κοινῇ τῆς σωτηρίας ἔχεσθαι: Hdt. IV. 25 πάντα τὰ σιτίων ἐχόμενα: Plat. Rep. p. 329 A ἀλλ' ἅττα, ἀ τοιοῦτων ἔχεται (*quæ cum his conjuncta, his similia sunt*)<sup>a</sup>: Ibid. p. 362 A ἀληθείας ἐχόμενον, *cum veritate conjunctum*: Id. Symp. p. 217 D ἀνεπαύετο οὖν ἐν τῇ ἐχομένῃ ἐμοῦ κλίνῃ, *lecto mihi proximo*: Eur. Med. 55 φρενῶν ἀνθάπτεται, *mentem tangit*<sup>b</sup>: Id. Or. 492 τοῦ νόμου ἔχεσθαι, *legi obedire*: Ibid. 442 ἀντιλάζον καὶ πόνων ἐν τῷ μέρει: Ibid. 780 δυσχερὲς ψαύειν νοσοῦντος ἀνδρός: Demosth. p. 15, 20 ἀντιλάβεσθαι τῶν πραγμάτων.

Obs. 1. Ἀντιποιεῖσθαι takes a genitive, seemingly after the analogy of γλίσχεσθαι.

Obs. 2. Here also belongs: Hdt. VIII. 90 προσεβάλετο πάθεος (*vulgata, e conj. προσελάβετο*).

Obs. 3. In the phrases λαβεῖν τινα γούνων—ἄπτεσθαι τινα γενείου, we must not conceive that the genitive signifies the part of the person

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Pflugk ad loc.



touched. The partitive genitive does not signify a part taken as the whole, but the whole considered in one of its parts; so that γούνων would not be the knee, which is part of a man, but some part of the knee, viz. that from whence the touching object as it were hangs or depends.

Obs. 4. Many of these verbs have an accusative: the notion of touching or taking hold of the part, being exchanged for that of seizing or occupying the whole; as, *Il.* δ, 357 λάβυσθαι μῦθον. — ἐφάπτεσθαι *Plat.* Legg. p. 664 E. *Demosth.* p. 16, 24 συνάρασθαι τὰ πράγματα. — γλίχεσθαι *Plat. Hipp.* p. 226 E. — θιγγάνειν and ἄπτεσθαι are joined in *Pindar* with the local dative: *Pyth.* IV. 296 ἀσυχία θιγέμεν: *Id.* VIII. 24; IX. 43. *Isthm.* III. 30.

Obs. 5. The preposition ἐκ sometimes defines this relation of dependence more accurately: ἀνάπτεσθαι ἐκ τινος. So ἐπὶ with verbs of holding by, leaning on: ἐπὶ μελλίης ἐρεισθείς *Il.* χ, 225: ἔχσθαι ἐπὶ τινος *Hdt.* VI. 11. *Soph. Ant.* 1142. Hence ἐφ' ἑαυτοῦ, ἑαυτῶν, leaning on oneself—*independent*. So γλίχεσθαι περὶ τινος.

Obs. 6. After this analogy verbs of praying or vowing are joined with a genitive of the person or thing by whom or which any one implores or vows; such as, λίσσεσθαι — ἱκετεύειν — ἱκνεῖσθαι: the person praying being conceived as touching the knee or the image of the divinity: *Od.* β, 68 λίσσομαι ἡμὲν Ζητὸς Ὀλυμπίου ἠδὲ Θέμιστος. So λίσσεσθαι πατρός, τοκῆων. So *Hdt.* VI. 68 ἐγὼ ὦν σε μετέρχομαι τῶν θεῶν (*per deos te obsecro*)<sup>a</sup>. The following passages support this explanation: *Il.* κ, 454 f. ὁ μὲν μιν ἔμελλε γενεῖου χειρὶ παχείῃ ἀψάμενος λίσσεσθαι: *Il.* χ, 345 μή με, κύον, γούνων γουνάζεο, μηδὲ τοκῆων: *Il.* ε, 451 ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων: *Il.* ψ, 584 ἵππων ἀψάμενος γαίηοχον Ἐννοσίγαιον ὀμνυθι: *Hdt.* VI. 68 ὦ μήτερ, θεῶν σε τῶν τε ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ Ἑρκείου Διὸς τοῦδε: *Id.* VIII. 65 Δημαρτήτων τε καὶ ἄλλων μαρτύρων καταπτόμενος: *Eur. Hec.* 752 ἱκετεύω σε τῶνδε γουνάτων καὶ σοῦ γενεῖου δεξιᾶς τ' εὐδαίμονος. When ἀντί is added to the genitive it expresses the notion of the person being before the image of the god. The person or thing by which any one prays may be considered as the cause and origin of the prayer, in which case πρὸς or ὑπὲρ is used with the genitive: *Od.* λ, 67 νῦν δέ σε τῶν ἐπιθεν γουνάζομαι, οὐ παρεόντων, πρὸς τ' ἀλόχου καὶ πατρός: *Il.* ο, 665 τῶν ὑπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων.

§. 537. Verbs of *eating, drinking*, have a partitive genitive; as, ἐσθίειν, φάγειν, πίνειν, γεύεσθαι, γεύειν: as, ἐσθίειν κρεῶν: *Od.* ι, 102 μήπω τις λωτοῖο φαγὼν νοστοῖο λαθήται: *Xen. Cyr.* I. 3, 4 (ἀνάγκη σοι) ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων: *Ibid.* 10 καὶ τί δη, ὦ Κῦρε, τᾶλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπερρόφησας τοῦ οἴνου, *Id. M. S.* IV. 3, 11 γεύεσθαι τιμῆς — γεύειν τινα τιμῆς: *Plat. Phædr.* p. 227 B ἡ δὴλον ὅτι τῶν λόγων ὑμᾶς *Λυσίας* εἰστία; for the usual dative: *Id. Rep.* 352 B εὖωχοῦ τοῦ λόγου, *fruere sermone* (like *Theophr.* c. 8 δοκῶ μοί σε εὖωχίσειν καὶ νῦν λόγων for the usual *καινοῖς λόγοις*). Here perhaps is to be referred, *Hdt.* VII. 138 ἀρυσάμενος τοῦ ἡλίου, drawing in unto himself of the sun.

Obs. The verbs of eating and drinking not unfrequently take an accu-

<sup>a</sup> Valck. ad loc.

sative; the partitive notion arising from the particular action of eating and drinking being lost sight of, and the more vague notion of eating in general being substituted, as is clearly the case in the two first examples, of the means of subsistence: Il. μ, 319 ἔδουσί τε (ἡμέτεροι βασιλῆες) πίονα μῆλα, οἶνον τ' ἔξαιτον μελιθεά: Od κ, 101 οὔτινες ἀνέρες εἶεν — σίτον ἔδοντες: Od. ι, 347 Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα: Xen. Cyr. I. 3, 9 οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον: Ibid. 6 κρέα γε εὐωχοῦ. So ἐσθίειν κρέα and κρεῶ, πίνειν οἶνον and οἶνον. As in English, he eats meat—he eat some meat, he drinks wine—he drank some wine, so in the old proverb. ὕδωρ δὲ πίνων οὐδὲν ἂν τέκοις καλόν (ὕδωρ πίνων = ὑδροπότης).

### Material Genitive.

§. 538. The notion of any thing being made implies the antecedent existence of some material out of which it is made, which, if expressed, is accordingly in the genitive:

Verbs of *making*, *forming*, &c.: Il. η, 222 σκυτοτόμων ὄχ' ἄριστος — ἐποίησεν σάκος αἰόλον, ἑπταβόειον, ταύρων ζατρεφέων: Il. κ, 262 ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκεν, ῥινοῦ ποιητήν: Hdt. V. 82 χαλκοῦ ποιέονται τὰ ἀγάλματα: Id. II. 138 ἐστρωμένη ἐστὶ ὁδὸς λίθου: Eur. Hel. 1380 κισσοῦ τε στεφθεῖσα χλόα.

Obs. 1. This construction is often expanded by the prepositions ἐξ, ἀπό, and διά, and the instrumental dative is also used. The view in which the speaker looks at it determines the case.

Obs. 2. The attributive genitive of the material belongs here; as, ἔκπωμα ξύλου — τράπεζα ἀργυρίου — στέφανος ὑακίνθων: Theocr. I. 58 ἔδωκα — τυρόεντα μέγαν λευκοῖο γάλακτος: Id. II. 73 βύσσοιο καλὸν σύροισα χιτῶνα.

§. 539. 1. Verbs of *being full*, or transitive verbs of *filling*; as πληθῶ, πληρώω, πῖμπλημι, μεστόω rather Poetic: γέμειν, βρίθειν — νάσσειν, ἐπινάσσειν, — σάπτειν, εὐπορεῖν: Il. ι, 224 πλησάμενος δ' οἶνοιο δέπας: Od. ι, 219 f. ταρσοὶ μὲν τυρῶν βρῖθον, στείνουτο δὲ σηκοὶ ἄρνων ἡδ' ἐρίφων: Il. α, 148 κοῦροι δὲ κρητήρας ἐπεστέψαντο ποτοῖο: Od. σ, 22 στήθος καὶ χεῖλεα φύρσω αἵματος: Hesiod. Sc. 290 βριθόμενα σταχύων: Æsch. Ag. 667 ὀρώμεν ἀνθούην πέλαγος Αἰγαίου νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρειπίων (both dative and genitive), like *florere frugum* Lucret. I. 256. Xen. Symp. IV. 64 σεσαγμένος — πλούτου τὴν ψυχὴν ἔσομαι: Plat. Apol. p. 26 D τὰ Ἀναξαγόρου βιβλία — γέμει τούτων τῶν λόγων: Demosth. p. 33, 29 τῶν ἀπόντων εὐπορήσαι.

Obs. 1. So also the attributive genitive: as, πίθος μέλιτος, δέπας οἶνου: Od. ι, 196 αἶγεον ἀσκὸν ἔχον μέλανος οἶνοιο.

2. So also adjectives expressing fulness; as, πλέος, ἔμπλεος,

πλήρης, μεστός, πλούσιος, δασύς—and the Poetic ἀφνειός, ἐπιστεφής, πολυστεφής, περιστεφής, ἄτος Epic: ἀπληστος Trag.: Od. α, 165 ἀφνειότεροι χρυσοῦ τε ἐσθής τε: Od. β, 431 ἐπιστεφής οἴνου: Soph. Œ. R. 83 πολυστεφής δάφνης: Id. El. 895 περιστεφής ἀνθέων: Xen. Cyr. III. 1, 3 διαθεόντων καὶ ἐλαυνόντων τὸ πεδίου μεστόν: Id. Anab. II. 4, 14 δασὺς δένδρων. So Horace: *generosæ fertile testæ*.

Obs. 2. The instrumental dative is sometimes found with these words, especially βρύειν and δασύς.

§. 540. Verbs of *being satisfied*, or *satisfying*; as, ἄσαι, ἄσασθαι, κορέσασθαι: Il. ε, 289 αἵματος ἄσαι Ἄρηα: Il. ι, 489 ὄφον τ' ἄσαιμι: Il. λ, 562 ἐκορέσσατο φορβῆς. So Il. ι, 705 τεταρπόμενοι φίλον ἦτορ σίτου καὶ οἴνου: Hesiod. Sc. 255 ἀρέσαντο φρένας αἵματος: Plat. Symp. p. 203 Β μεθυσθεὶς τοῦ νέκταρος.

Obs. The poets use a material genitive with many other verbs; the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the later language; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it rather as a mere lifeless work: Od. γ, 408 ἀποστίλβοντες ἀλείφατος: Plat. Phæd. p. 113 Α λίμνην ποιῇ—ζέονσαν ὕδατος καὶ πηλοῦ. Verbs of burning: Il. ι, 242 αὐτὰς δ' ἐμπρήσειν μαλεροῦ πυρός: Il. π, 81 μὴ δὴ πυρὸς αἰθομένοιο νῆας ἐνιπρήσωσι: Od. ρ, 23 ἐπεὶ κε πυρὸς θερέω: Il. ζ, 331 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται: cf. Il. λ, 667. Il. η, 410 (νέκυας) πυρὸς μειλισσέμεν. Verbs of bathing, washing: Il. ε, 6 λελουμένος Ὀκεανοῖο: Il. ζ, 508 λούεσθαι ἐνρρείος ποταμοῖο: Od. β, 261 χείρας νιψάμενος πολιῆς ἁλός: though here the genitive may be local. Also Il. ι, 214 πάσσε δ' ἁλός.—καταπάσσειν Arist. Eq. 99: Plat. Lys. p. 210 Α τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας.

#### *Genitive Absolute.*

§. 541. 1. The so called genitive absolute is also to be referred, either to the causal genitive—the action expressed by the substantive and participle in the genitive being considered as the antecedent cause, or condition, of the action of the verb or the sentence with which it is joined. So Thuc. IV. 11 ὁρῶν τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους—ἀποκνοῦντας, here τοῦ χωρίου χαλεποῦ ὄντος expresses the cause of the hesitation of the Trierarchs.

2. Or the genitive of time: Κύρου βασιλεύοντος, while Cyrus was reigning: Hdt. I. 190 ὄρθρου γενομένου, though this notion is frequently more accurately defined by ἐπὶ: ἐπὶ Κύρου βασιλεύοντος &c.

3. Or the genitive of place: Hdt. I. 208 ὡς αὐτοῦ διαβησομένου.

*Genitive with Substantives and Adjectives.*

§. 542. 1. When two substantives are so joined together, that the one seems to depend upon and derive its force and meaning from the other, in any one of the relations given above, that substantive on which the one depends is in the genitive, as being in some respect antecedent to its proper conception; and hence arises the rule, that when two substantives are joined together, the one that explains and more accurately defines the other is in the genitive. And when verbal notions, which take an accusative or dative, take the form of a substantive, they may have their object in the genitive.

2. The same holds good of adjectives; even many whose verb takes the accusative are joined with the genitive: *Æsch. Ag. 1167* ἰὸ γάμοι Πάριδος δλέθριοι φίλων (which have ruined his friends): *Eur. Hec. 235* καρδίας δηκτήρια: *Ibid. 1135* ὑποπτος ὧν δὴ Τρωϊκῆς ἀλώσεως <sup>a</sup>.

*Double Genitive.*

§. 543. 1. We sometimes find a substantive followed by two genitives. In this case the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends: *Hdt. VI. 2* Ἴστιαῖος ὑπέδυνε τῶν Ἰώνων-τῆν-ἡγεμονίαν τοῦ πρὸς Δαρείου πολέμου: *Ibid. 67* κατὰ μὲν δὴ τὴν Δημαράτου κατάπαυσιν-τῆς-βασιληίης.

2. So also adjectives, derived from verbs which take a double accusative <sup>b</sup>, are followed by a Genitive of each of these objects: *Soph. Antig. 1185* Παλλάδος θεᾶς ὅπως ἰκοίμην ἐγὼ γράτων προσήγορος.

## ACCUSATIVE.

§. 544. 1. Every verbal expression of a state or action implies one or more notions as parts of the whole, necessary to and existing coincidently with itself as parts of the principal notion: thus the notion of beating contains in itself the notions of a person striking, of a blow, and of a person struck; and these two last notions are coincident with and implied in the notion of striking expressed by the verb, and are in the accusative.

2. This principle varies in its application according to the sense of the verb. All verbs imply coincidently their cognate notion—the feeling or state, or the act or thing done, or the effect or thing produced: but in those verbs which express the transition



<sup>a</sup> Pflugk ad loc.

<sup>b</sup> Herm. Ant. 1170.

of this feeling or act or effect to some other person or thing, as the patient thereof, there is a further coincident notion of this patient, so that in these verbs there are two coincident notions, as will be seen below.

*Obs.* A neuter verb sometimes has a transitive force when its effect on some thing or person is considered; and a transitive verb is sometimes neuter when it is not considered in its effect on its patient.

3. As the cognate notion, being already implied in the verb, is readily supplied by the mind, it is not expressed in the sentence except for the sake of emphasis, as βουλὰς βουλευέειν, or more generally when the nature, character, or manner of the verbal operation is to be more exactly defined, as ἀρίστην βουλὴν βουλευέειν, or where a relative represents the cognate substantive in a dependent sentence, as βουλὴν ἣν ἐβούλεον: hence verbs of state and feeling, and neuter action, are not, except in such cases, joined with an accusative.

4. So in transitive verbs also the objective sentence is perfect without the accus. of the cognate notion; as, διδάσκω σε: but where it is wished to define the nature or manner of the verbal operation on the patient, the verb takes a double accusative. This happens with different verbs more or less frequently according to the requirements of language or the usages of speech; with some verbs it is found once, with others oftener, others generally, and some never; but where the verb is so general and vague, that without further definition, it conveys no accurate notion of the way in which the patient is affected, as ἐργάζομαι σε—διδάσκω σε, the cognate accusative is used (except where the action is purposely left indefinite); as, ἐργάζομαι κακόν σε, διδάσκω δικαιοσύνην σε. And on the other hand, where the verbal notion is in itself express and definite, so that it stands in need of no further definition, as νικάω σε, the verb is frequently or always, found with a single accusative of the patient.

5. So when no person is considered as the patient of the action (the action of the verb being alone considered) a transitive verb is joined with an accus. of the cognate notion only; as, αἰτέω τόδε, I make this request. And some transitive verbs, though they are not joined with a double accus. in any one passage of the writers who remain to us, yet have an accus. of the cognate action in one passage (the patient being omitted), as ἀρκεῖν τοῦτο; and of the patient in another (the cognate notion not being expressly stated), as, ἀρκεῖν ἄνδρα, and these separate uses of the two accus., together with the double accus. being used with analogous verbs, shew that

such verbs are capable of being followed by the double accus., though language, as far as we know from the small portion of Greek authors which we possess, has not so used them.

§. 545. 1. The notion of *beating* implies as its parts—

Agent and his operation.	Act.	Patient.
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The verbal form expresses the agent (by the ellipse of the pronoun) and his operation, while the other two notions, coincident with it, and together with it completing the whole notion, are in the accusative ; as,

Agent and operation,	Act or thing done,	Patient,
τύπτω.	τύμμα (πληγὰς).	τυπτόμενον (σέ).

From which it is clear that every verb, which implies a patient as well as the act, *may* have a double accusative case.

*Obs.* 1. The notion of the act or thing done is not always, nor even generally, expressed by the noun cognate to the verb, as *τύμμα*, but more frequently by a word expressing the same or an equivalent notion, as, *πληγή*=*τύμμα*, and very frequently it is represented by an adjective in the neuter singular or plural, agreeing with the neuter notion of the verbal act, (or sometimes in the feminine, if a feminine substantive suggests itself most readily to the mind of the speaker,) and expressing the mode or character thereof.

2. In neuter verbs and those which have no patient, there is only one coincident notion, viz. of the state, or act or thing done, &c.

The state of *joy* implies—

Subject and his operation,	State,
χαίρω.	χαράν.

The intransitive action of *labour* implies—

Subject and his operation,	Act or thing done,
πονῶ.	πόνους (or μοχθούς, or ταῦτα).

So production implies—

Agent and his operation,	Production or thing produced,
ποιῶ.	ταῦτα sc. ποιήματα.

3. In passive and middle verbs the agent and patient being one and the same, there remains only one coincident notion, viz. of the act—

Agent (Patient) and his operation,	Act,
τύπτομαι.	πολλὰς (sc. πληγὰς).

So Eur. Rhes. 5 τίς ἐκηρύχθη πρῶτην φυλακήν: κηρύσσω φυλακήν

(= κήρυγμα). So Thuc. I. 126 ἐπιτετραμμένοι τὴν φυλακὴν = ἐπιτροπήν : Id. V. 37 ταῦτα ἐπεσταλμένοι : so περιτίθεσθαι κυνῆν, ἐσθῆτα, &c. : Arist. Ach. 1 ὅσα δὴ δέδηγμαι.

Obs. 2. Neuter verbs have properly no accus. of the patient, as the agent and patient unite in the subject; but many neuter verbs both of state and feeling, have an object wherein and whereon the state or feeling consists, operates, rests, and is completed; as, φοβέομαι σε; these semi-transitive verbs seldom have a double accusative, (only when it is required to mark the peculiar manner in which the verbal notion operates on the object) as in reality the object is substituted for the state or feeling which is the cognate notion of the verb; this substitution may be clearly seen in such instances as Soph. Phil. 1250. ΟΔ. στράτον δ' Ἀχαιῶν οὐ φοβεί πρᾶσσων τάδε; where στράτον is the object on which the φόβος rests, which Philoctetes in his answer substitutes for it, ΦΙ. ξὺν τῷ δίκαιῳ τὸν σὸν οὐ ταραβῶ φόβον: and in most languages the substantives, which primarily signify the feeling, are used equally for the object wherein the feeling for the time consists; as, αἰδώς, ἔλπις, φόβος, χαρά &c.

4. In transmissive verbs, where something is spoken of as transmitted from one person to another, the notion of the person affected by the operation of the verb, is not coincident with but consequent on that operation, as receiving is consequent on giving; and the grammatical patient of the verb, i. e. the passive participle, the thing given, is the same as the act of the verb or gift, so that there is only one accus., viz. of the gift or thing given.

Thus the notion of *giving* implies—

Agent and his operation,  
δίδωμι.

Gift or thing given,  
δῶρον or διδόμενον.

5. When the operation of the verb is more exactly defined by stating the exact part or parts where it operated, this is also in the accusative as being merely another way of expressing by a sort of apposition the operation of the verb; as, τύπτω σε κεφαλὴν, σε not being a sufficiently accurate expression for the patient (τυπτόμενον) κεφαλὴν is added, as being the part really struck. So in neuter verbs; as, τρέμουσα κῶλα = τρόμον κώλων, the accusative is of the equivalent notion, the part wherein the feeling, &c. consists, and is substituted for the feeling, &c. itself: Od. α, 208 ὄμματα ἔοικας αὐτῷ, the resemblance consisted in the eyes; τὰ ὄμματα καλλιστεύει, the eyes were the κάλλος. So πόδας ὥκῃς Ἀχιλλεύς.

§. 546. Hence the following rules may be laid down:—

1. The accusative case represents the coincident notions of the verb.

2. All verbs which imply the two coincident notions of the act or

effect (or its equivalent), and of the patient, *may* have a double accus.; either of these notions may be omitted at the will of the speaker, and therefore these transitive verbs are frequently found with a single accus. of the patient, or, more rarely, of the act or effect.

3. All verbs which do not imply a patient have one coincident notion—the state, or act, or effect,—and therefore have one accus. case.

4. All passive verbs may have an accus. of the state, or act, or effect of the verb.

5. All transmissive verbs imply but one coincident notion, of the thing transmitted, and therefore have only one accus. case.

6. All verbs may have an accus. of the part to define more accurately the operation of the verb.

*Obs.* The cognate subst. is sometimes placed in a different part of the sentence from its verb; as, Plat. Rep. 567 C πολέμιφ εἶναι καὶ ἐπιβουλεύειν ἕως ἂν καθήρη τὴν πόλιν—Καλόν γε, ἔφη, καθαρμόν.

§. 547. For the better examination of the functions of the acc. case the following division of verbs according to their notions will be useful :—

*A. Verbs with one Accusative case :—of Cognate notion.*

1. Neuter verbs of state or feeling, implying a cognate notion of that feeling or state: ἡδονὰς ἡδεσθαι, νόσον νοσεῖν.

2. Verbs of neuter motion, implying a cognate notion of the road; as, βαίνειν ὁδόν, or of the place arrived at, βαίνειν πόλιν.

3. Verbs of action, implying a cognate notion of the act or thing done; as, πράττω πρᾶγμα, πονέω πόνοvs.

4. Verbs of production, implying a cognate notion of the production or thing produced; as, ποιέω ποίημα, δέμω δόμον.

5. Verbs of transmission, implying a cognate notion of the thing transmitted; as, δωρέω δῶρον.

6. Verbs of reception, implying a cognate notion of the receipt; as, λαμβάνω λήψιν.

7. Verbs of perception, implying a cognate notion of the perception or thing perceived; as, αἰσθάνομαι αἴσθησιν.

8. Verbs of possession, implying a cognate notion of the possession or thing possessed; as, κτήματα κέκτημαι.

*B. With two Accusative cases :—of Cognate notion, and patient.*

Verbs of action or active motion, implying an accus. of the patient and a cognate acc. of the act; as, διδάσκω σε διδάγματα.



*Verbs with one Accusative.*

§. 548. 1. The accus. is used to define the operation of the verb, and in many of these constructions the Latin and modern languages would use an ablative or dative case, or an adverb. This is done either by the cognate substantive and an adjective, as ἀρίστην βουλὴν βουλεύειν, or by a neuter adjective agreeing with the verbal notion, as ἄριστα βουλεύειν, or by an equivalent substantive, which is to be resolved into a cognate substantive and an adjective, as τιτρώσκειν φόνον = φόνιον τραῦμα, or into a cognate substantive and genitive ; as, ῥέειν ὕδωρ = ῥόον ὕδατος.

*Obs. 1.* A good many verbs exchange their neuter for an equivalent transitive sense, and thus take an accus. of the patient ; as, ἀσεβῆν εἰς θεούς, and ἀσεβεῖν (to dishonour) τοὺς θεούς ; so that, when they have an accus. of the patient, they must be explained by the corresponding transitive expression. So ἐξιέναι τὴν γῆν : *Æsch. P.V. 713* ἐκπερᾶν χθόνα ; so ἀποδιδράσκειν τὸν δεσπότην. So *Eur. Phœn. 874* θεούς ὑπεκδραμοῦσι : *Thuc. VIII. 102* ἐκπλεῖν πολέμους : *Il. o, 227* νημεσσηθείς ὑπὸ εἰξεν χεῖρας ἑμάς : ὑποχωρεῖν τὸν ὄχλον (cf. *Thuc. II. 88.*), ἀποχωρεῖν *Xen. Cyneg. V. 18*, ἐξαναχωρεῖν τὰ εἰρημένα *Thuc. IV. 28.* : ἐκστῆναι κίνδυνον, *reformidare*, ὑπεκστῆναι *Plat.* : ἀποστρέφεισθαι *Xen. Eur.* : ὑπεκτρέπεσθαι — ἐκτρέπεσθαι *Demosth.* : ἀφίστασθαι *Xen. Cyneg. III. 3*, ἐγκλίνειν τινά *Id. Cyr. III. 3, 65.* So *Eur. Hec. 812* ποί μ' ὑπεξάγεις πόδα : so ὑπερχεσθαί τινα, and οἴχεσθαί τινα : *Arist. Av. 86* ὁ κολοῖός μ' οἴχεται ὑπὸ τοῦ δέους : *Theocr. XV. 8* τὸ δ' ἑκάστοτέρω ἔμ' ἀποικεῖς. So especially verbs of sound signify the action which that sound implies ; as, κτυπεῖν τὴν γῆν, to sound the ground, to beat it with a noise : *Hom. κροτάλιζον ἔχεα*, they rattled them along. So *Theocr. τὸ χαλκίον ἤχει*, sound the gong.

*Obs. 2.* Some verbs have a double sense arising from two different relations implied in the original idea (see §. 352. 5. *b.*) ; as, ἀμείβεσθαι, ἀλλάσσειν, to exchange ; hence to give and receive ; τίσασθαι, to avenge and to punish ; ἐρεῖδειν, to put one thing against another, to keep it up, or push it down.

*Obs. 3.* It is evident that the sense of the equivalent notion often reflects back a meaning to the verb, by defining in different ways its generic meaning ; thus τῖνω, *Æsch. Choeph. 650* τίνει μύσος Ἐρινύς, pays back the accursed deed, i. e. punishes it : τίνειν δίκην, to pay the penalty, to suffer punishment : τίνειν χάριν, to be grateful.

2. So that the accusative is either <sup>a</sup>,

*a. Accusative of cognate substantive* ; as, βουλὴν βουλεύω, χαίρω χαράν :

*Obs. 1.* Many verbs which are not in good writers followed by their cognate substantives, are in later writers found with them <sup>b</sup>.

*b. Accusative of cognate notion*, the proper cognate substantive being generally wanting or obsolete ; as, κειμένη θέσιν, κοιμήσατο ὕπνον :

<sup>a</sup> Lobeck Paral. 509.

<sup>b</sup> Lobeck, l. c.

*Obs. 2.* Adjectives also sometimes take this cognate accus.; as, Plat. Rep. 490 D κακοὺς πᾶσαν κακίαν: Ibid. 579 D δοῦλος μεγίστας θωπείας καὶ δουλείας: Id. Apol. 22 E σοφὸς τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν.

*c. Accusative of equivalent notion*, the accus. not being the cognate subst., nor expressing the actual cognate notion of the verb, but a notion substituted for it, as being that wherein the action, or state, or effect of the verb for the time consists, and being in a sort of apposition to it; as, ἀντικαταθανεῖν δίκην=θάνατον, which is the δίκη. As stated above, this equivalent substantive would follow the real cognate subst., if expressed, in the genitive; as, ἀντανγεῖ φόνον=αὐγὴν φόνον, or *vice versa*, as ἀντικαταθανεῖν δίκην=δίκην θανάτου; or it would assume an adjectival form. And sometimes the cognate notion is joined in an adjectival form to the equivalent acc.; as, προρέειν καλλίρροον ὕδωρ=ῥόον ὕδατος. This equivalent accus. is very common with verbs of saying, &c.; the words spoken being substituted for the λόγος, (see verbs of saying) and is most generally used with verbs of production, reception, perception, transmission, possession, &c. where the act or effect implied in the verb requires to be especially defined:

*d. Accusative cognate to a notion implied in the verb*; as, σιγᾷ (=οὐ λέγει) λόγους:

*Obs. 3.* This accusative may either be the cognate substantive to the notion so implied, as σιγᾷ λόγους; or the equivalent notion to it, as σιγᾷ τύχας; or the elliptic accus., as σιγᾷ ταῦτα.

*e. Elliptic accus.*, where an adjective in the neuter gender is joined to a verb, agreeing with the coincident state, or act, or effect implied therein; as, πράττειν τὰ ἐπεσταλμένα, sc. πράγματα, μέγα (sc. χάσμα) χαίρειν:

*f.* Derived from this is the *adverbial accus.*, which is joined to almost all verbs in a purely adverbial sense.

*g. Accusative of duration in space or time*—the duration being substituted for the act, or state, or effect in continuance.

*Obs. 4.* In verbs of action which have no patient, the cognate act or effect may be expressed by the passive voice as well as by a substantive; as, λέγω λόγον, or λεγόμενον; while in transitive verbs the passive voice is the proper expression of the patient; as, τύπτω σε τυπτόμενον, not τύμμα τυπτόμενον.

*Obs. 5.* On the use of the cognate substantive we may remark, that if the verb conveys a sufficiently definite notion, as χαίρω, πολεμέω, νοσέω, the cognate notion is added only when some further definition is required; and this is done in three ways: by affixing the adjective containing the required notion to the cognate substantive, as δεινὴν νόσον νοσεῖν; or the adjective alone agreeing with the neuter notion of the verb, as δεινὰ νοσεῖν; or by substituting for the cognate notion a substantive equivalent

to it, but containing, besides, the notion whereby the verb is to be defined; as, *νοσεῖν ἄλγος* = *ἀλγώδη νόσον*. In most verbs which express indefinite production or action, the cognate or equivalent accus. is added to give to the verb a definite sense, as, *ποιόμαι τείχος*, or *δόμον* = *ποίημα*; *πράττω τάφον*, or *εἰρήνην* = *πρᾶγμα*.

*Obs.* 6. Instead of the cognate or equivalent accus. the instrumental dat. is sometimes used, expressing that whereby the feeling or action of the verb is produced, rather than the operation of the verb; as, *Soph. Œ. R.* 65 ἔπνευ γ' εὐδοντα : *Id. Trach.* 168 ξῆν ἀλυπτήτω βίῳ : *Hdt. III.* 130 ἐδωρέετο — *δαψιλέϊ δωρεῇ*<sup>a</sup> : *Plat. Phil.* p. 21 B *μεγίσταις ἡδοναῖς χαίροις ἄν.*

§. 549. Verbs of being *pleased, sorry, despondent, of pity, love, madness, content, discontent, displeasure, anger, envy, grudging, may* have an accus. of the feeling, or that wherein the feeling consists : *ἡδομαι, χαίρω, γηθέω, ἐράω, ἄχθομαι, οἰκτείρω, οἰκτίζω, γελᾶω, μαίνομαι, &c.*

*a. Accus. of cognate subst.* : *Plat. Phil.* p. 63 A ἡδονὰς ἡδεσθαι. (So *Plaut. mea gavisurum gaudia*) : *Eur. Alc.* 31 ἐρῶσ' ἔρωτα : *Æsch. Eum.* 490 οἰκτον οἰκτίσασθαι : *Eur. Med.* 1041 τί προσγελᾷτε τὸν πανύστατον γέλων : *Arist. Thesm.* 793 *μανίας μαλινεσθαι* : *Eur. Bacch.* 1259 ἀλγήσετ' ἄλγος.

*b. Accus. of cognate notion* : *Arist. Rhet. I.* 2, 9 χαίρειν ἡδονήν : *Æsch. P. V.* 979 μεμνηνότε' οὐ σμικρὰν νόσον : *Xen. Eph. II.* 1, 31 ἐρᾶν ἐπιθυμίαν.

*c. Accus. of equivalent notion* : *ἄχθομαι ἔλκος* = *ἄχθος ἔλκος* : *Eur. Hel.* 831 τί χρῆμ' ἀθυμεῖς : *Theocr. XIV.* 26 κατατήκετο τῆνον ἔρωτα = *τῆνιν ἔρωτος* : *Eur. Hipp.* 1340 χαίρω θνήσκοντας = *χαρὰν θνησκόντων*. The particular *χαρά* was their *θάνατος* : cf. *Soph. Aj.* 136. So *Soph. Phil.* 1314 ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε : *Id. Œ. R.* 936 τὸ δ' ἔπος τάχ' ἄν ἡδοίο : *Id. Aj.* 136 σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω : *Eur. Ion.* 541 τοῦτο τερφθείς, so χαίρω τοῦτο : *Ibid.* 389 ἀλγεῖν πρᾶξιν : *Ibid. Phil.* 906 ταῦτ' ἀνιῶμαι. So *Plat. Menex.* p. 89 D δυσχεραίνειν αὐτό : *Id. Legg.* p. 908 B δυσχεραίνειν θεούς : *Id. Soph.* 229 E τὰ μὲν χαλεπαλύνοντες : *Demosth.* p. 68, 24 τὸ λυσιτελοῦν ἀγαπήσοντας. So *Xen. Cyr. I.* 3, 5 *μυσταττόμενον ταῦτα τὰ βρώματα* : *Soph. Œ. C.* 110 φθονήσας φάτιν. *Plat. Euth.* p. 4 D ἀγανακτῶ ταῦτα : *Id. Phæd.* p. 62 D ἀγανακτεῖν τοὺς φρονιμωτάτους ἀπίοντας.

*Obs.* 1. Properly speaking, it is not the person which constitutes and is equivalent to the cognate feeling of joy, dislike, &c. but some thing or act; wherefore we do not find *χαίρω, δυσχεραίνω, &c.* with an accus. of a person, except with a participle or explanatory sentence introduced by *ἔτι, &c.* whereby his act is denoted, or unless the same is implied in the con-

text, as *δυσχεραίνειν θεούς*: the notion of the gods. And the notions of *hating, loving, pitying*, as distinguished from *feeling dislike, desire*, &c. imply a person as the patient separate from the feeling, and hence they have an accus. of the patient, and some a double accus. case, while verbs of anger, envy, take the patient in the *Dativus Incommodi*.

*Obs.* 2. Some verbs signifying *contentment, acquiescence*, have an accus. derived from their primary sense; as, *στέργειν*, to love: *Æsch. P. V.* 10 *τυραννίδα στέργειν*: *Id. Ag.* 1551 *στέργειν τάδε δύσκλητα*. So *Demosth.* 68, 24 *τὸ λυσιτελοῦν ἀγαπήσοντας*: *Plat. Rep.* p. 399 C *ἀγαπῶντα τὰ ἀποβαίνοντα*; so *αἰνέω*, I praise: *Eur. Alc.* 2 *θῆσαν τράπεζαν αἰνέσαι*, to deign to; cf. *Id. Phæn.* 481.

*d. Adverbial accus.*: *Arist. Nub.* 817 *τί δὲ τοῦτ' ἐγελάσας*: *Il.* ζ, 484 *δακρύνειν γελάσασα*: *Od.* β, 270 *ἡδὺ γελᾶν*: *Il.* ι, 77 *τίς ἂν τάδε γηθήσειεν*; so *Arist. Ach.* 7 *ταῦθ' ὥς ἐγανώθην*: *Il.* ε, 181 *τάδε μαίνεται*: *Eur. Ion.* 255 *ἀνερעύνητα δυσθυμεῖ*: *Æsch. Theb.* 373 *τοιαῦτ' ἀλύων*: *Od.* ε, 147 *κοτεσσαμένην τόγῃ*: *Arist. Ach.* 10 *ὃ δυνήθην ἔτερον αὖ τραγωδικόν*.

§. 550. Verbs expressing *fear, hope, confidence, wonder, shame*, &c. take an accus. of the feeling or that wherein it consists: *φοβέομαι*, *δεῖδω*, *δειμαίνω*, *θαρρῶ*, *θανυμάζω*, &c.

*a. Accus. of cognate subst.*: *Plat. Prot.* p. 361 B *φοβὸς φοβούνται*, cf. *Eur. Suppl.* 548: *Plat. Symp.* p. 198 A *δέος δεδιέναι*: *Eur. Andr.* 869 *δεῖμ' ὃ δειμαίνεις*: *Plat. Prot.* p. 360 B *θάρρη θαρροῦσιν*: *Demosth.* p. 426, 20 *οὔτε ἡσχύνοντο αἰσχύνῃν*, they were not ashamed of the shame.

*b. Accusative of equivalent notion*: *Soph. Phil.* 1250 *στράτον δ' Ἀχαιῶν οὐ φοβεῖ*. The *στράτος* was the *φόβος*: then *φοβεῖσθαί τι* or *τινα*, considered as, and substituted for, the *φόβος*. So *Soph. Œ. C.* 604 *πάθος δέισαντες*: *Plat. Rep.* p. 382 D *δεδιὼς τοὺς ἐχθρούς*. (Cf. *Demosth.* p. 10, 2 *τοῦτό ἐστι μάλιστα δέος*; hence *δεδιέναι τοῦτο* = *δέος*, cf. *Lys.* 105, 9.): *Eur. Hec.* 54 *φάντασμα δειμαίνουσα*: *Id. Med.* 39 *δειμαίνω νιν*. (Cf. *Eur. Herc. F.* 700 *πέρσας δέιματα θηρῶν* = *δεινὸς θῆρας*.) *Soph. Œ. R.* 1010 *τοῦτ' αὐτὸ μὴ φοβεῖ*: *Æsch. Eum.* 38 *οὐδὲν δέεσασα*: *Eur. Andr.* 362 *ἐν δέδοικα*: *Id. Suppl.* 179 *τὰ οἰκτρὰ δεδοικέναι*: *Æsch.* p. 42, 7 *δεδιέναι τὰ δεινὰ*: *Plat. Phæd.* p. 88 B *θαρροῦντι θάνατον* = *θάρρος θανάτου*. (Cf. *Plat. Prot.* p. 361 B *οὐκοῦν αἰσχυρὰ θάρρη θαρροῦσιν*; *Ὁμολόγει*—*θαρροῦσι δὲ τὰ αἰσχυρὰ καὶ κακά*. Hence *θαρρεῖν τι* or *τινα*.) So *Eur. And.* 994 *θάρσει γέροντος χεῖρα*: *Od.* θ, 197 *θάρσει τόνδε γ' ἀέθλον*: *Xen. Cyr. V.* 42 *ἵνα σε θαρρήσωσι*: *Eur. Hec.* 875 *τὰ δ' ἄλλα θάρσει*: *Demosth.* p. 30, 7 *οὔτε Φίλιππος ἐθάρρει τούτους οὐθ' οὔτοι Φίλιππον*: *Soph. Trach.* 110 *ἐλπίζοντες αἶσαν*: *Id. Phil.* 629 *ταῦτ' ἐλπίσαι*: *Il.* ο, 539 *ἤλπετο νῆκαν*: *Soph. Trach.* 369 *προσδόκα τάδε*: *Eur. Hipp.* 244 *αἰδοῦ-*

μεθα τὰ λελεγμένα = αἰδῶ. (Cf. Passow ad voc.): Arist. Rhet. I. 9, 20 τὰ αἰσχρὰ αἰσχύνονται: Plat. Symp. p. 216 B αἰσχύνομαι τὰ ὁμολογούμενα. So frequently Infin. with article: Plat. Rep. p. 414 E ἡσχύνου τὸ ψεῦδος λέγειν: Soph. Œ. R. 1081 δυσγένειαν αἰσχύνεται: Eur. Med. 268 θαυμάζειν τύχας = θαῦμα. (Cf. Id. Alc. 1126 θαῦμ' ἀνέλπιστον τόδε.) Demosth. p. 174 θαυμάζωμεν αὐτά: Plat. Gorg. p. 458 E ἃ (sc. θαύματα) θαυμάζω: Id. p. 428 D θαυμάζω σοφίαν: Æsch. Ag. 853 θαυμάσης τόδε: so Eur. Orest. 878 ἐκπαγλούμενος πατέρα, the person being the θαῦμα.

§. 551. 1. Verbs of *thinking, willing, caring, considering, calculating, deliberating, hesitating, shuffling, pretending*, &c. take an accus. of the thought, &c. or that wherein it consists: σοφίζομαι, δοκέω, δοξάζω, νοέω, φρονέω, λογίζομαι, βουλεύω, μήδομαι, μητίομαι, μερμηρίζω, μεριμνάω, ὀρμαίνω, μενοινάω &c.

a. *Accus. of cognate subst.*: Eur. Hel. 120 δοκεῖτε δόκησιν: Plat. Rep. p. 493 A δόγματα ἃ δοξάζουσιν: Demosth. p. 1364, 17 λογισμὸν ἀνθρώπινον λογιζόμενος: Il. ι, 74 ἀρίστην βουλήν βουλεύειν: Il. ι, 104 νόον νοήσσει: Plat. Parm. p. 132 C νόημα νοεῖ: Id. Prot. p. 325 C ἐπιμελοῦνται ἐπιμέλειαν: Id. Rep. p. 405 C πάσας στροφὰς στρέφεσθαι.

b. *Accus. of cognate notion*: Il. υ, 153 βουλὰς μητιόωντες: Æsch. Choeph. 549 μήσατο πρόνοιαν.

c. *Accus. of equivalent notion*: Plat. Rep. p. 413 A τὰ ὄντα δοξάζειν: Id. Theæt. p. 209 B σὲ (=δόξαν σου) δοξάσω: Xen. Hell. VI. 1, 5 λογισάμενοι τὰς ξέω μοίρας (which formed the λογισμός): Plat. Phil. p. 18 C τοῦτον τὸν δεσμὸν λογισάμενος: Hdt. VIII. 4 ἐβούλενον δρησμόν (=βουλὴν δρησμοῦ): Æsch. Choeph. 985 τοῦτ' ἐμήσατο στύγος: Od. ζ, 14 νόστον μητιόωντες: Soph. Trach. 289 φρόνει νιν ὥς ἤξοντα (his arrival was the φρόνημα): Od. τ, 2 φόνον μερμηρίζων: Id. ω, 127 δόλον μερμηρίζε: Soph. Œ. R. 1124 ἔργον μεριμνῶν: Od. δ, 732 ὀδδὺν ὀρμαίνειν, so πόλεμον, πλοῦν, φόνον: Od. β, 275 ὀδδὺν ἦν συμενοινᾶς: Il. α, 549 μύθον νοήσαι: so σκῆψασθαι νόσον &c. the disease, &c. being the pretence.

d. *Accus. of notion contained in verb*: Thuc. V. 105 πιστεύει (=πιστῶς δοκεῖ) δόξαν.

e. *Elliptic accus.*: Plat. Phædr. p. 228 C ἀληθῇ δοκῶ: Id. Rep. p. 380 D τοιαῦτα δοκεῖν: Id. Menex. p. 243 ἀληθῇ (δόξαν preceding) ἔδοξε: Xen. Apol. I. 1, 3 ταῦτα δοξάζειν: Plat. Conv. p. 194 ἀγροικον (sc. δόγμα) δοξάσω: Od. ρ, 570 τοῦτ' ἐνόησε: Plat. Prot. p. 347 E ἔτερα νοεῖ: Il. ξ, 221 ταῦτα μενοινᾶς: Od. δ, 533 ἀεικέα μερμηρίζει: Il. ξ, 20 διχθάρια (sc. ὀρήματα)

ῥμαινε: Xen. Ap. 15 ταῦτα πιστεύσητε: Plat. Tim. p. 90  
 Ὡτὰ θεῖα φρονοῦντες: Soph. Phil. 77 αὐτὸ τοῦτο σοφισθῆναι:  
 Xen. Hell. VII. 5, 5 τὰ ἡμέτερα φρονοῦσαι: and Thuc. So  
 ταῦτα πάντα γινώσκειν: Hdt. V. 105 τὸ σκηπτόμενοι:  
 Plat. Rep. p. 533 Α τὸδε ἀμφισβητεῖ: Id. Lach. p. 196 Β  
 τοιαῦτα στρέφεται: so θέλω, βούλομαι ταῦτα.

f. *Adverbial accus.*: Plat. Phæd. p. 65 Ὡ λογιζεται κάλλιστα:  
 Xen. Apol. III. 5, 23 πολλὰ μεριμνῶν: Il. ο, 703 ἀταλὰ φρο-  
 νέοντες: Eur. Med. 1129 φρονεῖς ὀρθά: Soph. Phil. 1006  
 ἐλεύθερον φρονεῖν: Æsch. Ag. 214 τὸ παντότολμον φρονεῖν:  
 Hdt. VIII. 10 καταφρονήσαντες ταῦτα, thinking thus  
 meanly of them.

2. Verbs of *conceiving, knowing, believing, knowing from memory, holding, concluding, or the contraries*, take an accus. of the know-  
 ledge, &c. or thing known, &c.: ἐπίσταμαι, γινώσκω, οἶδα, νομίζω,  
 ἡγοῦμαι, ἀπορῶ, ἀμνηχανῶ &c.

*Accus. of equivalent notion*, of that wherein the knowledge, &c.  
 consists: Plat. Crat. p. 409 Ὡ τὸ πῦρ ἀπορῶ: Æsch. Ag. 1150  
 τέρμ' ἀμνηχανῶ: Plat. Men. p. 93 Α ἀρετὴν ἐπίσταντο: Id.  
 Gorg. p. 484 Β ἄσμα οὐκ ἐπίσταμαι (recollect): Id. Leg. p. 908  
 Ὡ νομίζων θεούς: cf. Eur. Suppl. 730. So Id. Hec. 790 ἡγεῖ-  
 σθαι θεούς: cf. Arist. Eq. 32. Plat. Parm. p. 134 Ε γινώ-  
 σκουσι τὰ ἀνθρώπινα πράγματα: Id. Prot. p. 337 Δ εἰδέναι τὴν  
 φύσιν τῶν πραγμάτων: Æsch. Pers. 242 εἴσει λόγον: Id. Choeph.  
 101 ἔχθος νομίζομεν: Soph. Œ. R. 1525 αἰνύματα ἦδη:  
 Demosth. p. 69, 3 ἀμνημονεῖ τοὺς λόγους: Plat. Crat. p. 409 Δ ἀ-  
 πορῶ: Id. Euth. p. 301 Β τοῦτο ἀπορῆσαι: Eur. 548 ταῦτ'  
 ἀμνηχανῶ: Plat. Hipp. p. 285 Ὡ ἐπίστασαι: Id. Rep. p. 285 Α  
 ὁμοῖα νομίσαντες: Id. Apol. p. 24 Ε τοῦτο αὐτὸ οἶδε: Id.  
 Euth. p. 2 Β οὐκ ἐκείνο καταγνώσομαι, I will not believe this.

*Obs. 1.* In the usual construction of νομίζω, γινώσκω &c. the accus. of  
 the knowledge, or opinion, &c. is resolved either into a substantival sentence  
 with ὅτι, &c. (See *Substantival Sentences*); as, νομίζω ὅτι οἱ θεοὶ εἰσὶ =  
 νομίζω θεούς: or the accus. and infin.; as, νομίζω εἶναι θεούς.

*Obs. 2.* Νομίζω in Hdt. is used with a dat.—(See *Dative*.)

§. 552. Verbs of *living, faring well or ill, suffering, being ill, being liable to, in danger, dying, perishing, &c.* take an accus. of the  
 state or that wherein it consists.

a. *Accus. of cognate subst.*: Plat. Rep. p. 444 Ὡ ζῶειν ζῶην:  
 Æsch. 22, 35 διατριβὰς διέτριβον: Hdt. III. 147 πάθος μέγα  
 Πέρσας πεπονθότας: Il. ε. 386 πῆματ' ἐπασχον: cf. Æsch.  
 P. V. 470. Soph. Œ. C. 361 παθήμαθ' ἀέπαθον: Plat. Rep. p.  
 451 Α κινδύνεμα κινδυνεύειν: Demosth. p. 139, 9 κινδυνεύ-

σ α υ τ ε ς τοὺς ἐσχάτους κινδύνους : Plat. Alc. p. 139 Ε νόσον νοσεῖν : cf. Eur. Andr. 220. Andoc. p. 114, 31. Arist. Aves 31. Od. ι, 303 ἀπωλόμεθ' αἰπὺν ὄλεθρον : Plut. Crass. XXV ὄξυν θάνατον ἀποθνῆσκειν : Plat. Prot. p. 324 D ἀπορία ἢ ἀπορεῖς.

b. *Accus. of cognate notion* : Eur. Med. 248 ἀκίνδυνον βίον ζῶμεν : cf. Soph. El. 589. Plat. Rep. p. 465 D. Isæus p. 36, 31 ἀσθενῶν νόσον : Plat. Rep. p. 408 Ε νόσους κάμνειν : Od. γ, 220 ἄλγεα πάσχομεν : Æsch. Choeph. 433 ἄλγεα πάθομεν : Eur. Med. 581 ζημίαν ὀφλίσκάνει : Æsch. Ag. 534 δίκην ὀφλῶν : Plat. Apol. p. 39 Β θανάτου δίκην ὀφλῶν : Od. α, 166 ἀπόλλωλε κακὸν μόρον : Il. γ, 417 κακὸν οἶτον ὀλέσθαι : Il. ν, 384 φθίσεσθαι.

c. *Accus. of equivalent notion* : Isocr. 315 Ο βεβίωκα τὸν παρελθόντα χρόνον = χρόνὸν βίου : Demosth. p. 520 πράγματα αἰσχιστα (=πάθη) ἐπάθομεν : Plat. Gorg. p. 495 Ε νοσεῖ ὀφθαλμούς = νόσον ὀφθαλμών : Soph. Phil. 1320 νοσεῖς ἄλγος = ἄλγῳδὴ νόσον : Eur. Ion. 620 ἀπαλδεῖαν νοσεῖν : Id. Phœn. 763 ὀφλίσκάνεις ἀμαθίαν = ὀφλημα ἀμαθίας : Id. Med. 404 γέλωτα ὀφλεῖν : Andoc. p. 18, 7 βλαβὴν ὀφλεῖν : Isæus p. 117, 7 ὥφλουν τὴν δίκαιαν = δίκην τῆς διαίτης : Plat. Apol. p. 36 Α ὥφλε χιλίας δραχμάς = ζημίαν : Demosth. p. 835, 15 κινδυνεύειν τὴν ἐπωβελίαν = κίνδυνον : Ibid. p. 1033, 1 ψευδομαρτυρίαν : Eur. Hel. 76 ἀπόλασιν εἰκοῦς ἔθανες ἂν Διὸς κόρης, ἀπόλασιν is in apposition to θάνατον, implied in ἔθανες.

d. *Accus. cognate to the notion implied in the verb* : Eur. Orest. 207 βίοντον ἔλκω = βίωμι ἔλκων, 'protract. So Id. Phœn. 1531 ἔλκεις μακρόπουνον ζῶαν : Plat. Rep. p. 534 Ο δνειροπολοῦντα (=ἐν ὀνείρῳ βιοῦντα) βίον, so ἄγειν βίον, ἡμέρας &c.

Obs. ἄγω in its neuter sense signifies to do any thing continuously : thus Soph. Aj. 382 ἄγεις γέλωτα.

e. *Elliptic accus.* : Demosth. p. 760, 14 ζῶμεν τὰ καθ' ἡμᾶς αὐτοὺς : Eur. Troad. 615 νοσεῖς ἕτερα : Soph. Cē. C. 595 πέπονθα δεινὰ : Plat. Rep. p. 318 Α θείον πεπόνθατε. cf. Phædr. p. 238 C. : so ταῦτὰ πάσχειν, to be similarly affected : Eur. Med. 953 ἐν εὐδαιμονήσῳ, so πάντα εὐδαιμονεῖν : Eur. Hec. 429 πάντα δυστυχῶ : Demosth. p. 1460, 23 ἐν τούτῳ εὐτυχῆσαι : Eur. Hel. 1213 τάδ' εὐτυχεῖν.

f. *Adverbial accus.* : Eur. Ion. 632 μέτρια ζῆν : Soph. Frag. 326 ζῆν ἄνοσον : Plat. Rep. p. 495 Ο οὐδ' ἀληθῆ ζῶσι : Od. χ, 472 οἰκτιστα θάνοιεν : Eur. Med. 349 πολλὰ διέφθορα.

§. 553. Verbs which express a man's *position*, or *condition in the world*, *serving public offices*, *slavery*, *age*, &c. take an accus. of the

condition, &c. or that wherein it consists: ἄρχω, χορηγέω, τριηραγέω, λειτουργέω, πρεσβεύω, δουλεύω, βασιλεύομαι &c.

a. *Accus. of cognate subst.*: Arist. Av. 308 ἄρχειν ἀρχήν: Demosth. p. 836 χορηγεῖ καὶ τριηραρχεῖ καὶ τὰς ἄλλας λειτουργίας λειτουργεῖ: Ibid. p. 92, 11 πρεσβείας πρεσβεύειν: Xen. Apol. 3, 12 δουλεύειν δουλείαν: Plaut. *servio servitutem*: Plat. Legg. p. 676 B πολιτείας πεπολιτευμένοι: Ibid. p. 680 E βασιλείαν βασιλευόμενοι: Æschin. 3, 30 ἱερᾶσθαι ἱερωσύνην: Eur. Iph. A. 1364 αἰρεθεῖς αἵρεσιν. So Plat. Rep. p. 404 A μεταβολὰς μεταβάλλοντες. So Thuc. III. 13 ἀποστήσεσθαι διπλὴν ἀπόστασιν.

b. *Accus. of cognate notion*: Soph. Aj. 435 ἀριστεύσας καλλιστεῖα.

c. *Accus. of equivalent notion*: Soph. Œ. C. 874 βίον (= γῆρας βίου) γηρᾶναι: Eur. Herc. F. 436 ἦβων σθένος = σθεναρὰν ἦβην: Eur. Electr. 131 τίνα οἶκον, τίνα πόλιν (= τίνος οἴκου λατρείαν) λατρεύεις.

d. *Elliptic accus.*: Demosth. p. 62, 25 τὰ προσταττόμενα (λειτουργήματα) λειτουργῶν: Eur. Hel. 283 πολλὰ παρθενεύεται: Soph. Electr. 950 ἄλεκτρα γηράσκουσιν: Demosth. p. 440, 16 τοιαῦτα πεπρεσβευκότος: Ibid. p. 535, 12 χορηγεῖν Διονύσια.

e. *Adverbial accus.*: Antiph. p. 117 ἄριστα χορηγήσω: Eur. Rhes. 405 ὑπηρετεῖν ταῦτα.

Obs. Λατρεύω also has a transitive sense of *waiting on*, like *θεραπεύω*.

§. 554. Verbs of *looking*, *having the aspect of*, &c. take an accus. of the look, &c. or that wherein it consists.

a. *Accus. of cognate notion*: Eur. Cycl. 509 καλὸν ὄμμα δεδορκότας: Æsch. Pers. 79 κυανοῦν λεύσσων δέργμα.

b. *Accus. of equivalent notion*: Od. τ. 446 πῦρ ὀφθαλμοῖσι δεδορκὼς = πρὸς δέργμα. So the Homeric phrases: βλέπειν, δέρκεσθαι Ἄρην, ὁρᾶν ἀλκήν = ὄραμα ἀλκῆς: Æsch. Sept. c. Theb. 500 βλέπων φόβον = βλέμμα φόβον: Eur. Ion 1282 ἀναβλέπων φλόγα = βλέμμα φλογός. So in the comedians: βλέπειν νῆπν, ὑπότριμμα, ὄμφακας (sour grapes), αἰκίαν, ἀπιστίαν, συρμαίαν. Sometimes with the infin. used as a subst.: Arist. Vesp. 879 τιμᾶν βλέπω.

c. *Accus. cognate to notion implied in the verb*: Eur. Med. 92 ταυρορμένην (= ταυρικῶς βλέπουσαν) δέργμα.

d. *Adverbial accus.*: φθονεῖν βλέπειν: Theocr. XX. 13 λοξὰ βλέποισα: Hom., &c. δερκόμενος δεινόν, σμερδαλέον, τακερά, so ἐλεεινὸν ὄραν: Il. β. 269 ἀχρεῖον ἰδών: Eur. Alc. 773 τί σεμνὸν



οὕτω καὶ πεφροντικὸς βλάπτεις. So Arist. Vesp. 900 κλέπτων βλάπτει.

§. 555. Verbs which express the notion of *flowing, springing forth, flourishing in, shining, burning, breathing, &c.* take an accus. of the stream, &c. or that wherein it consists.

*a. Accus. of cognate subst.*: Plat. Alcib.: φύσημα φυσώτων. So Il. δ, 27 ἰδρῶσ' ἰδρώτα.

*b. Accus. of cognate notion*: Eur. Phœn. 225 λάμπουσα σέλας=λαμπάδα: Hom. Hymn. Apol. προρρέειν καλλίρροον ὕδωρ.

*c. Accus. of equivalent notion*: Soph. Aj. 1391 φυσῶσι μένος: Id. El. 1377 φυσῶν αἶμα: Eur. Orest. 1512 ἀνταυγεῖ φόνον=αὐγὴν φόνου: Hom. πνείοντες μένεα=πνεύματα μένεος, so Ἄρεα πνεῖν: Pind. Pyth. IV. 225 πνεῖν φλόγα=πνεῦμα φλογός. So Id. πῦρ πνεῖν: Soph. Ant. 1146 πῦρ πνεόντων ἄστρων: Id. Trach. 845 τέγγει ἄχραν: Anacr. XXXVII. 2 βρύειν ῥόδα: Æsch. Pers. 622 θαλλούσης βίον=θάλλος βίου: Pind. Ol. III. 23 δένδρε' ἔθαλλεν γῇ: Theocr. XXV. 16 ποίην θαλέθουσι λειμῶνες. (So elliptic: Eur. Frag. Dan. 10 γῇ τ' ἡριὸν θάλλουσα.) Theocr. V. 124 ῥείτω γάλα: Ibid. 126 ῥείτω μέλι. So Æsch. P. V. 370 ἐξαναζέσει χόλον. So Eur. Bacch. 620 στάζων ἰδρώτα: Id. Hipp. 122 πέτρα ὕδωρ στάζουσα.

*d. Adverbial accus.*: ὄζειν ἡδύ &c.: Eur. Iph. Aul. 381 δεινὰ φυσᾷς.

§. 556. Verbs expressing *bodily condition, position or motion, sleeping, sitting, standing, rising, falling, leaping, dancing, &c.* take an accus. of the position, &c. or that wherein it consists: εἶδω, ὑπνέω, κοιμάομαι, λαύω, ἀωτέω, ἵζω, καθίζω, ἕζω, ἦμαι, θακέω, θαάζω, θάσσω, ἄλλομαι, πίπτω, κείμαι, ἵσταμαι, χορεύω, ὀρχέομαι, ὀρμάω &c.

*a. Accus. of cognate subst.*: Eur. Bacch. 883 στάσιν ἐστάναι: Soph. Phil. 275 ἀνάστασιν στήναι: Æsch. Ag. 1494 κεῖσαι κοῖταν: Soph. Ant. 1045 πέπτωκε πτώματα. Cf. Eur. Elect. 606. Plat. Lach. p. 181 B. Eur. Andr. 654 πεσῆματα πέπτωκε: Plat. Legg. p. 942 E χορείας χορεύειν.

*b. Accus. of cognate notion*: Eur. Herc. Fur. 1061 εὔδει ὕπνον: Ibid. 1034. Il. λ, 241 κοιμήσατο χάλκεον ὕπνον: Theocr. III. 49 ἄκροτον ὕπνον λαύων: Il. κ, 159 ὕπνον ἀωτεῖς: Æsch. Ag. 983 ἵζει θρόνον=ἔδραν: Eur. Orest. 954 καθίζων τρίποδα: Æsch. Ag. 190 σέλημα ἡμένων: Eur. Rhes. 547 ἡμένα κοῖτας: Æsch. P. V. 389 θακοῦντι ἔδρας=θαῖκος: Soph. Œ. R. 2 ἔδρας θοάζετε: Arist. Thesm. 889 θάσσειν ἔδρας: Æsch. Pers. 303 πῆδημα (=ἄλμα) ἀφήλατο: Thuc. I. 37 κειμένη θέσιν: Æsch.

Ag. 31 φροῖμιον (πρῶτον χόρον) χορεύσομαι: Hdt. VI. 129 δρχήσατο σχημάτια=δρχους.

c. *Accus. of equivalent notion*: Soph. Phil. 249 ἐζόμενον ζυγόν: Eur. Orest. 861 θάσσοντ' ἄκραν: Id. Iph. A. 141 ἔου κρήνας: Soph. Aj. 1183 ἐννυχίαν τέρψιν (=ὑπνον) λαύειν: Eur. Rhes. 740 κοῖτον (=ὑπνον ἐν κοίτῳ) λαύειν: Soph. Phil. 145 τόπον ὄντινα κεῖται: Eur. Suppl. 987 ἐστηκε πέτραν, the πέτρα was the στάσις: metaphor, Ibid. 1018 τελευτὰν ἦν ἐστακα: Id. Orest. 1256 στῆθ' αἱ μὲν ἀμαξήρη τρίβον: Id. Phœn. 825 περιχορεύουσα ἄδονάν = ἡδὺν χόρον: Id. Iph. A. 1058 γάμους (=γαμικὸν χόρον) ἐχόρευσαν: Eur. Troad. 750 πεσὼν πῆδημα = πέσημα: Id. Hipp. 829 ὀρμήσασα πῆδημα.

d. *Accus. cognate to the notion implied in the verb*: Æsch. Ag. 2 φυλακὴν ἣν κοιμώμενος = ἐν κοίτῃ φυλάσσων: Arist. Nub. 540 κόρδαχ' (χόρον), ἐλκυσεν = ἐλκύσας ἐχόρευσεν, danced slowly.

e. *Adverbial accus.*: Il. ο, 684 ἀσφαλὲς θρώσκων: Il. φ, 266 στήναι ἐναντίβιον: Eur. Hipp. 1079 ἐναντίον στάντα: Soph. Frag. 704, 2 φαιδρὰ χορεύει: Id. Œ. R. 1300 μείζονα πηδήσας<sup>a</sup>. Cf. Trach. 1001. Id. Ant. 1325 λέχρια εἰσήλατο.

Obs. Χορεύω has a transitive sense of "to celebrate by dancing:" ἐχόρευσαν τὸν θεόν: ἔζομαι has a transitive sense "to supplicate:" Soph. Œ. R. 30 ἐζόμεσθά σε.

### Verbs of Motion.

§. 557. 1. Neuter verbs of motion have a twofold sense—1. Motion along, *to go*? 2. Motion to, *to arrive at*; wherefore the accusative after these verbs must be considered in its relation to each.

a. Motion along.—The notion of *going* implies, as coincident with it, the notion of a space along which the motion takes place; as, βαίνειν ὁδόν, to go along a road.

b. Motion towards.—The notion of *going to, arriving at*, implies the notion of the place arrived at, as coincident with its completion—as the notion of "beating" implies the notion of a patient.

2. The use of the accusative however, with verbs of motion in this latter sense, is confined to poetry, as the more accurate usage of prose defined the direction more clearly by a preposition.

Obs. The notion of *arriving at*, is not communicated to the verbs of motion by the accus. case, but is an independent and distinct sense of the verb itself, called out by the notion with which it is joined: in which sense the verb is used, whether *motion along*, or *motion towards*, is determined by the context, as in the two following instances: Od. α, 330 κλίμακα δ'

<sup>a</sup> Cf. Herm. ad loc.

ὑψηλὴν κατεβήσατο. Here the context shews that *καταβαίνω* means “to move along,” or “down along;” but in *Od. β. 337 θάλαμον κατεβήσατο*, we see the verb signifies “to move towards,” though the case used in both is the same, and therefore cannot determine the sense.

§. 558. 1. Verbs of *moving along*.—So *βαίνειν*, *ἔρχεσθαι*, *περᾶν*, *ἔρπειν*, *πορεύεσθαι* *ὁδόν*: *Æsch. Ag. 81 τρίποδας ὁδοῦς στείχει* (*itque reilitque viam*): *Plat. Rep. p. 405 διεξόδους διεξελεῖν*: *Thuc. V. 10 ἔθει ὁδόν*: *Od. γ. 71 πόθεν πλεῖθ' ὑγρὰ κέλευθα*; *Il. ζ. 292 τὴν ὁδόν, ἣν Ἑλένην περ ἀνὴγαγεν εὐπατέρειαν*: *Od. α. 330 κλίμακα δ' ὑψηλὴν κατεβήσατο*: *Od. ψ. 85 κατέβαιν' ὑπερώϊα*: *Od. ξ. 350 ξεστὸν ἐφόλκαιον καταβήναι*, to creep down the rudder: *Od. ι. 261 οἴκαδε ἰέμενοι ἄλλην ὁδόν, ἅλλα κέλευθα ἤλθομεν*: *Æsch. S. Th. 467 κλίμακος προσαμβάσεις στείχει πρὸς ἐχθρῶν πύργον*: *Id. Pers. 733 μολεῖν γέφυραν*: *Id. Cho. 727 πατεῖν πύλας*: *Soph. Aj. 845 διφρηλατεῖν τὸν οὐρανόν*. So metaphor, *ἀμαξεύω τὸν βίον*: *Soph. C. C. 1686 πόντιον κλύδων' ἀλώμεναι*: *Theocr. ἀλώμενος ὥρεα*: *Eur. Med. 1067 ἀλλ' εἶμι γὰρ δὴ τλημονεστάτην ὁδόν*: *Il. δ. 384 ἀγγελίην στείλαν*: *Soph. C. C. 20 προῦστάλης ὁδόν*: *ἐμβατεύειν τι* (*Æsch. Pers. 447*): *Eur. Herac. 848 ἐμβήσai διφρον*: *Id. Hipp. 1131 συζυγίαν πάλων ἐπιβήσει*: *Æsch. Pers. 447 νῆσον ἦν Πὰν ἐμβατεύει*. So *Eur. Iph. T. 398 ἐπλευσαν νάϊον ὄχημα*: *Hdt. VI. 119 τρέπεται τριφασίας ὁδοῦς*: cf. *Thuc. V. 10. Xen. Cyr. I. 6, 43 ἄγειν* (*στρατιὰν*) *ἣ στενὰς ἣ πλατείας ὁδοῦς*: *Demosth. p. 49, 34 ἄγων καὶ φέρων τοὺς πλεόντας τὴν θάλατταν*. So *Soph. Phil. 1027 πλεῖν στόλον = πλοῦν*: cf. *Id. C. R. 422. Il. λ. 140 ἀγγελίην (= ὁδὸν ἀγγελίης) ἐλθόντα*: *Il. ω. 235 ἐξεσίη ἐλθόντι*: *Demosth. p. 392 ἀπήραμεν πρεσβείαν = πλοῦν πρεσβείας*: *Soph. Phil. 163 στίβον ὀγμεύει*: *Æsch. Ag. 286 πόντον (= νῶτα πόντου) νωτίσαι*: *Soph. C. R. 193 παλίσσυτον δρόμημα νωτίσαι*: *Id. C. C. 1481 οἷον τέλος ὁδοῦ ἀφορμήθημεν = ὁδὸν οἶαν τελοῦσαν*: *Eur. Alc. 753 ἀμείψασθαι πύλας*, to pass through: *Xen. Hipp. VIII. 10 ὁ μὲν φεύγει παντοῖα χῶρια*, so γῆν πρὸ γῆς διώκων, passing quickly over: *Æsch. P. V. 685 γῆν πρὸ γῆς ἐλαύνομαι*, so ἐλαύνειν (to run) δρόμον: *Demosth. p. 393 ὁδὸν ἐπειγόμενοι*: *Thuc. IV. 5 ἐπείγοντο τὸν πλοῦν*, so φανῆναι (sc. ἐλθόντα) ὁδόν: *Soph. Trach. 58 θρώσκει* (passes quickly through) δόμους, so τόδ' ἱκάνεις, this journey, αὐτην (ὁδὸν) *ἔρχεσθαι*, ἀντίβιον ἐλθεῖν, and many other adverbial expressions of daily occurrence; as, *τὴν ταχίστην (ὁδόν)*, *celerrime* (*Xen. II. 1, 18.*) — *τὴν πρώτην*, *primum* (*Hdt. III. 134*). *Demosth. p. 28, 2<sup>a</sup>. Ibid. p. 34,*

21 τὴν ἄλλως — λέγειν, *frustra dicere*: Ibid. p. 73, 32 οὐδ' ἴνα τὴν ἄλλως ἀδολέσχω: Ibid. p. 34, 21 τὴν ἄλλως προήρημαι λέγειν, *non frustra statui dicere*—τὴν εὐθείαν, *rectā*—μακράν, a long way, μακροτέραν Plat.—ἄλλην καὶ ἄλλην, now one way, now another — αὐτήν, ἀντιβίην, ἀντίον, πλησίον, αὐτόδιον, properly *that same way*, *illico*: Od. θ, 449 αὐτόδιον δ' ἄρα μιν ταμὴν λούσασθαι ἄνωγεν: II. ψ, 116 πολλὰ δ' ἄν' αὐτὰ, κάταντα, πάραντ' αὖτε δόχμιά τ' ἦλθον.

2. Verbs of *stepping* take an accus. of the step or its equivalent; as, βαίνω πόδα=ποδὸς βάσιν: Soph. Aj. 42 ἐπεπίπτει (=ἐμπεσὼν βαίνει) βάσιν: Eur. Phoen. 1412 προβὰς κῶλον δεξιόν: Id. Orest. 1487 Μυκηνὶδ' ἀρβύλαν προβὰς: Id. Heracl. 805 ἐκβὰς πόδα: Id. Hec. 1062 πᾶ πόδ' ἐπάξας: Ibid. 53 περὶ πόδα: Æsch. Choeph. 676 δεῦρ' ἀπεζύγην πόδας, came on foot.

§. 559. Verbs expressing or implying *motion to*: Eur. Andr. 1120 χωρεῖ δὲ πρύμναν: Æsch. P. V. 708 στεῖχε γύας: Eur. Med. 668 ἐστάλης ὀμφαλόν: Ibid. 756 ἀφίξιόμαι πόλιν: Ibid. 1143 στέγας ἐσπόμεν. So II. θ, 195 κεκλήατο (sc. ἐλθεῖν) βουλὴν. So II. ζ, 87 ἡ δὲ ξυνάγουσα γεραίᾳς νηδὺν Ἀθηναίης: Soph. Œ. C. 1562 ἐκκατανύσαι νεκρῶν πλάκα, (Dind. ἐκτανύσαι): Od. γ, 162 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας: II. α, 317 κνίσση δ' οὐρανὸν ἵκε: Od. α, 176 πολλοὶ ἵσαν ἄνδρες ἡμέτερον δῶ: Od. β, 337 θάλαμον κατεβήσατο: Od. ι, 351 σχέτλιε, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἵκοιτο—; Od. ζ, 296 ἰκώμεθα δώματα πατρός: II. ε, 291 βέλος δ' ἵθ' υνεν Ἀθήνῃ ρίνα: Soph. Œ. T. 35 ἄστυ Καδμείων μολών: Id. El. 893 ἦλθον πατρὸς ἀρχαίου τάφον: Eur. Med. 7 Μήδεια πύργους γῆς ἐπλευσ' Ἰωλκίας: Ibid. 12 φυγῇ—ἀφίκετο χθόνα: cf. 680. 682. 920. 1143. Id. Rhes. 289 δρυμὸν μολών. So we must explain ἰκνεῖσθαί τινα, to belong to a person; as, Hdt. IX. 26 ἡμέας ἰκνέεται.

Obs. 1. The sense of direction, *to*, contained in these verbs is usually (prose always) more definitely marked by the prepos. εἰς, ἀνά, κατά, ὑπέρ, ἐπί, περί, ἀμφί, μετά, πρός, παρά, ὑπό, ὥς, (see these prepos.) and by the local suffix δέ, as ἄστυδε ἔλθωμεν.

Obs. 2. Those verbs of motion which imply some further notion, as *departure, approach, pursuit, flight*, &c. take naturally a cognate accusative of that notion; as, Plat. Rep. p. 496 E τὴν ἀπαλλαγὴν ἀπαλλάξεται: Arist. Av. 854 προσῶδια προσιέναι: Eur. Herc. F. 896 κυναγετεῖ διωγμόν: Id. Hel. 21 διώγμα φεύγων. Plat. Symp. p. 197 D ξυνιέναι ξυνόδους.

Obs. 3. The distinction between the different cognate accusatives given in §. 548. 2., obtain with all verbs, though, for the sake of brevity, they will not in the following pages be classed under their separate heads as before; it being presumed that they are sufficiently illustrated in the foregoing pages, to enable the reader to determine for himself under which head they fall.

## Verbs of Action.

§. 560. The notion of *doing* implies—

*The Agent and his operation,*  
πράττω.

*The Deed or thing done,*  
πράγμα or τοῦτο.

So that all verbs of *doing* have an accusative of the coincident notion of the deed, or thing done.

1. Πράττω, ἐργάζομαι, ῥέζω, σπεύδω and σπουδάζω (to do eagerly) πραγματεύομαι &c. : Plat. Lach. p. 179 D πράγματα ἐπραττον, then ταῦτα, ἄριστα, πολιτικά, κοινά &c. (sc. πράγματα) πράττειν : Eur. Alc. 97 πράττειν τάφον : Xen. πράττειν εἰρήνην : Hes. Op. 404 χρῆμα πρήξεις : Il. ω, 733 ἔργα ἐργάζοιο : cf. Soph. Ant. 1227. Od. ρ, 321 ἐναίσιμα ἐργάζεσθαι : Od. ω, 457 ἔργον ἔρεζον : Soph. Trach. 288 θύματα ῥέξῃ : Eur. And. 837 τόλμαν δν (=τολμηρὸν ἔργον) ἔρεξα : Soph. Phil. 1206 παλάμαν ῥέξης : Il. λ, 502 μέμερα ῥέζων : Od. σ, 138 πολλὰ ἀτάσθαλα ἔρεξα : Eur. Ion. 448 σπένδοντες ἡδονάς : Æsch. Ag. 147 σπενδομένα θυσίαν : Eur. Supp. 161 εὐψυχίαν ἔσπενσας : Eur. Iph. T. 200 σπεύδει ἀσπούδαστα : Id. Hel. 1645 μεγάλα σπεύδεις κακά : Plat. Gorg. p. 481 B ταῦτα σπουδάζει : Id. Soph. p. 259 Ο οὐκ ἄξια ἐσπούδακας : Xen. Apol. VIII. 17 σπουδάζοντα τὸ ἐαυτοῦ ἡδέα.

2. Verbs of *accomplishing, bringing to an end, finishing, beginning (to do), endeavouring (to do), daring, &c.* : ἄνω, ἀνύω, ἀνύτω, περάω, πράσσω, περαίνω, τελέω, τελεντάω, τολμάω &c. : Od. γ, 490 ἦνσ' ὁδόν : Eur. Herc. Fur. 576 αὐτοὺς (sc. πόνοους) ἤνυσα : Id. Hec. 936 οὐδὲν ἤνυσα : Æsch. Pers. 734 κέλευθον ἤνυσεν : Id. P. V. 702 χρεῖαν ἠνύσασθε : Soph. Œ. R. 1530 τέρμα βίον περάσῃ : Eur. Iph. A. 10 ἐξεπέρασε βίον : Od. ν, 83 πράσσειν κέλευθον : Od. ι, 491 πράσσειν ἄλα : Soph. Aj. 22 πρᾶγος περάνας : Id. Trach. 79 τελειτῆν τοῦ βίου τελεῖν : Id. Ant. 1114 βίον τελεῖν : Id. El. 726 τελοῦντες ἔβδομον δρόμον : Od. β, 280 τελευτήσαι ἔργα, so ταῦτα τελευτᾶν : Arist. Plut. 149 τόλμημα τολμάτον : Soph. Elect. 470 πείραν (=τολμάν) τολμήσειν : Eur. Ion. 976 τὰ δυνατὰ τόλμησον : Id. Herc. F. 1184 τλᾶς αἶμα=αἵματηρὸν ἔργον : Æsch. Ag. 1204-τοιαῦτα τολμᾷ. So Plat. Legg. p. 797 B καινοτομεῖν τι νέον. So Thuc. VI. 58 σπουδὰς σπένδεται : Hdt. VII. 148 σπεισάμενοι εἰρήνην, so τέμνειν (to make by sacrifice) ὄρκια πιστά, συνθεσίας, φιλότητα, Homer.

3. Verbs of *sacrificing* take an accus. of the sacrifice or that wherein it consists, the offering, victim, &c.: *θύω, ῥέζω* &c.: Eur. Iph. A. 721 *θύσας θύματα*: Plat. Rep. p. 362 C *θυσίας θύειν*: Od. ξ, 446 *θύσε ἄργματα θεοῖς*: Æsch. Eum. 109 *δεῖπνα ἔθνον*: Eur. Iph. T. 1332 *θύουσα φλόγα = θυσίαν φλογός*: Æsch. Ag. 1391 *ἔθυσε παῖδα*: Arist. Av. 922 *τὴν δεκάτην θύω = θυσίαν τῆς δεκάτης σελήνης*, so *εὐαγγέλια, διαβατήρια (θύματα) θύειν*: Od. γ, 5 *ἱερὰ ῥέζον*: Il. ψ, 206 *ῥέζουσι ἑκατόμβας*.

§. 561. Verbs of *learning, concluding, studying, practising, being in the habit of*, &c.: *μανθάνω, ἀσκῶ, μελετᾶω, ἐπιτηδεύω, νομίζω*, to have a custom, &c.: Soph. Trach. 450 *μάθησιν ἐκμανθάνεις*, so *μανθάνειν τι = μάθησιν*: Plat. Lach. p. 184 E *στάδιον ἀσκεῖν*: Id. Legg. p. 795 B *παγκράτιον ἡσκηκώς*: Id. Gorg. p. 527 *δικαιοσύνην καὶ ἄλλην ἀρετὴν (= ἄσκησιν ἀρετῆς) ἀσκοῦντας*: Demosth. p. 799, 13 *ἀσκοῦντες φθόνον*: Æsch. P. V. 1068 *κακότητ' ἀσκεῖν*: Eur. Hel. 1110 *ἔρωτας, ἀπάτας, δόλια τ' ἐφευρήματα ἀσκοῦσα*: Xen. Cyr. I. 5, 7 *πολεμικὰ ἀσκεῖν*: Hdt. II. 77 *μνήμην ἐπασκεῖν*: Plat. Gorg. p. 511 C *μελετᾶν τέχνας = μελέτας*: Demosth. p. 1129, 9 *μελετᾶν τὴν ἀπολογίαν*: Xen. Cyr. II. 3, 1 *μελετᾶν τὰς τέξεις*: Plat. Apol. p. 28 B *ἐπιτήδευμα ἐπιτηδεύσας*: Thuc. VI. 54 *ἐπετήδευσαν ἀρετὴν*: Hdt. II. 51 *ταῦτα Ἕλληνες νενομίσκασι*: cf. ch. 92: so ch. 42 *φώνην νομίζουσι*: ch. 64 *ἐόρτην νενομίσκασι*: Id. I. 142 *γλῶσσαν τὴν αὐτὴν νενομίσκασι*.

§. 562. Verbs of *eating, drinking*, &c. take an accusative of the cognate notion or its equivalent—food or thing eaten—drink or thing drunk: *δειπνέω, βιβρώσκω, ἔδω, ἐσθίω, πατέομαι, φάγω, σιτέομαι, τρώγω, πίνω, ῥοφέω, δαίνυμαι* &c.: Æschin. II. 13 *δειπνῶν πολυτελεῇ δεῖπνα*: Xen. Cyr. I. 2, 11 *ἄριστον δειπνήσαντες*: Id. Conv. I. 11 *τὰλλότρια δειπνεῖν*: Il. χ, 94 *βεβρωκὼς φάρμακα*: Æsch. Theb. 1026 *σάρκας πᾶσονται*: Od. ι, 84 *εἶδαρ ἔδουσι*: Il. ε, 341 *σίτον ἔδουσι*: Il. δ, 345 *κρέα ἔδμεναι*: Il. ο, 636 *βοῦν ἔδει*: metaph. *οἶκον, κτήματα, θυμὸν ἔδειν*: Od. κ, 460 *ἐσθίετε βρώμην*: Od. ν, 348 *κρέα ἔσθιον*: Od. ν, 19 *ἐταῖρους ἡσθιε*: Il. α, 464 *σπλάγχν' ἐπάσαντο*: So Il. φ, 76 *Δημήτερος ἀκτὴν*: Od. ι, 94 *φάγοι καρπὸν*: Od. δ, 33 *ξενίῃα φαγόντες*: Arist. Eq. 412 *κυνὸς βορὰν σιτούμενος*: so Id. Plut. 543 *σοφίαν σιτήσομαι*: Id. Ach. 801 *τρώγοις ἂν ἐρεβίνθους*: Od. ι, 354 *ποτὸν πίνειν*, so *οἶνον, αἷμα, πίνειν*: Arist. Vesp. 813 *φακὴν ῥοφήσομαι*: Id. Ach. 278 *εἰρήνης ῥοφήσει τρυβλὸν (= εἰρήνην ἐκ τρυβλίου)*: Il. ω, 802 *δαίνυντο δαῖτα*: So Il. ψ, 201 *εἰλαπίνην δαίνυντο*: Il. τ, 299 *δαίσειν γάμον* =

γάμου δαῖτα: Il. ι, 531 θεοὶ δαίνυνθ' ἐκατόμβας: Od. ι, 162 δαίνύμενοι κρέα.

§. 563. Verbs of *labouring, undertaking, toiling, playing, contending in games, enduring labour, &c.* take an accus. of the labour, &c. or that wherein it consists: πονέω, μοχθέω, μογέω, τλήμι, τολμάω, καρτερέω, ἀθλεύω, ἀγωνίζομαι, ἀμιλλάομαι, παλαίω, τρέχω, παίζω &c.: Plat. Rep. p. 410 B πόνους πονήσει: cf. Æsch. Pers. 668. Eur. Orest. 777. 1615. Arist. Pac. 150. Demosth. p. 1443, 23. Plat. Rep. p. 410 B γυμνάσια (= πόνους) πονήσει: Eur. Hipp. 1369 ἐπύνησα μόχθους: Id. Iph. A. 213 ἀμιλλαν ἐπόνει: Æsch. P. V. 44 τὰ μῆδεν ὠφελοῦντα μὴ πόνει μάτην: Eur. Supp. 577 πονοῦσα πολλά: Eur. Andr. 134 μόχθον μοχθεῖς: Xen. Œc. XVIII. 2 πόνον μοχθοῦσι: Id. Apol. II. 1, 7 τὰλλα πάντα μοχθήσουσι: Eur. Phœn. 1661 μάταια μοχθεῖς: Eur. Hel. 815 μοχθοῦμεν μαθήματα: Od. δ, 170 ἐμόγησεν ἀέθλους: Od. π, 19 ἄλγεα μογήση: Il. α, 162 πόλλ' ἐμόγησα: Eur. Hel. 609 πόνους τλήναι: Id. Phœn. 1514 ἄχεα τλήναι: Ibid. 200 δουλοσύναν τλάειν: Id. Herc. F. 1250 πολλὰ τλάσα: Id. Iph. T. 615 τολμῶσι πόνους: Æsch. P. V. 183 ὀχίσω φρουράν. So Eur. Alc. 1071 καρτερεῖν (= καρτερῶς τλήναι) θεοῦ δόσιν: Id. Supp. 317 ἀθλήσας πόνον: Id. Orest. 1125 ἀγωνιοῦμεθα ἀγῶνα: cf. Alc. 651. Suppl. 427. Arist. Ach. 481, &c. Hdt. V. 52 ἀγωνίεσθαι στάδιον (= ἀγῶνα σταδίου): cf. Xen. Anab. IV. 8, 20. Arist. Eq. 617 πῶς τὸ πρᾶγμ' ἡγωνίσω; Demosth. p. 653, 25 γραφὴν ἀγωνίεσθαι: Ibid. p. 194, 5 ἀγωνίεσθαι κίνδυνον: Xen. Anab. IV. 8, 7 κάλλιστα ἀγωνιοῦνται, so ἀμιλλᾶσθαι στάδιον, δίαυλον, λόγον: Eur. Hipp. 426 ταῦτα ἀμιλλῶμαι: Il. ψ, 733 τρίτον ἐπάλαιον: Plat. Men. p. 94 C ἐπάλαισαν κάλλιστα: Hdt. VIII. 102 ἀγῶνας δραμεῖν: So Id. VII. 57 θεῖν τὸν περὶ ψυχῆς, so περὶ σωτηρίας &c. (sc. δρόμον), so τρέχω τὸν περὶ &c.: Soph. Ant. 898 ἡρόμην πόνον: Id. Trach. 80 ἄθλον ἄρας: Plat. Parm. p. 137 B παιδίαν παίζειιν: Arist. Pac. 803 ξύμπαυζε τὴν ἑορτήν: Xen. Cyr. VI. 1, 4 τοιαῦτα παίζειν: Pind. Nem. III. 46 ἀθύρων μεγάλα ἔργα. So Arist. Ach. 90 ταῦτ' ἐφενάκιζες.

§. 564. Verbs of *fighting, contending, going to war, going on an expedition, being victorious, &c.* take an accus. of the war or victory, &c. or that wherein it consists: μάχομαι, πολεμέω, πολεμίζω, ἐρίζω, στρατεύω, στρατεύομαι, νικάω &c.: Il. μ, 175 μάχην ἐμάχοντο: cf. σ, 533. Xen. Ages. V. 5. Plat. Theæt. p. 123 Α τοιαῦτα μάχεται: Eur. Phœn. 1574 μαρναμένους κοινὸν ἐννάλιον: Id. Rep. p. 551 D πόλεμον πολεμεῖν: Il. γ, 433 πόλεμον πολεμεῖ-

ζειν: Theocr. V. 23 ἔριν ἤρισε: Hes. Theog. 534 ἐρίζετε  
βουλὰς=ἔριν βουλῆς: Il. ι, 389 κάλλος (=ἔριν κάλλους) ἐρίζοι:  
Demosth. p. 515, 15 στρατείας ἐστρατευμένους: cf. Æschin.  
p. 50, 39. Isæus p. 76, 10. Thuc. I. 112 τὸν ἱερὸν πόλεμον ἐστρά-  
τευσαν: Xen. Ages. VI. 3 ὅσα ἐστρατεύσατο. So Demosth.  
p. 1353 ἐξελθὼν στρατεῖαν: Od. κ, 544 νίκης ἦν νίκησα. Cf.  
Eur. Suppl. 1060. Il. δ, 389 πάντα (sc. ἅεθλα) ἐνίκα: Eur.  
Troad. 650 ἂ νικᾶν: Id. El. 955 νικᾶν τὴν δίκην: Id. Alc. 1034  
τὰ μείζονα νικῶσι, so κρατέω (see *Double Accus.*): Thuc. I. 126  
Ὀλύμπια νικᾶν, so στεφανοῦσθαι Ὀλύμπια, so νικᾶν γνώ-  
μην: Id. VII. 67 νικᾶν ναυμαχίας: Plat. Legg. p. 964 C ἀρετὴν  
νικᾶν.

§. 565. Verbs of *being wrong, impious, pious*, &c. take an accus. of  
the impiety, error, or that wherein it consists: ἀσεβέω, εὐτεβέω,  
ἀμαρτάνω, ἀμπλακέω &c.: Plat. Legg. p. 910 ἀτεβήσας ἀσέβημα:  
Soph. Phil. 1441 εὐσεβεῖν τὰ πρὸς θεούς: Eur. Hipp. 319 τὴν  
ἡμάρτηκεν ἀμαρτίαν: Æschin. p. 26, 22 γυναικεῖα ἀμαρτήματα  
ἀμαρτάνειν: cf. Lys. p. 189, 2. Plat. Legg. p. 730 A. Soph. Aj.  
1096 ἀμαρτάνουσιν ἔπη: Arist. Pax 618 ἡμάρτομεν ταῦτα:  
Od. χ, 154 τόδε ἡμβροτον: Xen. Cyr. III. 1, 22 ἀνθρώπινα  
ἀμαρτάνειν: Æsch. Supp. 893 πολλὰ ἀμαρτῶν: Id. Ag.  
1212 τὰδ' ἡμπλακον.

Obs. The object of these verbs is generally denoted by εἰς, or περί.  
Instrum. dat. as cause of error, is also used: Plat. ῥήμασι ἀμάρτη. In  
Xen. Hell. I. 7, 10 ἀμαρτάνω is used with accus. of object. So Æsch.  
Eum. 260 ἀσεβεῖν in the transitive sense of dishonouring.

§. 566. 1. Verbs of *saying, telling, uttering, proclaiming*, &c. or verbs  
which imply these notions, take an accus. of the word, tale, &c. or  
that wherein it consists: αἰνέω, ἀγγέλλω, κηρύσσω &c.: Soph. Phil.  
1380 αἶνον αἰνέσας: Æsch. Choeph. 869 ἄκραντα βάζω: Id.  
P. V. 585 ἐλεύθερα βάζειν: Hom. βάζειν πεπνυμένα, ἀνεμώλια,  
νῆπια: Od. υ, 100 φάσθαι φήμην: Il. β, 100 φάσθαι ἔπος:  
Æsch. Choeph. 91 φάσκω τοῦπος: Il. σ, 17 φάτο ἀγγελίην: Il.  
α, 106 εἰπας ἔπος: cf. Soph. Aj. 128. Plat. Ion. p. 538 B &c.  
Soph. Aj. 1132 εἰπε λόγον: Il. α, 552 εἰπας μῦθον: Demosth.  
p. 406, 11 ῥήματα εἰπεῖν: Od. ι, 555 εἰπὲ ὄνομα = ἔπος: Eur.  
Orest. 415 μὴ “θάνατον” εἰπης: Pind. Nem. IX. 34 ξείπα ἀπιστον:  
Eur. Iph. Aul. 448 σῶφρον' εἰπας: Demosth. p. 226, 18 δυσχερὲς  
εἰπεῖν: Æsch. Pers. 122 ἀπύων ἔπος: Eur. Suppl. 800 στενα-  
γμὸν ἀπύσατε: Od. α, 273 φράζειν μῦθον: Od. θ, 142 λόγον:  
Od. γ, 140 μῦθον μυθείσθην: Od. ι, 16 ὄνομα μυθήσομαι:  
Od. δ, 829 κερτομίας μυθήσασθαι: Il. ζ, 382 ἀληθέα μυθήσα-



σθαι: Æsch. Suppl. 277. Eur. Med. 321 λόγους λέγει: Plat. Rep. p. 463 Ε λέγομεν ῥῆμα: Ibid. p. 393 Β λέγει ῥῆσιν: Od. τ, 303 λέγων ἐτύμοισιν ὅμοια: Æsch. Ag. 611 οὐ ψευδῆ λέγω: Eur. Med. 316 λέγεις ἀκοῦσαι μαλθακά: Od. ξ, 486 ἐκλέγων ἐμὰ κήδεα: Il. β, 182 θεῶς ὅπα φωνήσασα: Soph. El. 321 φωνεῖς φάτιν: Id. Aj. 73 Αἶαντα φωνῶ, the φωνή was "Aias:" Id. Cē. C. 624 αὐδᾶν ἔπη: Demosth. p. 400, 17 ταῦτα τραγῳδεῖ: Plat. Rep. p. 600 D "Ὀμηρον (=Ὀμήρου ἔπη) ῥαψωδεῖν: Id. Ion p. 633 C ἃ ῥαψωδεῖ: Eur. Hipp. 586 γεγωνεῖν ὅπα: Demosth. p. 657, 3 δημηγορεῖν λόγον: Id. p. 441, 6 ἐκείνῳ δεδημηγορηκώς: Æsch. p. 83, 37 ῥῆμα φθεγγάμενοι: Æsch. P. V. 33 φθέγγει γόους=φθογγὴν γόων: φθέγγεσθαι ταπεινόν, ἀσθενές: Eur. Med. 1307 ἐφθέγγω λόγους: Id. Iph. T. 1385 βοῇν ἐφθέγγετο: Id. Ion 927 θέσπισμα ἐφθ.: Æschin. p. 387, 23 κηρύσσει κήρυγμα: Il. ρ, 701 κακὸν ἔπος ἀγγελέοντα: Demosth. p. 849 μαρτυρίαν ἐμαρτύρησεν: Hdt. III. 147 ἐντολὰς ἐνετείλατο: Æsch. Eum. 716 μαντεῖα μαντεύσει: cf. Æschin. p. 68, 41. Eur. Ion 346 ταῦτα καὶ μαντεύομαι: Ibid. 100 φήμας μαντεύεσθε: Il. τ, 420 θάνατον μαντεύεαι. So Hdt. χρᾶ τάδε: Plat. Pol. p. 493 Α ἀληθέστατα μαντεύει: Soph. Aj. 757 ἐκόμπει μῦθον: Ibid. 1230 ὑψήλ' ἐκόμπεις: cf. Cē. C. 1347. Æsch. Eum. 180 μύζειν λευσμόν, the μύγμα was "λευσμός." Æsch. P. V. 78 ὅμοια γηρύεται: Hdt. V. 30 αἰνίσσεσθαι (= ἡνιγμένως λέγειν) ἔπεα: Plat. Lys. p. 214 D τοῦτο (αἰνιγμα) αἰνίττονται: Xen. Anab. IV. 4, 10 ἀληθεύονσα τοιαῦτα. So Plat. Apol. p. 19 C φλυαρίαν φλυαροῦντα.

So accus. cognate to the notion implied in the verb: Soph. Trach. 753 σιγᾶ (=οὐ λέγει) λόγον: Æsch. P. V. 106 σιγᾶν τύχας: Eur. Ion 868. Plat. Theæt. p. 161 C τὸ δ' ἐμὸν σιγῶ: Æschin. p. 15, 19 σιγᾶν τὴν ἑαυτοῦ συμφορὰν: Eur. Frag. σιωπᾶν τὰ δίκαια: Hdt. I. 85 ἔρρηξε (=ἐξαπλῶς ἐφώνησε) φωνήν: Soph. Aj. 1227 χανεῖν (=κεχηνῶς λέγειν, to speak open-mouthed) ῥήματα.

2. Verbs of *praying, vowing, imprecating, swearing, cursing, threatening, reproaching, ordering*, &c. take an accus. of the prayer, &c. or that wherein it consists: εὔχομαι, εὐχετάω, λίσσομαι, ἀράομαι &c.: Eur. Iph. T. 629 εὐχὴν ἠῖξω: cf. Plat. Alc. p. 148 C. Æsch. Theb. 248 εὐχου τὰ κρείσσω: Plat. Legg. p. 909 Ε θυσίας εὐχεσθαι: Id. Alc. p. 141 Α κακὰ εὐχεσθαι: Il. ν, 219 ἀπειλαὶ τὰς ἀπειλοῦν: Arist. Ach. 228 τί τοῦτο ἀπειλεῖ τοῦτος: Il. γ, 274 μεγάλ' εὐχετο: So Il. θ, 347 μέγала εὐχετόωντο: Eur. Med. 153 τόδε λίσσων: Ibid. 607 ἀρὰς ἀρωμένη: cf. Phœn. 67. Soph.

Æl. C. 902. Od. β, 135 ἀρήσεται Ἐρινύς: Æsch. Theb. 615 ἀράται τύχας: Eur. Rhes. 505 πολλὰ κακὰ ἤρᾱτο: Hom. πολλὰ ἤρᾱτο: Eur. Orest. 672 ἵκετεύω τάδε: Plat. Legg. p. 800 βλασφημεῖν βλασφημίαν: Plat. Conv. p. 183 Α ὅρκους δμνύναι: Il. τ, 133 ὅμοσεν ὅρκον, so δμνυμι πάσας τὰς θεοὺς = ὅρκον: Il. ξ, 271 ὅμοσσον ἄατον Στυγὸς ὕδωρ. So Hdt. VI. 74 ἐξορκοῦν Στυγὸς ὕδωρ: Id. IV. 172 δμνύουσιν τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους: Eur. Orest. 1510 τὴν ξυμὴν ψυχὴν κατώμοσ', ἦν ἂν εὐορκοῖμ' ἐγώ: Id. Hipp. 708 δμνυμι σεμνὴν Ἄρτεμιν. So frequently without the verb which is readily supplied by the mind: Soph. Antig. 758 οὔ, τὸν Ὀλυμπον, hence μά, οὐ μά, ναὶ μά, νή, νῆ Δία, ναὶ μὰ Δία, &c.: Il. β, 255 ἀλκὴν μοι δνείδισας: Od. σ, 379 γαστέρα δνείδίζων: Æsch. Choeph. 904 τοῦτ' δνείδισαι: Soph. Æl. C. 754 δνειδος ὦνείδισα: cf. Id. Phil. 523. Eur. Andr. 979 δνειδίξω τὰς θεοὺς ἐμοί: Id. Orest. 4 οὐκ δνείδίζω τύχας: Soph. Aj. 243 δεινάζων κακὰ ῥήματα: Plat. Legg. p. 706 D αὐτῷ λοιδόρεῖ τὸν Ἀγαμέμνονα: Il. ε, 528 πολλὰ κελεύων.

3. Verbs of *singing, shouting, groaning, sounding, &c.* take an accus. of the song, &c. or that wherein it consists: Æsch. Ag. 1164 ὑμνοῦσι ὕμνον: Id. 1463. Eur. Med. 543 ὑμνήσαι μέλος: Plat. Legg. p. 870 Ε νόμον ὑμνεῖν: Id. p. 822 C φήμην ὑμνοῦντων: Eur. Iph. T. 185 μοῦσαν τὰν ὑμνεῖ: Id. Herc. F. 688 παιᾶνα ὑμνοῦσι: Id. Troad. 383 ὑμνήσει κακὰ: Æsch. Ag. 991 ὑμνωδεῖ θρήνον: Id. Choeph. 385 ἐφθυμνήσαι δολογμόν: Il. ζ, 570 ἱμερόεν κιθάριζε: Æsch. P. V. 574 ὅτοβει νόμον: Id. Ag. 1445 μέλψασα γόνον: Eur. Med. 145 ἰαχάν, οἶαν μέλπει: Id. Cycl. 70 ᾠδὰν μέλπω: Id. Ion 881 κιθάρas ἐνοπὰν μέλπων: Soph. Aj. 335 θύσσει βοάν: Eur. Hipp. 168 ἀύτεον Ἄρτεμιν, the αὐτὴ was "Ἄρτεμις." So Æsch. Ag. 48 κλάζοντες Ἄρη. (So perhaps Soph. Ant. 110 ὃν Πολυνείκης κλάζων): Arist. Av. βοῶν τὸν δεσπότην, the βοή was "ὦ Δεσπότη:" Æsch. Pers. 13 βαύζει ἄνδρα, the shout was "ἀνὴρ:" Soph. Ant. 133 νίκην ἀλαλάξαι: Æsch. Eum. 486 ἔπος θροοούμενος: Id. Ag. 1112 θροεῖς νόμον: Soph. Aj. 772 θροεῖς ἔπη: Id. Ant. 1287 θροεῖς λόγον: Eur. Orest. 1248 θροεῖς αὐδάν: Soph. Phil. 1427 θάνατον θροεῖ: Æsch. Choeph. 35 ἀμβόαμα ἔλακε: Ibid. 777 ἔπος ἔλακε: Od. μ, 85 δεινὸν λελακνῦα: Æsch. P. V. 405 στονόεν λέλακε: Id. Supp. 789 ἱῦζε ὁμφάν: Id. Pers. 272 ἱῦζε βοάν: Arist. Eq. 490 κραγὸν κεκράξεται: Æsch. Frag. 265 κέκραγα μέλος: Il. π, 88 δξέα κεκληγώς: Il. σ, 280 μακρὰ μεμυκώς: Il. β, 314 ἐλεεὺνὰ τετρίγοντας: Eur. Alc. 763 ἄμουν' ὑλακτῶν: Æsch.

Eum. 299 τοιαῦθ' ὕλακτεῖ : Soph. Trach. 871 κωκυτὸν ἤχει : Eur. Rhes. 308 ἐκτύπει φόβον : Il. ρ, 593 μεγάλ' ἐκτυπε : Eur. Troad. 520 οὐράνια βρέμοντα : Od. δ, 454 ἀζηχὲς μεμακνῦαν : Æsch. Theb. 850 ὕμνον ἰαχεῖν : Soph. Trach. 639 ἀχῶν καναχάν : Eur. Hel. 1502 δολύγματα ἰάχει : Il. ζ, 468 σμερδαλέα ἰάχων : Pind. Nem. IV. 26 κελάδησε ὕμνον : Eur. El. 716 φθόγγον κελάδει : Id. Hel. 376 βοάν : Pind. Ol. II. 3 κόσμον ἡδυμελῇ κελαδήσομεν : Æsch. Ag. 920 προσχάνης (= κεχηνῶς βοῆς) βόαμα.

4. Verbs of *crying, mourning, groaning forth, lamentation*, &c. take an accus. of the cry, groan, &c. or that wherein it consists : Il. ω, 722 ἀοιδὸν ἐθρήνεον : Arist. Av. 213 θρήνεῖν ὕμνους : Æsch. Theb. 78 θρέομαι ἄχη : Eur. Orest. 1368 στένω ἀρματεῖον μέλος : Æsch. Ag. 694 πολύθρηνον ὕμνον στένει : Id. P. V. 433 στένουσιν ἄλγος οἰκτρόν : Eur. Herc. F. 759 στενάζων φροῖμιον φόνον : Id. Phœn. 336 στενάζων ἀράς : Eur. Med. 1184 δεινὸν στενάζασα : Soph. Trach. 51 γοωμένην οδύρματα : Æsch. Ag. 1075 ταῦτα ἀνωτότυξας : Arist. Vesp. 555 οἰκτροχοοῦντες φωνήν : Soph. C.E.R. πολλὰ δακρύσαντα : Eur. Andr. 1200 διάδοχα δακρύω : Od. ξ, 174 ἄλαστον οδύρομαι : Il. ω, 328 πόλλ' ὀλοφυράμενοι : Il. ψ, 12 ῥῆμωξεν δ' ἐλεεινά : Æsch. Ag. 1220 στυγνὸν ῥῆμωξας : Il. σ, 37 κωκύσασα ὀξύ : Soph. Phil. 695 ἀποκλαίω στόνον.

*Obs.* Almost all these verbs have the transitive sense of crying for, lamenting, &c. and take an accus. of the patient or object ; as, δακρύω σε : στενάζω σε &c. So also τύπτομαι, κόπτομαι, τίλλομαι (to mourn for) τίνα.

§. 567. Verbs of *confessing, agreeing, admitting, yielding, denying*, &c. take an accus. of the confession, &c. or that wherein it consists : Soph. Phil. 980 ὁμολογῶ τάδε : Plat. Crit. p. 52 A ὁμολογῶντος ὁμολογίαν : Id. Conv. p. 195 B πολλὰ ἄλλα ὁμολογῶν : Id. Alc. p. 151 B δέχομαι καὶ τοῦτο : Id. Legg. p. 781 A τοῦτο εἴξαντος : Soph. C.E. C. 172 εἴκοντας ἀδεῖ : Æsch. Ag. 1353 τὰδ' οὐκ ἀρνήσομαι : Soph. Phil. 108 οὐκ ἂν ἀρνοίμην τὸ δρᾶν : Eur. Ion 1026 ἀρνήσῃ φόνους.

§. 568. Verbs of *deciding, prosecuting, defending, determining, decreeing, accusing, laying to the charge of, blaming*, &c. take an accus. of the decision, suit, blame, &c. or that wherein it consists : Plat. Legg. p. 877 D τὴν δίκην κρίνῃ : Æsch. Eum. 652 πρῶτας δίκας κρίνουντες : Demosth. p. 1280, 23 δίκην δικάζονται. Cf. Arist. Vesp. 414. Demosth. p. 632, 24 δικάζειν ψήφισμα. So Soph. Aj. 449 ἐψήφισαν δίκην : Demosth. p. 327, 22 κρίνασαν τὰ πράγματα : Id. p. 744 νομοθετεῖν τὰ αὐτοῖς συμφέ-

ροντα: Id. p. 1468 κρινάσης τὸν ἀγῶνα: Id. p. 575, 18 ἐψήφισαντο τὴν βοήθειαν: Id. p. 988, 22 ἐγκλημα διώκουσιν: Id. p. 1270, 3 δίκην διώκειν: Antiph. p. 115, 24 γράφας διώκων: Id. p. 310 γράφην φεύγειν: Id. p. 1184 φεύγει δίκην: Isæus p. 37, 16 παρανομίαν κατηγοροῦσι: Demosth. p. 366, 21 κατηγορεῖν εὐθύνας: Plat. Gorg. p. 491 ταῦτα κατηγορεῖς: Id. Legg. p. 636 Ὁ Κρητῶν τὸν περὶ τὸν Γανυμήδη μῦθον κατηγοροῦμεν: Arist. Vesp. 489 πᾶγμα κατηγορῇ: Id. Plut. 10 μέμψιν μέμφεσθαι, so μέμφεσθαί τι = μέμψιν: Hdt. VI. 88 μεμφόμενος τὴν ἑαυτῶν ἐξέλασιν: Eur. Med. 213 μή μοι τι μέμψησθε: Arist. Pac. 643 ἅττα διαβάλοι.

*Verbs of Production, or effect.*

§. 569. The notion of producing implies—

*The agent and his operation,—ποιέω.*

*The effect, production, or thing produced,—ποίημα (τεῖχος).*

Hence all verbs of producing have an accus. of this effect. This is not generally the cognate subst., but the cognate or equivalent notion, defining the particular nature of the production.

1. Verbs of *making, forming, building, founding, contriving, plotting, inventing, preparing, &c.*: ποιέω, τεύχω, δέμω, πλέκω, πύσσω, ῥάπτω, ἐλαύνω, (to work by beating, or to build in a line) τειχέω, τειχίζω, πλινθεύω, σκευάζω, οἰκίζω, ἀρτύω, ἀρτύνω, τεκταίνω, κτίζω, ξέω, ξύω, ἐτοιμάζω, πονέω, μηχανάομαι, ὁδοποιῶ &c.: Il. ν, 147 τεῖχος (= ποίημα) ἐποιοῦν: Il. θ, 195 τεύχων θώρηκα: Od. δ, 174 δώματ' ἔτευξε: Metaphorically τεύχειν δόλους, βοήν, ἄλγος &c.: Od. ζ, 9 ἐδείματο οἴκους (δόμον): Il. ψ, 192 θάλαμον δέμον, so τεῖχος, πύργον &c.: Eur. Ion 826 ἔπλεκε πλοκάς: Id. Iph. A. 578 μιμήματα πλέκων: Metaph. πλέκων λόγους &c.: Od. α, 439 πτύξασα χιτῶνα: Hdt. VI. 1 ὑπόδημα ἔρραψας: Metaph. κακόν, θάνατον, δόλον &c.: Il. μ, 296 ἐλαύνειν ἀσπίδα: ἐλαύνειν τεῖχος, σταύρους: Il. ι, ὄγμον: Pind. αἰλακάς: Arist. ὄρχον: Hdt. IX. 7 τεῖχος τὸ ἐτείχεον: Il. η, 449 τεῖχος ἐτειχίσαντο: Thuc. VI. 75. Hdt. VI. 100 σκευάζειν προδοσίαν: Plat. Crat. p. 424 Εἰ δὲ ἀνδρείκελον σκευάζωσιν. So passive: Demosth. p. 319, 3 κατηγορίαν συνεσκευασμένον, so πέμπειν πομπήν, to set forward the procession, so πέμπειν ἑορτήν, Παναθήναια. So Hdt. V. 64 στόλον στείλαντες. So Pind. πλῶν στέλλειν: Hdt. III. 52 πλοῖον στέλλειν: Od. ξ, 648

ἐννέα νῆας ἔστειλα : Pass. Hdt. VII. 62 ἔσταλμένος σκευήν : Π. ω, 190 ὀπλίσον ἦϊα : Π. λ, 86 ὀπλίσσατο δόρπον : Plat. Rep. p. 453 B οἰκίσσει πόλιν : Π. λ, 438 δόλον ἤρτυε : Π. ο, 303 ἀρτυνέουσιν ἔδνα : Od. δ, 771 γάμον ἀρτύνει, so βουλὴν, ψεύδεα &c. : Π. ε, 62 τεκτῆνατο νῆας : Metaph. μῆτιν : Od. λ, 262 Θήβης ἔδος ἔκτισαν : Æsch. P. V. 816 κτίσαι ἀποικίαν : Soph. Ant. 1101 κτίζειν τάφον : Od. φ, 44 λέχος ἔξεον : Π. ξ, 179 ἑανὼν ἔξυσσε : Eur. Alc. 375 δῶμ' ἐτοίμαζε : Π. ψ, 245 τύμβον πονέεσθαι : Xen. Cyr. I. 6, 19 μηχανὰς ἐμηχάνω : Ibid. I. 6, 10 μηχανᾶσθαι πόρον : Π. θ, 117 τάδε τείχεα μηχανώντο : Æschin. p. 13, 24 μηχανᾶσθαι τὴν ἀπολογίαν. So Demosth. πρεσβεύειν εἰρήνην, to bring about a peace by an embassy. Xen. Anab. IV. 8, 6 τὴν ὁδὸν ὠδοποιοῦν : cf. Ibid. V. 1, 7. Plat. Phædr. p. 230 D φάρμακον εὐρηκέναι : Demosth. p. 187, 27 εὐρίσκειν λόγον : Eur. Andr. 28 πολλὰς ἂν εὐροῖς μηχανάς : Æsch. P. V. 58 εὐρεῖν πόρους.

Obs. Οἰκίζω has two transitive senses : to settle, as οἰκίζειν τινά, and to occupy by a settlement, as οἰκίζειν τὴν γῆν, so also κτίζειν τὴν γῆν.

2. Verbs of *creating, begetting, putting forth, bringing forth, exhibiting, shewing, &c.* : γεννάω, τεκνῶω, φιλύω, φύω, τίκτω, σπείρω, to beget, φαίνω, δείκνυμι &c. : Æsch. Supp. 47 ἐγέννασε Ἐπαφον, so γεννᾶν τρίχας, ὀδόντας, to put forth hair ; and Metaph. νοῦν, δόξας &c. : Eur. Phœn. 19 τεκνώσεις παῖδα : Id. Andr. 1236 τίκτειν τέκνα : Od. τ, 264. Eur. Her. 994 πόλλ' ἔτικτον : Metaph. τίκτειν ὕβριν, φόβον &c. : Soph. Ant. 625 ἀνοφέλητα φιλύει τέκνα : Plat. Rep. p. 407 D ἔκγονα φυτεύειν : Soph. Trach. 31 ἐφύσαμεν παῖδας : Π. α, 235 φύλλα φύσει, will put forth ; so πῶγωνα, γλῶσσαν ; and Metaph. φρένας &c. : Soph. Elect. 74 σημεία φαίνεις : Id. Phil. 297 ἐφην' ἄφαντον φῶς : Plat. Pol. p. 514 B θαύματα δείκνυσιν = θαυμαστὰ δειγμάτων : Id. Legg. p. 764 B παράδειγμα δεικνύντα : Id. Symp. p. 179 D φάσματα δέιξαντες : Soph. Aj. 1293 ὅς σ' ἔσπειρε.

Obs. Δείκνυμι has also an active sense analogously to γράφω, of informing against. See *Double Accusative*.

3. Verbs of *writing, painting, engraving, spinning, working, &c.* : γράφω, ἐντέμνω, ἐγκολάπτω, ἐγγλύφω, ὑφαίνω, πλάσσω, ποικίλλω, τεχνῶω &c. : Π. ζ, 169 σήματα γράψας : Thuc. V. 29 ἔγραψε ἐπιστολήν : Plat. Phædr. p. 278 C συγγράμματα ἔγραφε : Ibid. p. 258 C λόγους ἔγραφον : Id. Legg. p. 948 D ἀνησιω γράψαντα : Hdt. IV. 88 ζῶα γραψάμενος : Ibid. 87 ἐντέμνων γράμματα : Id. I. 187 ἐνεκόλαψε γράμματα : Id. II. 4 ζῶα

ἐγγλύψαι: Eur. Ion 1417 ὕφην' ὕφασμα: Od. β, 96, &c. ἰστὸν (= ὕφασμα) ὑφαίνει: Plat. Charm. p. 161 E ἱματίον ὑφαίνειν: so Metaph. μῆτιν &c., ὑφαίνειν: Plat. Tim. p. 73 Ο σχήματα πλάσας ἐν χρύσῳ: Menand. Fr. πλάσματα πλάττειν: Metaph. λόγους &c., πλάσσειν: Il. σ, 590 χόρον ποικίλλειν: Eur. Iph. T. 222 εἰκὼ Τιτάνων ποικίλλουσα: Od. η, 110 ἰστὸν τεχνῆσαι: Metaph. Soph. Phil. 80 τεχνᾶσθαι κακά.

§. 570. Verbs of *pouring*, *scattering*, &c. take an accus. of the stream, &c. or that wherein it consists: χέω, σπένδω, ἐγκανάζω, ὕω, δεύω, to pour; ἀστράπτω, στάζω, ἀρύω &c.: Od. κ, 518 χοὴν χεῖσθαι: cf. Soph. Œ. C. 477. Il. ι, 15 χέει ὕδωρ: Il. π, 3 χέειν δάκρυα: Æsch. Supp. 1007 πῶμα χέουσιν: Soph. El. 84 χέοντες λοῦτρα: Metaph. χέειν ἀχλύν, φύλλα, κάλλος &c.: Eur. Electr. 511 σπονδὰς ἔσπειρα: Id. Or. 1322 σπείσασα χοάς: Æsch. Eum. 269 σπένδοντα λουβάς: Arist. Eq. 105 ἐγκάναζον σπονδῆν: Pind. Olymp. VII. 50 ὕσε χρυσόν: Soph. Aj. 369 ἐρεμνὸν αἶμ' ἔδευσα: Æsch. P. V. 356 ἤστραπτεν σέλας: Il. τ, 38 νέκταρ στάξε: Æsch. Choeph. 1094 στάζουσιν αἶμα: Eur. Iph. A. 1467 στάζειν δάκρυ: Id. Bacch. 620 στάζων ἰδρώτα: Eur. Hipp. 526 στάζεις πόθον: Id. Alc. 1015 ἐλειψάμην σπονδὰς: Hdt. IV. 17 σπείρειν σῖτον: Od. ν, 352 αἶμα ἐσκέδασε, so ἡέρα, ἀχλύν &c.

Obs. Σπείρω has a further transitive sense, as σπείρειν τὴν γῆν; and σκεδάννυμι also signifies to divide, separate, as σκεδάσαι τὸν λαόν.

§. 571. Verbs of *heaping up*, *digging*, &c. take an accus. of the heap, &c. or that wherein it consists: χόω, χέω, ὀρύσσω, νηέω &c.: Hdt. I. 182 χώματα χοῦν: Soph. Ant. 81 τάφον χώσουσα Ibid. 1204 τύμβον χώσαντες: Od. β, 222 σῆμα χεύσω—τύμβον Od. δ, 584. Il. η, 440 τάφρον ὄρυξαν: Hdt. I. 186 ὄρυσσε ἔλυτρον: Od. τ, 64 νῆσαν ξύλα πολλά.

§. 572. Verbs of *preparing meat*, *drink*, &c. take an accus. of the preparation, or meat or drink so prepared: μάττω, κεράννυμι, ὀπλίζω, πέσσω &c.: Hdt. I. 200 μάττειν μάζαν: Il. δ, 260 οἶνον κέρωνται: Od. γ, 393 κρητῆρα κεράσασθαι: Il. λ, 640 ὀπλίσσε κυκῶνα: Hdt. I. 161 οὐδεὶς πέμματα ἐπέσσετο: Id. VIII. 137 ἐπέσσε σιτία. So Metaph. κεράσασθαι φίλιν.

*Verbs of Transmission.*

## §. 573. Verbs of transmission imply—

*The agent and his operation.*      *The thing transmitted or gift,*  
 δίδωμι.      δῶρον.

Verbs of *giving, contributing, granting, paying, selling*, &c. have an accus. of the gift, favour, payment, &c.: δίδωμι, τίνω, ἐκτίνω, τελέω, χαρίζομαι, νέμω &c.: Il. ν, 299, &c. δῶρα δίδωσι: Hdt. VI. 89 δοῦναι δωτήν: Od. ρ, 287 κακὰ δίδωσι: Od. α, 390 ἔδνα διδόντες. So person considered as a gift: Plat. Rep. p. 468 A τὸν ζῶντα δωρεὰν (in apposition) διδόναι: Hes. Op. 82 δῶρον ἐδώρῃσαν: Il. ι. 594 δῶρ' ἐτέλεσαν: Plat. Protag. p. 311 D χρήματα τελεῖν: Id. Legg. p. 847 B τέλος τελεῖν: Id. Alc. 119 ἑκατὸν μνᾶς τελέσας: Demosth. p. 309, 20 χαρίζεσθαι χάριτας, then χαρίζεσθαί τι: Il. μ, 255 κῶδος ὄπαζε. So person considered as gift: Il. ν, 416 ὄπασα πομπόν: Plat. Rep. p. 615 B ἐκτίνειν ἔκτισμα: Il. γ, 289 τιμὴν τίνειν: Od. β, 193 θῶν τίνειν, so τίνειν δίκην &c., τίνειν φόνον = δίκην φόνου: Il. σ, 407 ζῶαρια τίνειν: Arist. Av. 191 φόρον φέρειν: Lys. p. 150, 1 εἰσφορὰς εἰσενηνοχασιν: Demosth. p. 1249 χιλίας δραχμὰς εἰσφέρειν. So Soph. Phil. 465 πλοῦν ἡμῖν εἵκη: Eur. Alc. 415 κοινοῦσθαι πένθος, so ἀλλάσσειν τι, to give in exchange: Plat. Legg. p. 862 B καπηλείας μήτε πωλεῖτω μήτε ὠνεῖσθω.

*Obs. 1.* Δωρέομαι also has a transitive sense *to gift*, δωρέομαι τινά τινι.

*Obs. 2.* So many verbs which have the patient in the Dativus Commodi have the act or commodum defined by an elliptic accus.; as, βοηθήσαι τὰ δίκαια, sc. βοηθήματα, so ἀρκέσαι ταῦτα. So Æsch. P. V. 362 τοῖσδ' ὑποურγῆσαι χάριν.

*Verbs of Reception.*

## §. 574. The notion of receiving implies—

*The agent and his operation,*      *The receipt or thing received,*  
 δέχομαι.      δῶρον.

Hence all verbs of receiving have an accus. of this coincident notion. So δέχομαι, λαμβάνω &c.: Il. α, 20 κτήματα δεχέσθω: Il. η, 400 τοῦτο δέχομαι: Il. ω, 434 δῶρα δεχέσθαι. So of persons: Il. α, 446 ἐδέξατο παῖδα. So Plat. Rep. p. 416 E δεχέσθαι μισθόν: Ibid. p. 368 C λαμβάνουσι μισθόν: Ibid. p. 501 E τέλος λήψεται &c.; so ἀλλάσσειν τι, to receive in exchange.

*Verbs of Perception.*

§. 575. Verbs of *seeing, hearing, receiving information from*, &c. have an accus. of the perception or thing perceived—the sight or thing seen—the hearing or thing heard; εἶδω, αἰσθάνομαι, ἀκούω &c.: Eur. Med. 1167 ἰδεῖν θέαμα: Il. δ, 275 νέφος εἶδε: Eur. Hel. 71 τὴν εἶδον ὄψιν; cf. Plat. Phæd. p. 250 B. Eur. Hipp. 825 ἰδω θέαν: Id. Hel. 116 εἶδες σὺ τὴν δύστηνον: Æsch. Pers. 40 ὄψιν προσιδέσθαι: Id. P. V. 90 ὄραν θέαμα: Plat. Legg. p. 887 D ὁρῶντες ὄψεαι. Applied to persons; as, Soph. Œ. C. 311 γυναιχ' ὀρώ: or things; as, Ibid. 1453 ὀρᾷ ταῦτα: Eur. Bacch. 1232 λείσσω αὐτῆς ὄψιν: Plat. Theæt. p. 192 D αἰσθησιν αἰσθάνομαι: Id. Phæd. p. 75 τᾶλλα αἰσθάνεσθαι: Soph. Œ. C. 301 τοῦνομ' αἰσθηται: Id. Aj. 1318 ἡσθόμην βοήν: Id. Œ. C. 241 αἰοντες αὐδάν: Il. κ, 532 κτύπον αἶε: Id. Orest. 1235 κλύειν βοήν: Id. Suppl. 1160 κλύων ἔπος &c.; so ἀκούειν τι.—(See §. 487. 1.)

Obs. For the genitive after these verbs see §. 455.

*Verbs of Possession.*

§. 576. The notion of possessing implies—

*The agent and his operation,*  
κέκτημαι.

*The possession or thing possessed,*  
χρήματα=κτῆμα.

Hence all verbs of possessing have an accus. of this coincident notion; these verbs are followed also by an accus. of a person, considered as a mere possession; as, δοῦλον=κτῆμα.

1. Verbs of *inhabiting, possessing, finding, having, holding, occupying, enjoying, containing, wearing*, &c. take an accus. of the possession or thing possessed, &c.: οἰκέω, ναίω, ναιετάω, νέμω, νέμομαι, χανδάνω, χωρέω, κέκτημαι, ἔχω &c.: Eur. Phœn. 1231 οἶκον οἰκήσω: Æsch. Eum. 624 δώματ' οἰκήσει: Eur. Iph. T. 699 οἰκεῖ δόμους: Id. Andr. 242 οἰκοῦμεν πόλιν: Id. Hel. 1102 οἰκεῖς ἀστέρων ποικίλματα = ποικίλους ἀστέρων οἶκους: Id. Iph. A. 1508 ἑτερον αἰῶνα καὶ μοῖραν (= ἑτέρουσ οἶκους) οἰκήσομεν: Id. El. 925 ἀλγιστα οἰκεῖς: Od. ρ, 419 οἶκον ἔναιον: Il. ρ, 308 οἰκία ναιετάασκε: Il. ο, 190 ναιέμεν ἄλλα: Eur. Ion 1198 ἄπρεστα ναίουσι: Soph. Œ. R. 758 γῆν νέμειν: Il. ν, 8 ἄλσέα νέμονται, so Ἰθάκην νέμεσθαι: Il. ν, 185 νέμῃαι τέμενος: Il. β, 751 ἔργα (agros) ἐνέμοντο: Il. ψ, 742 ἐξ μέτρα χάνδανε: Hdt. I. 51 χωρέων ἀμφορέας ἐξακοσίους: Id. IV.



61 χωρέουσι τὰ κρέα: Æsch. Ag. 1051 φωνὴν κεκτημένη: Plat. Theæt. p. 175 κεκτημένος χρυσίον: Eur. Phœn. 558 χρήματα κέκτηνται: Id. Bacch. 514 θμωίδας κεκτήσομαι: so ἔχειν τι, or τινα, considered as a possession. So Æsch. Supp. 253 καρποῦται χθόνα: Soph. Œ. C. 1359 στολὰς φορεῖν: Id. Elect. 420 σκήπτρον οὐ φόρει: Id. Ant. 705 ἦθος φόρει: Arist. Eq. 757 θούριον λῆμα φορεῖν: Hdt. III. 12 ἀσθενέας φορέουσι τὰς κεφαλὰς.

2. Verbs of *obtaining, acquiring, finding, gaining, taking, catching, buying, taking to oneself, choosing, gathering, reaping, &c.* take an accusative of the acquisition, or thing acquired, gained, &c.: κτάσθαι, κερδαίνω, πλεονεκτέω, ἐμπολάω, αἶρομαι, ἄρνυμαι, δελεάζω, δρέπω, δράσσομαι, ἀρπάζω, πρίαμαι, ζωγρέω, εὐρίσκω, κυρῶ and τυγχάνω (sometimes) αἰρέω &c.: Il. i. 400 τὰ (κτῆματα) ἐκτήσατο: Od. ω. 192 ἐκτήσω ἄκοιτιν: Eur. Med. 1047 κτᾶσθαι κακά: Id. Hel. 903 τὰ κτητὰ κτᾶσθαι: Soph. Œ. R. 889 κέρδος κερδανεῖ: Id. Œ. C. 72 κερδάνη μέγα: Id. Trach. 231 χρηστὰ κερδαίνειν ἔπη: Thuc. VI. 61 πλεονεκτεῖν ταῦτα: Demosth. p. 1434 πλεονεκτεῖν ἄλλα: Od. ο. 455 βίον πολὺν ἐμπολόωντο: Soph. Trach. 93 κέρδος ἐμπολᾷ: Eur. Med. 710 εὕρημα οἶον εὕρηκας: cf. Ibid. 553. Æsch. P. V. 267 αὐτὸς εὐρόμην πόνους: Hdt. I. 195 πολλὸν χρυσίον εὐροῦσα: Soph. Aj. 1023 πάντα ταῦτα εὐρόμην (acquired). So Hom. κῶδος ἀρέσθαι. So of a person considered as a gain: Soph. Œ. C. 461 σωτῆρ' ἀρεῖσθε: Id. Œ. R. 1225 πένθος ἀρεῖσθε: Id. Aj. 75 δειλίαν ἀρεῖς: Eur. Alc. 56 ἄρνυμαι κλέος: Id. Iph. A. 995 ταῦτα τεύξομαι: Id. Phœn. 493 ἃ μὴ κυρήσας: Id. Hec. 698 κυρῶ νιν: Id. Bacch. 753 ἦρπαζον τέκνα=ἄρπαγῆν. So Od. ο. 174 ἦρπαξε χῆνα: Eur. Hipp. 1427 πένθη καρπουμένω, so καρποῦσθαι τὴν γῆν=καρπὸς τῆς γῆς: Id. Iph. Aul. 1299 ἄνθεα δρέπειν: so Id. Hipp. 209 πῶμ' ἀρυσάμεν: Soph. Aj. 55 ἔκειρε φόνον, a harvest of blood.

#### *Accusative of Time.*

§. 577. As verbs of motion imply a coincident notion of a space over which the motion takes place, so all verbs imply a notion of *time* over which the action extends, coincident and coextensive with it; whence all verbs may have an accusative case of this coincident notion of time, if it be required definitely to express it: χρόνον, τὸν χρόνον, during this time; different from χρόνῳ, σὺν χρόνῳ, with time, as the instrument; νύκτα, ἡμέραν (poet. ἡμαρ): Od. κ. 142 ἔνθα τότ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας κείμεθα: Il.

β, 292 *ἐνα μῆνα μένων*: Il. κ, 312 οὐδ' ἐθέλουσιν *νύκτα φυλασσεμένοι*: Hdt. VI. 127 ἡ δὲ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα: Id. IV. 181 τὸν ὄρθρον. (So τοὺς ὄρθρους Arist. Lysistr. 966.): Xen. Anab. IV. 5, 24 καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐν νύκτι ἡμέραν γεγαμημένην: Id. Cyr. VI. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπραττον: Eur. Alc. 801 τὴν αὔριον μέλλονσαν εἰ βιώσεται: Demosth. p. 116, 23 ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Accus. of time and place together: Soph. Œ. R. 1134 ἦμος τὸν Κιθαιρώνος τόπον—ἐπλησίζον τῷδε τὰνδρὶ τρεῖς ὅλους—μῆνας. The accus. of place marks that the shepherds were wandering *οἱ*, not merely *ἐν*, Cithæron: Arist. Ach. 141 τοῦτον ἐπινον τὸν χρόνον. So even with substantives, by an ellipse of εἶναι: Eur. Orest. 72 παρθένε μακρὸν δὲ μῆκος χρόνον.

Obs. 1. When the time is in the genitive it is considered as the cause or antecedent condition of the action (§. 523) τοῦτο ἐγένετο ταύτης τῆς ἡμέρας, on this day; ταύτην τὴν ἡμέραν, during this day; so νυκτός, at night, *νύκτα*, during the night. Sometimes we find the point of time in the accus., but this only in general notions of time, such as seasonably, lastly, where the accus. stands for the cognate substantive; as, Arist. Ach. 23 ἴκοντες ἄωριαν=ἄωρον ἤξιν: Hdt. II. 2 τὴν ὥρην (=ὥραιον, neut. acc.) ἐπαγινέει σφίσι αἶγας; so τὸ τέλος, τὸ τελευταῖον, καιρόν, οὕδεναι καιρόν.

Obs. 2. Hence arise many adverbial expressions; as, ἦμος, τῆμος, epic; (=ἦμαρ and τῆμαρ), ἐννῆμαρ, παντῆμαρ, νύκτωρ, πάννυχτα, σήμερον, αὔριον, τῆτες, ἕναρ καὶ ὕπαρ, ἀκμήν, ἀρχήν, τὴν ἀρχήν (properly at first), ὀμπλῖο, πέρας, τὸ πέρας, τέλος, τὸ τελευταῖον, νέον, ἔναγχος, *nuper*, πρότερον, τὸ πρῶτον, τὸ πρῶν (τὸ πάρος Il. κ, 309.), τὸ αὐτίκα, τανῦν—τὸ πάλα (Hdt. VII. 129.), τάρχαῖον (Æsch. Suppl. 341.).—καιρόν, *commodum* (poet.).—πρῶτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἐωθινόν (Hdt. III. 104 θερμότατος δὲ ἐστὶ ὁ ἥλιος τοῖσι τοῖσι ἀνθρώποισι τὸ ἐωθινόν), τὸ μεσημβρινόν (Theocr. I. 15.), δειλινόν, ὕστερον, πανύστατον, ἐξάπινα, δηρόν, (poet., δηρὸν χρόνον),—εἰνάνυχες, εἰνότες—ἔτος εἰς ἔτος Soph. Ant. 341.

Obs. 3. This notion of duration of time is also expressed by the prepositions *διά*, *ὑπό*, *ἀνά*, *κατά* &c.—(See *Prepos.*)

### Accusative of Quantity.

§. 578. Those verbs of *space*, *distance*, *time*, *value*, &c. which are defined by the mention of their parts, have an accusative of these parts or measures, as being equivalent to the cognate notions of space, distance, value, &c. which would be the proper accusative; as, Il. ψ, 529 λείπετο δουρὸς ἐρωήν=λεῖμμα, the distance of a spear's cast. So ἐπορεύσατο δύο σταδίους = ἐπορεύσατο τὴν ὁδὸν δυοῖν σταδίων: Hdt. I. 31 σταδίους δὲ πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν: Id. VI. 119 ἀπέχειν δέκα καὶ

διηκοσίους σταδίου: Ibid. 135 Μιλτιάδης ἀπέπλεε — Πάρον — πολιορκήσας τε ἕξ καὶ εἴκοσι ἡμέρας: Xen. M. S. III. 6, 1 οὐδέπω εἴκοσιν ἔτη γεγονώς, like *viginti annos natus*. — So δύνασθαι, to be of the value of: Hdt. III. 89 τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοίδας ἑβδομήκοντα μνέας: Xen. Anab. I. 5, 6 ὁ σίγλος δύναται ἑπτὰ ὀβολούς. So ἔλκειν, to weigh: Hdt. I. 50 ἔλκοντα τρίτον ἡμιτάλαντον — and even with the cognate notion expressed: Ibid. ἔλκουσαν σταθμὸν τάλαντα δέκα.

Obs. 1. This definition of quantity is often more nearly defined by παρά; and to define an uncertain quantity, εἰς, ἐπὶ, ἀμφί, περί, κατά, πρὸς.

Obs. 2. Here also must be classed the adverbial accusatives: πολλά, sæpe, τὰ πολλά, *plerumque*, ὡς τὰ πολλά, πολύ (πολλόν), μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσούτο, ὅσον, πάντα, τὸ ἐπίπαν, in all (Hdt VI. 46), ἄδην, enough, ἄχνην, the least, Arist. Vesp. 92.

*Particular uses of the Equivalent Accusative as a means of defining the verbal notion.*

§. 579. 1. It is clear from the foregoing examples, that the particular object wherein any feeling, quality, or action consists, is put in the accus., as being substituted for the cognate notion of the verb. This is especially the case with verbs expressing qualities or feelings: καλλιστεύει τὰ ὅμματα = καλλός, as the eyes were the beauty. So Od. a, 208 ἔοικε αὐτῷ ὅμματα, the likeness consisted in the eyes. So Hdt. II. 111 κάμνειν τοὺς ὀφθαλμούς: Id. III. 33 τὰς φρένας ὑγιαίνειν: Xen. M. S. I. 6, 6 ἀλγεῖν τοὺς πόδας: Ibid. IV. 1, 2 οἱ τὰ σώματα — τὰς ψυχὰς εὖ πεφυκότες: Plat. Rep. p. 453 Β διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν: Ibid. p. 462 D ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ.

2. Hence it is also used with adjectives expressing quality, &c.; as, καλός, κακός, ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, ἱκελός &c. Ἀγαθὸς τέχνην τινά: Od. a, 164 ἐλαφρότερος πόδας εἶναι: Il. ε, 801 Τυδεὺς μικρὸς μὲν ἦν δέμας: Od. a, 371 θεοὺς ἐναλίγκιος αὐδῇ: Od. ε, 211 οὐ μὲν θην κείνης γε χερσίων εὐχομαι εἶναι, οὐ δέμας, οὐδὲ φυήν· ἐπεὶ οὕτως οὐδὲ ἔοικε θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζων: Ibid. 217 σεῖο περίφρων Πηνελόπεια εἶδος ἀκιδνοτέρῃ μέγεθος τ' εἶσαντα ἰδέσθαι: Il. ο, 642 ἕκ πατρὸς πολὺ χείρονος νῖδος ἀμείνων παντοίας ἀρετὰς, ἡμὲν πόδας, ἥδὲ μάχεσθαι καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο: Il. β, 478 ὅμματα καὶ κεφαλὴν ἱκελός Διὶ τερπικεραυνῷ, Ἀρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι: Æsch. Pers. 27 δεινοὶ μάχην: Eur. Hec. 269 ἡ Τυνδαρίς — εἶδος ἐὺπρεπεστάτη: Hdt. III. 4 Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν: Xen. Cyr. II. 3, 7 ἀνέστη

Φεραύλας τὸ σῶμα οὐκ ἀφυῆς καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ  
 ἔοικώς: Ibid. VIII. 4, 18 δεινὸς ταύτην τὴν τέχνην. So σοφὸς τὰ  
 τοιαῦτα: Arist. Nub. φιλόδημος τὴν φύσιν: θαυμαστὸς τὸ μέγεθος, τὸ  
 κάλλος Plat.

Obs. This is sometimes more accurately defined by the prepositions εἰς  
 (looking towards), πρὸς (with reference to), κατὰ (according to): Il. γ,  
 158 εἰς ὅπα ἔοικεν: Eur. Orest. 529 μακάριος—πλὴν ἐς θυγατέρας, σοφὸς  
 πρὸς τι: Soph. Œ. R. 1087 κατὰ γνώμην ἴδρις. So sometimes we find  
 the local or instrumental dat. for the accus.: σώμασιν ἀδύνατοι—κακίστους  
 τοῖς ἥθεσι.

3. Hence arises the accus. with the verb εἶμι &c., denoting the  
 existence of some quality in some particular place or relation, such  
 as εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμὸν, γένος, ὄνομα  
 —μέρος, τὸ σὸν μέρος, τὸ αὐτοῦ μέρος—πρόφασιν,—τὸ δ' ἀληθές—  
 γνώμην ἐμήν: Il. τ, 302 ἐπὶ δὲ στενάχοντο γυναικες Πάτροκλον  
 πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη: Hdt. VI. 83 Κλέανδρος  
 γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας: Plat. Euthyph. p. 2 A ἔστι  
 δὲ τὸν δῆμον Πιτθεύς: Hdt. VII. 109 λίμνη ἐοῦσα τυγχάνει ὥσπερ  
 τριήκοντα σταδίων—τὴν περιόδον: Id. VI. 36 ἀπὸ δὲ τοῦ ἰσμοῦ  
 τούτου ἡ Χερσόνησος εἴσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων  
 τὸ μήκος: Xen. Anab. II. 5, 1 μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν  
 Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων: Ibid. IV. 2, 2 οἱ  
 μὲν ἐπορεύοντο τὸ πλῆθος ὥς δισχίλιοι.

4. Here also belong some neuter accusatives denoting some  
 particular case or way in which any verbal notion operates, and  
 which from their frequent usage have generally a pure adverbial  
 sense; as, τοῦναντίον, τὰναντία, τᾶλλα, λοιπόν, *de reliquo*, τὸ δ' ὅλον,  
 οἰκνῶ, πότερον, πότερα, θάτερα, ἀμφοτέρων poet., ἀμφοτέρα prose,  
 δοῖα epic, οὐδέτερα, τό, τοῦτο (ταῦτα) μὲν—τοῦτο (ταῦτα) δέ, ταῦτ' ἄρα,  
 ὅ, ὅτι, οἶον, ἅτε, οὐδέν (μηδέν) τί, πολλά, πάντα, τὸ κατὰ (εἰς, ἐπὶ)  
 τι (τινα): Il. γ, 179 ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς, κρατερός τ'  
 αἰχμητής: Il. δ, 145 βασιλῆϊ δὲ κεῖται ἄγαλμα, ἀμφοτέρων, κόσμος  
 θ' ἱππῶ ἐλατῆρί τε κῦδος: Il. η, 418 τοῖ δ' ὠπλίζοντο μάλ' ὧκα, ἀμφο-  
 τέρων νέκυάς τ' ἀγέμεν, ἔτεροι δὲ μεθ' ὕλην: Od. β, 46 ὃ μοι κακὸν  
 ἔμπεσεν οἴκῳ, δοιὰ: τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα κ.τ.λ.: Plat.  
 Gorg. p. 524 C εἴ τινος μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφο-  
 τέρα. Ἀμφοτέρα, ἔτερα: Id. Apol. p. 22 E μήτε τι σοφὸς ὢν τὴν  
 ἐκείνων, μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφοτέρα [*sc.* σοφίαν καὶ ἀμαθίαν]:  
 Id. Euthyph. p. 9 D δ' δ' ἂν οἱ μὲν φιλῶσιν, οἱ δὲ μισῶσιν, οὐδέτερα ἢ  
 ἀμφοτέρα: Id. Phæd. p. 68 C. Soph. Œ. R. 1197 ἐκράτησας τοῦ  
 πάντ' εὐδαίμονος ὄλβου: Id. Phil. 66 τούτων γὰρ οὐδ' ἐν μ' ἀλγυ-  
 νεῖς.—Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπὶ σε, τὸ εἰς ἐμέ, *quantum ad me*:  
 Soph. Antig. τὸ ἐπὶ τῇνδε τὴν κόρην: Plat. Phileb. p. 17 C τὸ κατ'  
 ἐκείνην τὴν τέχνην. So Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι.

5. Some substantives, standing in the equivalent accus., have assumed from long usage a purely adverbial sense; as, κράτος, strongly, (Æsch. Suppl. 763 χρὴ φυλάσσεσθαι κράτος = κρατεράν φυλακὴν.) τάχος—τάχος ἐλθεῖν (= ταχίστην ὁδόν), μέγεθος: Hdt. II. 44 λάμποντος μέγεθος = μεγάλην λαμπάδα: Soph. Ant. 446 μήκος = μακρὸν λόγον: Demosth. p. 367 τὸ μέρος: Plat. Crit. p. 45 τὸ τοῦτον μέρος. But generally this is more definitely expressed by κατὰ, ἀνά, εἰς &c.

*Accusative in Apposition.*

§. 580. 1. The accusative (frequently with a genitive depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees; as, Il. λ. 27 ἄστε Κρονίων ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων: Eur. Med. 194 ὕμνος εὐρόντο—βίου τερπνὰς ἀκοάς: Ib. 597 θέλων φύσαι παῖδας ἔρυμα δώμασι: Plat. Rep. p. 468 Α δόντα αὐτὸν δωρεάν: Eur. Orest. 715 εἰσορῶ φίλτατον βροτῶν, — ἡδεῖαν ὄψιν: cf. Hec. 1074. Æsch. Choeph. 573 ἀκρατον αἶμα πίεται, τρίτην πόσιν: cf. Eur. Andr. 464. Ibid. 97 Arist. Eq. 9 ξυναυλίαν κλαύσωμεν. So especially we find many accusatives which from long usage have the force of prepositions or adverbs; as, χάριν, gratia; χάριν ἐμήν, σὴν, mea, tua gratia (poet. also χρέος for χάριν Eur. Hec. 892); δωρεάν, gratis; δωτήν (Hdt. VI. 89 δωτήν γὰρ ἐν τῷ νόμῳ οὐκ ἔξην δοῦναι, gratis dare per legem non licebat); προῖκα, μάτην, incassum, μοῖραν, ἄρχον, οὐκίνο; πέρας, lastly, γνώμην ἐμήν Aristoph., perhaps also ἔνεκα. So especially in similes and illustrations: τρόπον, τοῦτον τὸν τρόπον, hunc in modum; πάντα τρόπον, τίνα τρόπον, δίκην, in morem; δέμας poet., instar, ad instar: Plat. Phædr. 250 E τετράποδος νόμον, and also ὅμοια, ἐπιτρεδῆς.

2. And even when there is no accus. of the cognate notion or its equivalent, an accusative stands in apposition to the verbal action contained in the sentence which precedes it, and which would stand, if expressed, in the cognate accusative or its equivalent, as, Pind. Olym. IX. 79 ἐπωνυμίαν χάριν νίκας ἀγερῶχον κελαδισόμεσθα, (ὕμνον) βροντάν: Il. ω. 735 ῥίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον = δλεθρίαν ῥίψιν: Eur. Hipp. 809 ὃ βιαίως θανοῦσ' ἀνοσίφ τε συμφορᾷ, σὰς χερὸς πάλαισμα μελέας, sc. θάνατον, πάλαισμα: Id. Orest. 488 πληγαῖς θυγατρὸς τῆς ἐμῆς—(πληγὴν) αἰσχιστον ἔργον: cf. Id. Iph. A. 223. Id. Orest. 1098 Ἑλένην κτάνομεν, Μενέλεω λύπην πικράν: Æsch. Choeph. 199 εἶχε συμπεθεῖν ἐμοί, ἀγαλλμα τύμβου τοῦδε καὶ τιμὴν πατρός: cf. Plat. Gorg. p. 507 E. Eur. Alc. 7 καί με θητεύειν (δουλείαν) τῶνδ' ἀποιν', ἡνάγκασεν: Id. Andr. 290 Κύπρις εἶλε λόγοις δολίοις—πικράν σύγχυσιν Φρυγῶν πολεί: cf. Eur. Orest. 1495. So with δίκην and τρόπον, Æsch. Ag. 2 κοιμώμενος στέγαις Ἀτρεΐδων ἀγκαθεν κυνὸς δίκην: Id. 48 μέγα ἐκ θυμοῦ κλάζοντες Ἄρη, τρόπον αἰγυπιῶν; or it sometimes agrees with an indefinite notion of action implied in the definite verb of action in the sentence; as, Xen. Cyr. VIII. 5, 32 τὰ μὲν γὰρ παρελθόντα (πράγματα), Κύρον ἠὲ ξήσατε, in your former actions.

3. And when a verbal notion is resolved into a periphrasis for poetical effect, an accusative is used to define and illustrate the notion so resolved, standing seemingly independently, but in reality in apposition to the verbal notion in the speaker's mind, and implied in the sense: Æsch. Ag. 224 ἔτλα δ' οὖν θυτὴρ θυγατρὸς γενέσθαι (= ἐθυγατρόθουε) γυναικοποιῶν πολέμων ἄρωγάν = θυσίαν: Id. Theb. 289 μέρμυαι ζωπυροῦσι τάρβος,

τὸν ἀμφιτειχῇ λεών: Eur. Phœn. 210 Ζεφύρου πνοαῖς ἰππεύσαντος (= πνέοντος) κάλλιστον κελάδημα: Id. Orest. 951 τιθείσα λευκὸν ὄνυχα διὰ παρηίδων (= τύπτουσα παρήϊδας) αἵματηρὸν ἄταν: Soph. Œ. R. 722 οὐτ' ἤνυσεν φονέα γενέσθαι πατρός, οὕτε Λάϊον, τὸ δεινὸν οὐ φοβεῖτο, πρὸς παιδὸς θανεῖν.

Obs. 1. In some cases a nomin. appears to take the place of the accus., but in reality it refers not to the whole sentence, but to the subject of the sentence: Eur. Heracl. 70 ἰκέται ὄντες βιαζόμεσθα καὶ στέφη μαινεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, sc. we ἰκέται ὄντες, being so shamefully treated, are ὄνειδος and ἀτιμία.

Obs. 2. So the expressions τὸ δὲ μέγιστον, τό γε μέγιστον, καὶ τὸ μέγιστον, τὸ δὲ δεινότατον, καὶ τὸ δεινόν., καὶ τὸ ἔσχατον, τό γε ἔσχ., τὸ κεφάλαιον, τὸ τελευταῖον, which are so frequently used in the Attic writers. The article is but rarely omitted: Thuc. I. 142 μέγιστον δὲ τῇ τῶν χρημάτων σπάνει καλῶνσονται. When a greater emphasis is to be laid on one of these expressions, it assumes the form of a sentence, and the really primary sentence is made to depend on it, as, Plat. Phæd. 66 D τὸ δὲ μέγιστον πάντων ὅτι θόρυβον παρέχει καὶ ταραχὴν.

### Accusative Absolute.

§. 581. 1. Somewhat analogous to the accus. in apposition is the accus. which stands at the beginning of a sentence to mark the notion principally to be kept in view throughout, which has been called the accusative absolute, and explained by the ellipse of κατὰ: but this accus. either depends on some word carried on by the speaker's mind from the preceding sentence; as, Od. α. 274 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἄψ ἴτω κ.τ.λ., where μητέρα depends on ἄνωχθι: or the accus. is in apposition to the proper accus. of some following verb; as, Arist. Nub. 1148 καὶ μοι τὸν νῆδον, εἰ μεμάθηκε τὸν λόγον ἐκείνον, εἴφ', ὃν ἀρτίως εἰσήγαγες: where νῆδον is the patient of εἰπέ in the sense of "speak of:" or it is an accus. of time or quantity placed for emphasis at the beginning of the sentence; as, Xen. Cyr. VIII. 5, 32 τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν Κύρον ἠξήσατε στράτευμα δόντες: or there is a change of construction in the sentence.—See *Anacoluthon*.

2. Sometimes this accus. depends on a verb in the speaker's mind, which is readily supplied by the nature of the passage, and is omitted for the sake of emphasis. So Soph. Ant. 441 σὲ δὴ, σὲ τὴν νεύουσιν ἐς πέδον κᾶρα, φῆς ἢ καταρνέει μὴ δεδρακέναι τάδε, where the fact of the passage being an address suggests λόγῳ.

Obs. The accusative stands also after adjectives derived from or compounded with verbs; as, Æsch. Ag. 1090 πολλὰ κακὰ ξυνίστωρ: Ibid. 103 ἑλπίς ἀμύνει τὴν θυμοβόρον φρένα λύπην: Xen. Cyr. III. 3, 9 ἐπιστήμονες τὰ προσήκοντα: Eur. Med. 686 τρίβων τὰ τοιάδε: Id. Rhes. 625. Plat. Charm. p. 158 C ἕξαρνος εἶναι τὰ ἐρωτώμενα: Id. Alc. p. 141 D ἀνήκοον εἶναι ἔνια.

### Accusative of the patient—Double Accusative.

§. 582. 1. Those verbs which, besides the notion of state or feeling, act, effect, motion, implied in the verb, imply further the operation of any of these on some person or thing, as the patient

or object affected thereby, have an accusative of that patient or object as implied in the verb, and making up the notion of the whole verbal operation, as all such notions of action imply the notion of the patient. Thus verbs of striking, wounding, cutting, &c. ; as, *τύπτω σε, δέρω αὐτόν*. Verbs of hurting, insulting, benefiting, deceiving, pleasing, &c. ; as, *βλάπτω σε*. Verbs of depriving, taking from, stripping, killing, &c. ; as, *στερώμαί σε* : it will be needless to enumerate all the verbs which imply a patient, as they will readily occur to the mind, or be recognised when met with.

*Obs. 1.* We must however be careful to distinguish between the accus. of the effect, *δέμω δόμον*, or act, *θύω βοῦν* = *θυσίαν, διδάσκω γράμματα*, and the real patient of a verbal notion, *κτείνω σε, διδάσκω σε*.

2. These verbs imply therefore two notions—the act, &c. and the patient, as making up the whole verbal notion ; and hence such verbs may have a double accusative case, if it be necessary to define clearly both the act, &c. and the patient ; as, *διδάσκω σε καλὰ*. (See §. 545. 1.)

3. But as this is not always necessary (with some verbs indeed never), it happens that the use of the double accusative case is mostly confined to certain verbs whose sense generally requires a definition of the act and the patient to convey a clear notion to the mind of the hearer, or to express the meaning of the speaker.

1. Verbs of *saying something of*, or *doing something to* another person ; as, *ἐργάζεσθαι, ποιεῖν, πράττειν* &c.—*λέγειν, εἰπεῖν* &c.—*κακά, ἀγαθὰ* &c. : an accus. of the thing said or done, and of the patient.

2. Verbs of *asking, praying*, &c. ; as, *αἰτεῖν, αἰτεῖσθαι, ἀπαιτεῖν, ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν* &c. : accus. of the question asked and the patient.

3. Verbs of *teaching, reminding*, &c. ; as, *διδάσκειν, παιδεύειν, ἀναμνησέσκειν* &c. : accus. of the instruction and the patient.

4. Verbs of *dividing into parts* ; as, *δαίειν, τέμνειν* &c. : accus. of the divisions and the patient.

5. Verbs of *concealing from* ; as, *κρύπτειν* : accus. of the concealment, or that wherein it consists, and the patient.

6. Verbs of *advising, persuading, challenging, compelling* ; as, *πέθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν* : accus. of the advice, &c. or that wherein it consists, and the patient.

7. Verbs of *depriving, taking away from, stripping, putting on*, &c. ; as, *ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, ἐκδύειν, ἐνδύειν*, &c. : accus. of the deprivation, &c. or that wherein it consists, and the patient.

*Obs. 2.* This double accus. with some of these verbs, as *ἀφαιρέω*, may

arise from there being a twofold sense in the verb, thus ἀφαιρῆν τι, to take away from some one, or to their loss ; and to deprive some one of something.

8. Analogously to these verbs, those also of *taking away some impurity*, &c. as καθαίρω, λούω, νίπτομαι, &c. are used with a double accus. case ; one of the cleansing, &c. or that wherein it consists, viz. the impurity &c., and the patient ; so also πᾶνω.

4. It is not meant either that the verbs implying these notions always have a double accus. case, but only that generally or frequently in good writers they are so constructed, as both the notions more or less frequently require to be defined ; or that no verbs except those implying these notions ever have a double accusative. This construction is found with other verbs in good writers, when they may wish to define the exact nature of the verbal operation, as will be seen from the subjoined list, though it mostly happens that this is not required, the verb being already sufficiently definite in this respect ; and in later writers several verbs are found with a double accus. which are not so used in good writers ; and many verbs are found with the two accus. (of the act, &c. and the patient) separately, though not together, the objective sentence being sufficiently complete by the use of one of them only.

Obs. 3. Where the patient of any of these verbs is in the dative case, it arises from the notion of the benefit or harm resulting to him being the prominent feature in the thought ; as, Hes. Opp. 42 κρύψαντες βίον ἀνθρώποισι, for their benefit : ἀνθρώπους would simply be, concealing it from men.

### *Verbs which have a Double Accusative.*

(Those with an Asterisk prefixed are of common occurrence.)

§. 583. 1. ἄγω : Xen. Cyr. I. 6, 19 ἄγειν στενὰς ὁδοὺς στρατιάν.

Pass. Soph. Antig. 878 ἄγομαι ὁδόν. Very commonly acc. of person only. Acc. of cognate notion only · Hell. IV. 4, 13 ἦγε τὴν ἐπὶ Μέγαρα. So ἀνάγω : Il. ζ. 292 τὴν ὁδὸν ἦν Ἑλένην πὲρ ἀνήγαγεν.

2. ἁδικέω : Demosth. p. 118, 19 ἁδικεῖν ἁδίκημα ἐκείνων : Thuc. III. 56 ἥδίκησαν πολλὰ ἡμᾶς : Pass. Eur. Med. 221 οὐδὲν (ἁδίκημα) ἥδικημένος : Id. Andr. 350 πόσας δ' ἂν εὐνὰς (the ἁδίκημα) θυγατέρ' ἥδικημένην.

Acc. of injustice, or unjust act alone ; as, Plat. Rep. p. 344 ἁδικίαν ἥδικηκῶτα : so οὐδέν, τοιαῦτα, πλείστα, μέγιστα &c. ἁδικεῖν : Eur. El. 920 ἥδικεῖς λέχη. Acc. of person only ; as, Eur. Med. 692 ἁδικεῖ μ' Ἰάσων.

3. Αἰδέομαι (to reverence) : Eur. Med. 326 αἰδέσει οὐδὲν λιτὰς.

Generally with acc. of patient only : Id. Hipp. 1258 αἰδούμενος θεούς.



4. Αἰκίζω, αἰκίζομαι : Il. χ, 256 ἀεικιῶ ἔκπαγλόν σε : Xen. Anab. III. 1, 12 ἡμᾶς τὰ αἰσχιστα αἰκισάμενος.

Acc. of person only : Il. ω, 22 Ἔκτορα ἀείκιζεν. Thing as patient : Ibid. 54 γαῖαν ἀείκιζει.

5. Αἰνέω : Æsch. Ag. 1482 αἰνεῖς δαίμονα κακὸν αἶνον.

Acc. of cognate notion alone : Soph. Phil. 1380 αἶνον αἰνέσας : Ibid. 1398 ἀ δ' ἦνεσας : Æsch. Choeph. 78 δίκαια καὶ μὴ δίκαια αἰνέσαι Acc. of person : Ibid. 1009 αὐτὸν αἰνῶ. Thing as patient : Æsch. Eum. 975 αἰνῶ μύθους.

6. Αἰρέω, I prosecute : Isæ. p. 64, 19 εἶλε δύο δίκας Εὐπολιν.

Acc. of thing only : Plat. Legg. p. 784 D ἔλη τὴν δίκην. Acc. of person only : Æschin. p. 75, 41 αἰρεῖτε τὸν δῆμον, accuse the people.

7. Αἶρω : Eur. Hipp. 1361 αἶρετε πρόσφορά με.

The patient of the verb is either a person, as Eur. Bacch. 942 αἶρειν νιν, or a thing, αἶρω χεῖρα &c.

8. \* Αἰτέω : Od. β, 387 ἦτεε νῆα αὐτόν, the ναῦς being the request; so Arist. Av. 190 αἰτούμεθα δίοδον Βοιωτούς.

Also acc. of the request only : Il. ε, 358 ἦτεε ἵππους : Æsch. Pers. 216 αἰτοῦ τάδε; and acc. of person only : Soph. Ant. 1199 αἰτήσαντες ἐνοδίαν θεόν, so ἀπαίτεω : Eur. Phœn. 601 ἀπαιτῶ σκῆπτρά σε. Acc. of request only : Ibid. 81 πατρὶ ἀπαιτεῖ σκῆπτρα. Of person only : Id. Orest. 1586 ἀπαιτεῖ θεούς.

Obs. Αἰτεῖν τινός τι Eur. Very commonly αἰτεῖν, αἰτεῖσθαι παρὰ τινός τι.

9. Αἰτιόομαι : Arist. Ach. 514 αἰτιώμεθα ταῦτα (αἰτιάματα) τοὺς Λάκωνας : cf. Demosth. p. 250, 23.

Acc. of accusation only : Demosth. p. 1404, 23 αἰτιάσασθαι ταῦτα.—(See §. 568.) Acc. of person only : Il. λ, 78 ἠτιώοντο Κρονίωνα : Eur. Med. 605 μηδέν' ἄλλον αἰτῶ. Thing substituted for person : Eur. Orest. 276 αἰτιάσθε θέσφατα : Demosth. p. 314, 20 αἰτιάσαιο ἂν πενίαν.

10. Ἀλγύνω : Soph. Phil. 66 ἀλγυνεῖς οὐδέν με<sup>a</sup> : Pass. Soph. Phil. 1010 τοῦτο δ' αὐτ' ἀλγύνομαι.

Acc. of sorrow only : Soph. Œ. R. 446 ἀλγύναις πλέον. Acc. of person : Eur. Hipp. 798 ἀλγυνούσιν σε. Of thing considered as patient : Id. Med. 398 ἀλγυνεῖ κέαρ.

11. Ἀλείφω : Od. ζ, 227 ἄλειψεν λίπα πάντα (τὸν χρῶα).

Acc. of cognate notion only : Thuc. IV. 68 λίπα ἀλείφασθαι. Acc. of patient alone : Plat. Lys. p. 217 D τὰς τρίχας ἀλείφει.

12. Ἀμείβομαι : Hdt. III. 52 ἀμείβεσθαι οὐδὲν πατέρα : cf. Id. VII. 135, and Od. λ, 278 : ρ, 393.

Acc. of answer : Eur. Suppl. 478 σφριγῶν' ἀμείψῃ μῦθον. Acc. of person alone : Od. ι, 272 μ' αὖτις ἀμείβετο.

Obs. The words used in the answer are frequently put in the dative : ἀμείβεσθαι ἐπέσσει &c.

<sup>a</sup> Herm. ad loc.

13. 'Αμέρδω : Hom. Hymn. Cer. 312 ἡμερσεν τιμὴν Ὀλύμπια δώματ' ἔχοντας.

Acc. of thing lost : Eur. Hec. 1028 ἀμέρσας βίον. Acc. of person : Il. π, 53 ἀμέρσαι τὸν ὁμοῖον.

Obs. The thing lost is generally in the gen. : ἀμέρδεν βίου, ὀφθαλμων, αἰῶνος.

14. 'Αναγκάζω : Soph. Phil. 1366 ἀναγκάζεις τάδε ἐμέ : cf. Id. Electr. 256. Pass. Plat. Phædr. 254 Α δεινὰ ἀναγκαζομένω.

Acc. of thing alone : Eur. Iph. T. 595 ἀναγκάζει τάδε. Acc. of person only : Eur. Hec. 364 μ' ἀναγκάσει. So προσαναγκάζω Plat. Symp. p. 181.

15. 'Αναμνάω : Xen. Anab. III. 2, 11 ἀναμνήσω κινδύνους ὑμᾶς.

16. 'Ανιάω : Soph. Ant. 550 ἀνιάς ταῦτ' ἐμέ : Pass. Soph. Phil. 906 τοῦτ' ἀνιώμαι.

Acc. of person only : Od. β, 115 ἀνίσει νῆας Ἀχαιῶν.

17. 'Απατάω : Thuc. V. 9 ἀπατήσας δ (κλέμματα) τὸν πολέμιον : Pass. Soph. Œ. R. 594 τοσοῦτον ἡπατημένος.

Acc. of deceit only : Soph. Phil. 929 οἱ ἡπάτηκας. So Il. γ, 399 ταῦτα ἡπεροπέειν. Acc. of person only : Soph. Trach. 500 Κρονίδαν ἀπάτασεν. So ἐξαπατάω Demosth. p. 105, 62.

18. 'Απαυράω : Il. ζ, 17 ἀπηύρα θυμὸν ἄμφω : Il. ψ, 291 ἀπηύρα ἵππους Αἰνείαν.

Acc. of thing taken only : Il. ι, 107 ἀπούρας κούρην. The person is sometimes put in the gen. : Od. σ, 272 τῆς ὀλβον ἀπηύρα. Also dative incomm. : Il. ρ, 236 πολέσιν θυμὸν ἀπηύρα.

19. 'Αποκτείνω : Plat. Apol. p. 39 Ο ἀπεκτόνατε οἶαν τιμωρίαν (= θάνατον) ἐμέ.

Elsewhere with acc. of person only.

20. 'Αποσπάω : Soph. Œ. C. 866 ἀποσπάσας ὅμμι' ἐμέ.

Generally acc. of thing only, or person considered as thing : ἀποσπᾶν τι or τινα.

21. 'Απολιχμάω : Il. φ, 123 ἀπολιχμήσονται αἰμά σε.

22. 'Αποφεύγω : Demosth. p. 1014, 8 ἀπέφυγον δίκας αὐτούς : Id. p. 1021, 2, &c.

Acc. of suit only : Ant. p. 115, 32 ἀποφεύγεσθαι τὴν γραφήν. Of prosecutor only : Andoc. p. 16, 17 ἀποφεύξομαι αὐτόν.

23. 'Απύω : Od. ι, 399 ἦπνεν μέγала τοὺς Κύκλωπας.

Acc. of thing said only : Eur. Supp. 800 στεναγμὸν ἀπύσατε : Il. ξ, 399 τόσσον ἦπνι : Æsch. Pers. 122 τοῦτ' ἔπος ἀπύων.—(See §. 566. 1.) Acc. of patient only : Æsch. Theb. 130 σε ἀπύουσαι : Soph. Aj. 887.

24. Ἀπωθέομαι : Thuc. I. 32 ἀπεωσάμεθα τὴν γενομένην ναυμαχίαν Κορινθίους.

(See Κρατέω.)

25. Ἀρμόζω : Plat. Lach. p. 188 D ἡρμοσμένος καλλίστην ἁρμονίαν λύραν : cf. Arist. Eq. 995 : Plat. Pol. p. 591 D τὴν ἁρμονίαν ἁρμοσ-τόμενος.

26. Ἀσπάζομαι : Plat. Lys. p. 133, 22 ἀσπασάμενοι τὰ ὕστατα τοὺς αὐτῶν : cf. Eur. Ion 1363.

Commonly acc. of person only ; as, Od. χ, 498 ἡσπάζοντο Ὀδυσῆα : or of a thing substituted for person, as, Eur. Ion 587 τὴν συμφορὰν ἀσπάζομαι.

27. Ἀτιμάζω : Soph. Ant. 544 μήτοι μ' ἀτιμάσης τὸ μὴ θανεῖν (= ἀτιμίαν) : cf. Id. Œ. R. 339. Pass. Eur. Iph. Aul. 943 ἀνάξι' ἡτιμασμένη.

Commonly acc. of patient only : Od. ψ, 116 ἀτιμάζει με : or thing considered as patient, Eur. Hipp. 611 ἔρκους ἀτιμάσης.

28. \*Ἀφαιρέομαι : Il. α, 182 ἀφαιρείται Χρυσήϊδα ἐμέ : cf. Xen. Cyr. IV. 6, 4. Pass. Hdt. III. 65 ἀπαιρεθέω τὴν ἀρχήν : so Id. 137 ἐξαιρεθέντες τὸν Δημοκίῃδεα καὶ τὸν γαυλὸν ἀπαιρεθέντες.

So Eur. Hel 95 βίον στερεῖς. With a gen. of person : Xen. Hell III. 1, 7 ἀφαιρησόμενος τὸ ὕδωρ αὐτῶν : so Arist. Ach. 164 τὰ σκύροδα πορθοῦμενος.

29. Αὐδᾶω : Il. ε, 170 ἔπος μιν ἤῤα.

Acc. of person only : Od. ε, 28 Ἑρμείαν ἤῤα. Generally with acc. of thing spoken only.—(See §. 566. 1 )

30. Αἰξάνω, αἰῶ : Æsch. Pers. 756 αἰξάνειν οὐδὲν ὄλβον : Pass. Plat. Rep. p. 328 D τοσοῦτον αἰξεται.

Generally with acc. of person only. Acc. of increase only : Eur. Iph. T. 413 φιλόπλουτον αἰμλλαν (= αἰξημα) αἰξοντες μελάρθοισι.

31. \*Βάζω : Il. ι, 58 βάσεις πεπνύμενα βασιλῆας : Od. γ, 127. Eur. Rhes. 719. Æsch. Theb. 553.

Acc. of thing said only : Hom. ἀνεμῶλια, νήπια βάσεις : Eur. Hipp. 119 μάταια βάσει : Æsch. Choeph. 869, &c.

32. Βάλλω (to hit) : Od. ρ, 483 ἔβαλες καλὰ τὸν ἀλήτην : Il. δ, 480 ἔβαλε πρῶτον (βλήμα) αὐτόν : Il. π, 511 βάλεν δ' (ἐλκος) μίν.

Acc. of throw only : Eur. Suppl. 330 βλήματα βαλεῖν. Commonly with acc. of person only, as, Il. λ, 410 ἔβαλε ἄλλον : or thing considered as patient ; as, Il. ζ, 17 ἔβαλε στήθος.

33. Βάπτω : Arist. Ach. 112 βάψω βάμμα σε.

Acc. of dye only : Plat. Rep. p. 429 Ε χρώματα βάπτει. Commonly with acc. of patient only : Od ι, 392 πέλεκυν βάπτει.

34. Βιάζομαι (to take away by force) : Il. φ, 451 βιήσατο μίσθον νῶϊ : Pass. Xen. Anab. VII. 6, 40 βιασθεῖσαι τοῦτο.

Generally acc. of patient only.

35. *Βόάω* (to call on): Eur. Med. 205 *βοᾷ λιγυρὰ ἄχρα προδότην*: cf. Id. Troad. 351.

Acc. of cry only.—(See §. 566. 3.)

36. *Γαμέω*: Hdt. III. 88 *ἐγάμει τοὺς πρώτους γάμους Κύρου θυγατέρας*: cf. Eur. Troad. 361.

Acc. of marriage only: Æsch. P. V. 766 *γαμῇ γάμον*. Commonly acc. of person only: as, Od. o, 241 *ἐγημε γυναῖκα*: Il. ι, 388 *κούρην οὐ γαμέω Ἀγαμέμνονος*.

37. *Γελάω*, to laugh at: Theocr. XX. 14 *ἐγέλαξε σεσαρὸς καὶ σοβαρόν με*.

Generally dat. of person.

38. *Γεύω*: Eur. Cyc. 149 *γεύσω ἄκρατον μέθυ σε*.

39. *Γοάω*: Soph. Trach. 51 *γοωμένην ὁδύρματα τὴν ἔξοδον*.

Generally acc. of patient only.

40. *Γράφω, γράφομαι* (I prosecute): Plat. Euth. p. 2 E *γέγραπται γραφήν σε*: Demosth. p. 1296, 5 *γράψασθαι αὐτοὺς ζημίαν*: cf. Arist. Av. 1052.

Acc. of suit only: Plat. Legg. p. 928 E *γράφεσθαι τὴν γραφήν*, (with a gen. of the accusation of the crime.) Acc. of person only: Ibid *γράφεσθαι πατέρας*.

41. *Γυμνάζω*: Eur. Hipp. 112 *γυμνάσω τὰ πρόσφορα ἵππους*.

Pass. Æsch. P. V. 594 *δρόμους γυμνάζεται*. Generally acc. of person only.

42. *Δαίρω* (δέρω): Arist. Nub. 441 *δαίρειν ἄσκον* (= δέρμα) *σῶμα*.

Acc. of skin only: Od. κ, 19 *ἄσκον δείρας*. Acc. of patient only: Ibid. 533 *μῆλα δείραντας*.

43. *Δαίω* (to divide): Hdt. VII. 121 *δασάμενος τρεῖς μοίρας τὸν στρατόν*. So Plat. Legg. p. 695 C *ἐπὶ τὰ μέρη τ ἐμόμενος*.

Generally only acc. of patient, as, *δαίω γῆν*.

44. *Δεξιόομαι*, to greet: Xen. Cyr. III. 2, 7 *δεξιωσάμενοι πολλὰ τὸν Κῦρον*.

Acc. of act only: Eur. Rhes. 419 *πυκνὴν ἄμυστιν δεξιούμενοι*. Of person only: Xen. Cyr. VIII. 7, 2 *πάντας δεξιωσάμενος*. With dat. Æsch. Ag. 852 *θεοῖσι πρῶτα δεξιώσομαι*.

45. *Δέομαι*: Thuc. V. 36 *ἐδέοντο Πάνακτον* (= δέημα) *τοὺς Βοιωτοὺς*: like *αἰτέω*.

More commonly with acc. of the thing requested, and gen. of person; as, Plat. Apol. p. 18 A *τοῦτο ὑμῶν δέομαι*. And the Infin. frequently stands for the request: Id. Rep. 338 A *ἐδέοντο ὑμῶν μὴ ἄλλως ποιεῖν*. Acc. of request only. Thuc. I. 32 *ξύμφορα* (sc. δέγματα) *δέονται*: Isæus p. 78, 34 *δέησιν δέομαι*: Æsch. p. 328, 43 *δέησιν ἐδεήθη*: Arist. Ach. 1028 *δέημα δ δέιταιί μου*.

46. Δέχομαι, to greet : Eur. Iph. A. 1182 δεξόμεθα δέξιν ἢν σε δέξασθαι χρεών.

47. Δέω : Hdt. V. 72 κατέδησαν τὴν (δέσιν) ἐπὶ θανάτῳ τοὺς ἄλλους : cf. Id. III. 119. Pass. Eur. Hipp. 1237 δεσμὸν δεθείς.

Commonly acc. of patient only ; as, Il. α, 406 τόν—οὐδ' ἔδησαν. Frequently a dat. of the bond, with ἐν : Od. μ, 161 ἀλλὰ με δεσμῷ δήσατ' ἐν ἀργαλέῳ.

48. Διατρίβω, to put off : Od. β, 204 διατρίβῃ ὃν γάμον (=τριβήν) Ἀχαιούς.

Acc. of delay only : Od. ν, 341 διατρίβω γάμον : cf. β, 265.

49. \*Διδάσκω : Il. ψ, 307 ἐδίδαξαν σε ἵπποσύνας : cf. Od. θ, 481. Æsch. Eum. 571. Eur. Hipp. 421. Arist. Ach. 656. Hdt. VI. 138. Midd. Soph. Ant. 356 ἐδιδάξατο ὄργας : cf. Eur. Andr. 740.

Acc. of instruction only : Eur. Hipp. 917 τέχνας μυρίας διδάσκετε. Acc. of person only : Id. Andr. 740 διδάξω γαμβρούς. So Hdt. II. 51 ὅστις τὰ Καβείρων ὄργια με μύηται.

50. Δικάζω, to judge : Æsch. Suppl. 230 δικάζει ὑστάτας δίκας τὰμπλακήματα.

Generally acc. of suit.—(See §. 586.)

51. Διοικέω : Plat. Crit. p. 51 E διοικούμεν τὰλλα τὴν πόλιν : cf. Id. Prot. p. 318 E. Pass. Plat. Rep. p. 462 C ἄριστα διοικεῖται.

Acc. of thing only : Demosth. p. 332, 23 τοιαῦτα διοικεῖν. Acc. of patient only : Plat. Phædr. p. 240 E πάντα τὸν κόσμον διοικεῖ.

52. Διώκω, to pursue : Il. ρ, 75 διώκων ἀκίχητα (διώγματα) ἵππους Αλακίδαο.

Acc. of pursuit only : Il. ε, 223 κραιπνὰ διώκειν. More commonly with acc. of person only ; as, Il. ε, 672 Διὸς υἱὸν διώκοι. To pursue at law : Demosth. p. 1368, 8 ἐδίωκε γραφὴν Στέφανον. Acc. of suit only : Ant. p. 115, 24 γραφὰς διώξας : cf. Plat. Euthyd. p. 4 A.

53. \*Δράω : Eur. Suppl. 1176 Ἀργείων χθόνα δέδρακας ἐσθλά : cf. Id. Iph. A. 371. Soph. Aj. 1384. Plat. Rep. p. 308 B, &c.

More commonly with acc. of act, or thing done only.—(See §. 560. 1.)

54. Δυστομέω : Soph. Œ. C. 985 δυστομεῖν ταῦτα ἐμέ.

55. Ἐγκωμιάζω : Plat. Legg. p. 753 E ἐγκωμιάζουσι τοιαῦτα δικαιοσύνην.

Generally acc. of patient only : Plat. Phædr. p. 258 A ἐαυτὸν ἐγκωμιάζων : Id. Rep. p. 568 B τὴν τυραννίδα ἐγκωμιάζει.

56. Ἐθίζω : Plat. Meno p. 70 B εἶθικεν ἔθος ἡμῶς : Pass. Eur. Fr. Ant. I. 8 ἔθη ἐθισθέντες : Isocr. p. 343 C εἶθισμαι τρόπον (=ἔθος).

Acc. of habit alone : Plat. Rep. p. 469 B τοῦτο ἐθίζειν. Acc. of patient only : Ibid. p. 604 C ἐθίζειν τὴν ψυχὴν.

57. Εἶδω, to look on: Eur. Or. 1020 ἰδοῦσα πρόσοψίν σε.

Generally acc. of sight only, either person or thing.

58. Εἶργω: Arist. Vesp. 334 εἶργων ταῦτά σε.

Generally acc. of patient only.

59. Ἐκδύω: Od. ξ, 341 ἐξέδυσαν εἵματα με: cf. Ag. 1269. Midd. Il. γ, 114 τεύχεά τ' ἐξεδύοντο.

60. Ἐκλέγω: Æschin. p. 17, 3 ἐξέλεγον τὰ τέλη τοὺς παραπλέοντας.

Acc. of exaction only: Demosth. p. 49 ἐξέλεξε χρήματα.

61. Ἐλάω (to strike): Od. φ, 219 οὐλῃν τὴν ποτέ με σὺς ἤλασε: cf. Il. ψ, 74, &c.

Most commonly with acc. of patient: Od. δ, 507 ἤλασε πέτρην.

62. Ἐλέγχω: Plat. Lys. p. 222 D ἐξελέγξαι τοῦτο ἡμᾶς. So Pass. Plat. Euth. p. 295 A ταῦτα ἐξελέγχομαι.

Acc. of thing only; as, Plat. Tim. p. 54 B τοῦτο ἐλέγξαντι. Acc. of person only; as, Id. Gorg. p. 470 C ἐλέγξαι σε.

63. Ἐναρίζω (to spoil): Il. ρ, 187 ἐνάριξα τὰ (ἐντεα) Πατρόκλοιο βίην: cf. Il. χ, 32, &c.

More commonly with acc. of person only, in the sense of "to kill."

64. Ἐξετάζω: Xen. Cyr. VI. 2, 35 ἐξετάζετε τὰ δέοντα τοὺς ὑφ' ὑμῖν.

65. Ἐπαινέω: Soph. Aj. 1381 ἐπαινέσαι πάντα σε.

Acc. of praise alone: Soph. OE. C. 1009 ἐπαινῶν πολλά. Of patient: Id. El. 1044 ἐπαινέσεις ἐμέ. Thing as patient: Ibid. 1047 τᾶμ' ἐπαινέιν ἔπη.

66. Ἐπισπέρχω (to exhort): Thuc. IV. 12 ἐπέσπερχε τοιαῦτα ἄλλους.

67. Ἐπικνέομαι (to strike): Hdt. VII. 35 ἐπικέσθαι πληγὰς Ἐλ-λήσποντον.

68. \*Ἐπω (to speak of): Eur. Med. 61 εἰπείν τόδε δεσπότης: Arist. Ach. 649.

Acc. of person only: Il. α, 90 Ἀγαμέμνονα εἶπης; but generally with acc. of thing said only.—(See §. 566. 1.)

69. \*Ἐργάζομαι: Soph. Aj. 109 ἐργάσει κακὸν τὸν δύστηνον: Eur. Hec. 264. Plat. Crito p. 96, &c.

Commonly with acc. of act only; as, Il. ω, 733 ἔργα ἐργάζοιο.—(See §. 560. 1.)

70. Ἐπευφημέω: Æsch. ap. Plat. Rep. p. 383 B ἐπευφήμησεν παιᾶνα τύχας.

Acc. of song of triumph only: Eur. Iph. A. 1468. Iph. Taur. 1403. So Plat. Euthyd. p. 301 εὐφήμει τοῦτο. Acc. of person: Id. Epin. p. 992 D εὐφημεῖν πάντας θεούς.

71. \*Ἐρδω : Il. γ, 351 *ἔοργε κακά με* : cf. Il. β, 12, &c. and Æsch. Pers. 236. Hdt. I. 137.

Commonly with acc. of act only.—(See §. 560. 1.)

72. \*Ἐρομαι : Od. η, 237 *τὸ μέν σε εἰρήσομαι* : cf. Od. τ, 46. γ, 243. Arist. Nub. 344. Eur. Andr. 603, &c.

Acc. of question only : Eur. Ion 541 *κεῖν' οὐκ ἠρόμην*. Acc. of person only : Eur. Troad. 945 *οὐ σ', ἀλλ' ἑμαντήν ἑρήσομαι*. Sometimes gen. of person : Eur. Herc. Fur. 177 *Διὸς κεραννὸν ἠρόμην*.

73. \*Ἐρω (to say of) : Eur. Alc. 957 *ἐρεῖ τάδε με*.

Acc. of person only : Eur. Hel. 824 *ἐρεῖ με*. Commonly with acc. of thing said.—(See §. 560. 1.)

74. \*Ἐρωτάω : Od. ι, 364 *ἐρωτᾷς ὄνομά με* : cf. Od. δ, 347, &c. Eur. Iph. Aul. 1129. Plat. Phil. p. 18 A.

Acc. of question only : Plat. Gorg. p. 466 B *ἐρώτημα ἐρωτᾷς* : Thuc. I. 5 *τὰς πύστεις* (=ἐρωτήσεις) *ἐρωτῶντες* : Eur. Iph. Taur. 501 *οὐ τοῦτ' ἐρωτῶ*. Acc. of person only : Od. ε, 97 *ἐρωτᾷς με*.

75. \*Ἐστιάω (to feast) : Isæ. p. 46, 10 *ἐστιᾶν θεσμοφόρια τὰς γυναικάς*.

Acc. of feast only : Eur. Herc. Fur. 483 *ἐστιᾶ γάμους*. Of person only. Id. Alc. 768 *ἐστιῶ ξένον*.

76. \*Ἐυεργετέω : Plat. Apol. p. 36 C *εὐεργετεῖν εὐεργεσίαν ἕκαστον*.

Acc. of benefit only : Plat. Pol. p. 615 B *εὐεργεσίας εὐεργηκότες*. Acc. of patient only : Id. Crat. p. 428 A *εὐεργέτει Σωκράτη*.

77. Ἐυλογέω : Arist. Ach. 372 *εὐλογῇ δίκαια αὐτοῦς* : Pass. Soph. Œ. C. 720 *πλείστ' εὐλογούμενον*.

Commonly acc. of person only : Eur. Ion 137 *τὸν βόσκοντα εὐλογῶ*.

78. Ἐυφραίνω : Xen. Apol. II. 4, 6 *εὐφραίνων πλείστα τοὺς εὖ πράττοντας* : cf. Id. Cyr. IV. 2, 19.

Generally with acc. of person only : as, Soph. Aj. 469 *Ἀτρεΐδας ἂν εὐφράναιμι*.

79. Ἐύωχέω : Plat. Gorg. p. 522 A *εὐώχουν ἡδέα ὑμᾶς* : Midd. Xen. Cyr. I. 3, 6 *εὐωχοῦ κρέα*.

Generally with acc. of person only ; as, Eur. Cycl. 345 *εὐωχῇτέ με*.

80. \*Ἐχθαίρω : Soph. Elect. 1035 *ἐχθαίρω ἕχθος σε*.

Acc. of hatred alone : Soph. Phil. 59 *ἕχθος ἐχθήρας*. Generally with acc. of patient only.

81. \*Ἔω (to put on) : Od. ξ, 396 *ἔσσας εἵματά με* : cf. Od. ο, 337, &c. : Midd. Od. τ, 72 *εἶμαι εἵματα* : Od. ω, 249 *ἀεικέα ἔσσαι*. So Il. ξ, 181 *ζώσατο ζώνην*.

Acc. of garment only : Od. π, 457 *εἵματα ἔσσε περὶ χροῖ*. Generally double acc., so *ἀμφιέννυμι* : Xen. Cyr. I. 3, 17 *ἡμφίεσε τὸν ἑαυτοῦ χιτῶνα ἐκείνον*.

82. Ζημιόω : Xen. Cyr. III. 1, 17 ζημιώσης πλείω σαντόν : Pass. Plat. Legg. p. 843 E ζημίαν ζημιούσθαι : Hdt. VII. 39 ψυχὴν ζημιώσαι : Thuc. III. 40 μεγάλη ζημιώσεται.

Generally with acc. of person only, and instrumental dat. of punishment.

83. Θεραπεύω : Plat. Euth. p. 13 D θεραπεύουσι ἦν (θεραπείαν) τοὺς δεσπότας : cf. Id. Rep. p. 426 C. Pass. Plat. Menex. p. 249 C θεραπείαν θεραπευόμενος : cf. Ant. 126, 18.

Generally with acc. of patient only.

84. Θωινίζω (to feast) : Hdt. I. 129 ἐθοίνισε τό (δεῖπνον) μιν : Pass. Eur. Phil. Fr. VII. θωινᾷται σάρκας.

Generally with acc. of person only.

85. Ἰκετεύω : Od. λ, 529 ἰκέτευε πολλά με : cf. Eur. Hel. 945.

86. Ἰστορέω : Eur. Phœn. 624 ἱστορεῖς τόδε με : cf. Id. Andr. 1125. Soph. Trach. 404. So ἐξιστορέω : Eur. Hec. 234.

Acc. of question, or thing asked only : Soph. Œ. R. 1144 τοῦτος ἱστορεῖς. Person, about whom the question is asked, put for the question : Ibid. 1150 ὃν ἱστορεῖ. Acc. of person to whom the question is put ; as, Eur. Ion 1547 ἱστορήσω Φοῖβον.

87. Καθαίρω : Il. π, 667 κάθηρον αἷμα Σαρπηδόνα : Pass. Plat. Legg. p. 868 C καθαίρεσθαι καθαρμούς : Ibid. καθάρσεις.

Acc. of impurity only : Id. Soph. 227 C ὅσα καθαίρει. Generally acc. of patient : Plat. Rep. p. 403 D καθαίρων χρυσόν.

88. Κακουργέω : Xen. Cyr. VI. 3, 11 κακουργῇ τι τοὺς ἐναντίους.

89. Καλέω (to name) : Il. σ, 487 ἦν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν. So Il. ε, 300 καλέουσιν κοτύλην (= ἐπὶ κλησιν) μῖν : cf. Od. θ, 550. Xen. Œc. VII. 3. So ἀνακαλέω Plat. Rep. p. 471 D : προσενέπω Æsch. Ag. 162 : κλάζω Ibid. 174.

90. Κατασβέννυμι (to make to cease) : Soph. Aj. 1148 κατασβέσειε βοήν τὸ σὸν στόμα.

Generally with acc. of patient only.

91. Κείρω : Eur. Troad. 1173 ἔκειρεν βόστρυχόν σε : Pass. Eur. Hec. 910 ἀποκείκαρσαι στεφάναν : Arist. Vesp. 1313 σκενάρια διακείκαρμένω.

Generally single acc. of thing cut ; as, Eur. Hel. 1124 κείραντες ἔθειραν : Soph. Aj. 55 ἔκειρε φόνον.

92. Κελεύω : Il. ν, 87 κελεύεις ταῦτά με : Od. θ, 153.

Acc. of command only : Il. ε, 528 πολλὰ κελεύων. — (See §. 566. 2.) Generally with acc. of person only.

93. Κερτομέω : Eur. Hel. 1229 κερτομέις τί με.

Generally acc. of person only : Eur. Bacch. 1292 ἐκερτόμει θεόν.



94. Κινέω : Aristot. Anim. I. 5 κινεῖν κίνησιν ζῶον.

So Lucret. *Moventur motus*. So Plat. Rep. p. 529 φέρεται φοράς.

95. Κολάζω : Soph. Aj. 1108 κόλαζε ἔπη ἐκείνους.

Elsewhere with acc. of patient only.

96. Κρατέω (to conquer) : Eur. Epig. II. 1 ἐκράτησαν ὀκτὼ νίκας  
Συρηκοσίους.

Acc. of conquest only : Eur. Hipp. 1016 κρατεῖν ἀγῶνας : cf. Demosth. p. 520, ult. Eur. Med. 120 πολλὰ κρατοῦντες : Æsch. P.V. 957 νέον κρατεῖτε : Thuc. IV. 18 τὰ νῦν προχωρήσαντα κρατῆσαι. Generally acc. of patient only ; as, Eur. Alc. 493 κρατήσας δεσπότην. So Pass. Hdt. III. τοῦτο ἐσσοῦνται.

97. Κρίνω (to try) : Eur. Hec. 645 κρίνει ἦν (ἔριν) τρισσὰς παῖδας : cf. Demosth. p. 781, 6. Midd. Eur. Med. 609 κρινοῦμαι πλείονα.

Acc. of suit alone ; Eur. Heracl. 180 δίκην κρίνειεν : cf. Æsch. Eum. 652. Acc. of person alone : Eur. Troad. 924 ἔκρινε τρισσὸν ζεύγος.

98. Κρύπτω (to hide from) : Æsch. P. V. 628 κρύψης τοῦτό με : cf. Soph. Electr. 957, &c. Plat. Lys. p. 891, 1. Pass. κρύπτομαι τοῦτο.

Generally with acc. of thing concealed only ; as, Eur. Bacch. 953 κρύψω δέμας. Single acc. of person : Xen. Cyr. VII. 3, 4 σε κρύψω : Plat. Theet. p. 130.

99. Κτυπέω (to strike) : Eur. Orest. 1451 κτύπησε πλαγὰν κράτα.  
Generally acc. of patient only.

100. Κωλύω : Soph. Phil. 1242 ἐπικωλύσων τάδε με.  
Generally acc. of person only.

101. Λανθάνω : Pind. Ol. I. 64 λαθέμεν τι θεόν.  
Generally acc. of person only.

102. \*Λέγω (to speak of) : Hdt. VIII. 61 ἔλεγε κακὰ τοὺς Κορινθίους.

To say, with acc. of thing said only.—(See §. 566. 1.) Frequently with acc. of person, and εἶ or κακῶς.

103. Λίσσομαι : Od. β, 210 λίσσομαι ταῦτα ὑμᾶς.

Acc. of prayer only.—(See §. 566. 2.) Of person only : Il. α, 174 σε λίσσομαι.

104. Λούω : Il. σ, 345 λούσειαν βρότον Πάτροκλον.

Acc. of thing only ; Il. ξ, 7 βρότον λούση. Generally with acc. of person only.

105. Λοχεύω : Eur. Ion. 921 ἐλοχεύσατο λοχεύματά σε.

Generally with acc. of person only ; as, Eur. Ion 948 τίς λοχεύει σε ;

106. *Λυμαίνομαι* : Arist. Aves 100 *λυμαίνεται τοιαῦτα ἐμέ*.

Acc. of act only : Hdt. III. 16 *τᾶλλα πάντα λυμαίνεσθαι* : cf. Eur. Bacch. 632, with dat. of person. Acc. of person only : Soph. Œ. C. 855 *σε λυμαίνεται*.

107. *Λυπέω* : Eur. Cycl. 337 *λυπεῖν μηδὲν αὐτόν* : cf. Plat. Apol. p. 41 E. Pass. Id. Gorg. p. 494, &c. A *λυποῖτο λύπας* &c.

Generally with acc. of patient only.

108. *Λωβάομαι* : Il. ν, 623 *λωβήσασθε ἦν (λώβην) ἐμέ* : cf. Hdt. III. 154.

Acc. of insult only : Il. α, 232 *ἔστατα λωβήσαιο*. Generally acc. of person only.

109. *Μαστιγώω* : Æsch. p. 9, 12 *ἐμαστίγουν πληγὰς Πιπτάλακον*.

Generally acc. of patient only.

110. *Μέλω* (to sing) : Eur. Alc. 448 *μέλψουσι πολλά σε*.

Generally with acc. of song only.—(See §. 566. 3.)

111. *Μεταλλάω* : Od. τ, 115 *μετάλλα τὰ ἄλλα ἐμέ*.

Acc. of question only : Od. π, 467 *ταῦτα μεταλλῆσαι*. Acc. of person only : Od. τ, 190 *ἴδομενῆα μετᾶλλα*.

112. *Μέτειμι* : Eur. Bacch. 345 *μέτειμι δίκην τόνδε* : cf. Ibid. 516. Æsch. Eum. 231.

Generally with acc. of person only.

113. *Μήδομαι* (to plot against) : Il. ψ, 176 *μήδετο ἔργα (Ἔκτορα)* : cf. Il. κ, 52 *κακὰ μήσαι* Ἀχαιοῦς.

Generally with acc. of thing plotted.—(See §. 551. 1.)

114. *Μητίομαι* : Od. σ, 27 *μητισαίμην κακὰ ὄν*.

Generally acc. of act only.

115. *Μορμολλύττομαι* : Plat. Crit. p. 46 C *μορμολλύττηται πλείω ἡμᾶς*.

Acc. of bugbear only : Plat. Ax. p. 364 B *τοὺς μορμολλύττοντας τὸν θάνατον*.

116. *Νίζω* : Od. ζ, 224 *νίζετο ἄλμην χροῖα*.

117. *Νοσφίζω* : Pind. Nem. VI. 106 *ἐνόσφισεν ἀνθεὰ σε*.

Acc. of thing taken only, (with gen. of person :) Eur. Iph. A. 1287 *νοσφίσας βρέφος*. Acc. of person only : Eur. Rhes. 56 *ἐνόσφισάς με*. (Often with gen. of thing.)

118. *Ξυρέω* : Hdt. V. 35 *ξηρήσαντα τρίχας μιν*.

(See *Κεῖρω*.)

119. *Ὀδύρομαι* : Soph. Aj. 693 *δδύρεται οἷα (δδύρματα) παῖδα*.

With acc. of person only : Od. δ, 110 *δδύρονται αὐτόν*. Acc. of lamentation only.—(See §. 566. 4.)

120. Ὀνειδίζω : Soph. Œ. C. 1002 *ὀνειδίζεις τοιαῦτα ἐμέ.*

Generally with dat. of person. Acc. of act.—(See §. 566. 2.)

121. Ὀνύνημι : Od. ψ, 24 *ὀνύσει τοῦτό σε :* cf. Hdt. VII. 141.

Generally with acc. of patient only.

122. Ὀνομάζω : Eur. Ion. 800 *ὀνομάζει ὄνομα αὐτόν :* cf. Id. Hel. 1209, &c.

Often with acc. of person only.

123. Ὀρκόω : Thuc. VIII. 75 *ὄρκωσαν ὄρκους πάντας :* Arist. Lys. 187.

Acc. of patient only : Isæ. V. 4, 17 *ὀρκώσαντες ἡμᾶς :* so *ἐξορκόω* in Pass. Eur. Phœn. 1445 *τετρωμένους σφαγᾶς=τραύματα.*

124. Οὐτάζω : Il. ε, 361 *οὔτασεν ὃ (ἔλκος) με.*

Generally with acc. of patient only. So *τιτρώσκω*, with acc. of wound in Pass. Eur. Phœn. 1445 *τετρωμένους σφαγᾶς=τραύματα.*

125. \*Παιδεύω : Plat. Hipp. Min. p. 364 *παιδεύω αὐτὰ ἄλλους :* cf. Æschin. 74, 37. Pass. Plat. Legg. p. 695 A *παιδευομένους τέχνην.*

Acc. of thing taught only ; as, Demosth. p. 938, 10 *παιδεύειν παιδείαν :* Soph. Phil. 1361 *παιδεύει κακά.* Acc. of person only ; as, Eur. Andr. 602 *γυναικας παιδεύετε.*

126. Παίω : Soph. Ant. 1309 *ἔπαισεν ἀνταίαν (πληγὴν) με.*

Acc. of blow only : Soph. Œ. C. 550 *ἔπαισας νόσον (=πληγὴν).* Acc. of patient only : Id. Ant. 1274 *μ' ἔπαισεν.*

127. Παρακρούομαι : Demosth. p. 1062, 39 *παρακρουόμενοι πρᾶγμα δικαστάς :* cf. Id. p. 844, 1.

128. Παύω : Pind. Nem. III. 39 *ἔπαισεν ἀκμὴν φρενῶν νιν.*

129. \*Πείθω : Hdt. I. 163 *ἔπειθε τοῦτο τοὺς Φωκαίεας :* Æsch. Ag. 1185. Soph. Œ. C. 797. Eur. Hec. 1205. Cf. Plat. Apol. p. 37 A. Xen. Hier. I. 16. Pass. Hdt. VI. 10 *ταῦτα πείθονται :* cf. Il. ψ, 157. So *ἀναπείθω :* Arist. Nub. 77 *ἀναπέλω ἦν τουτονί.*

Acc. of thing only : Soph. Œ. C. 1442 *μὴ πείθ' ὃ μὴ δεί.* Generally with acc. of person ; as, Ibid. 1516 *πείθεις με.*

130. Περαινώ (to do to) : Soph. Aj. 21 *περάνας πρᾶγος ἡμᾶς.*

Generally only acc. of act.—(See §. 560. 2.)

131. Πημαίνω : Plat. Legg. p. 932 E *πημαίνει ὅσα ἄλλον.*

Generally with acc. of person only.

132. Πιπίσκω (to give to drink) : Pind. Isth. V. 74 *πίσω ὕδωρ σφέ.* So *ποτίζω* St. Matt. x. 42.

133. \*Ποιέω : Hdt. III. 59 *ἐποίησαν κατὰ Ἀλγυνήτας :* cf. Id. IX. 113, &c.

Frequently with acc. of person only, with *εὖ* or *κακῶς* ; as, Hdt. II. 121 *τοῦτον εὖ ποίεουσι.*

134. Πορεύω : Eur. Alc. 444 πορεύσας λίμναν (=πόρον) γυναῖκα : Soph. Trach. 550 ἐπόρευε ποταμὸν (=πόρον) βροτούς : Midd. Plat. Menex. p. 236 D πορεύονται πορείαν.

Generally with acc. of person only ; as, Eur. Hipp. 755 ἐπόρευσας ἄνασσαν.

135. \* Πράττω, -ομαι (to exact from) : Hdt. III. 58 ἐπρήξαν τά-  
λαντα αὐτούς : Pass. Thuc. VIII. 5 ὑπὸ βασιλέως πεπραγμένους  
τοὺς φόρους. So πράττεσθαι : Æsch. Ag. 705 πρασσομένα ἀτίμωσιν  
τίοντας : cf. Demosth. p. 845, 2. So εἰσπράττειν : Demosth. p.  
1227, 9 εἰσπράξει τὰ ἀναλώματα τοῦτον.

Acc. of exaction only : Demosth. p. 1484, 2 τὰ ὀφειλόμενα εἰσπράξας.  
Acc. of patient only : Id. p. 518, 9 τοὺς ὑπερημέρους εἰσπραττόντων.

136. Προίστημι (to pray) : Soph. Elect. 1370 προῦστην πολλά σε.

137. Προκαλέομαι : Arist. Ach. 652 προκαλοῦνται εἰρήνην ὑμᾶς :  
cf. Thuc. II. 72, &c. Plat. Euth. p. 5 A.

With acc. of proposition only : Plat. Legg. p. 855 E ἀ προκαλούμεθα.  
Acc. of person only : Il η, 39 προκαλίσσεται τινά.

138. Προσπίτνω (to entreat) : Eur. Phœn. 293 προσπίτνω ἔδρας σε.

139. Ρέζω : Il γ, 354 ῥέξαι κακὰ ξεινοδόκον : cf. Od. β, 72.

With acc. of act only.—(See §. 560. 1 ) With acc. of patient, with εὖ,  
καλῶς, or κακῶς ; as, Plat. Legg. p. 642 C ἡμᾶς οὐ καλῶς ἢ κακῶς ἔρεξε.

140. Σαίνω : Soph. Œ. C. 321 σαίνει παιδρά με.

141. Σιτίζω : Xen. Symp. IV. 9 σιτίσαντες σκόροδα τοὺς ἀλεκτρυ-  
όνας : Midd. Theocr. IV. 16 πρῶκας σιτίζεται.

142. Σκυλεύω : Hes. Sc. 468 σκυλεύσαντες τεύχεα Κύνων.

Acc. of spoils only : Hdt. IX. 80 ἐσκύλευον ψέλια. Acc. of person  
only : Eur. Phœn 1426 ἐσκύλευέ νιν.

143. Στένω : Eur. Orest. 1368 στένω μέλος σε.

Acc. of lament only : Soph. Ant. 1249 πένθος στένει. Acc. of patient  
only : Id. Œ. C. 1710 σε στένει.

144. Στερέω : Plat. Legg. p. 958 E στερεῖτω ὅσα (ἢ γῇ φέρει) τὸν  
ζῶντα : Pass. Æsch. Eur. Hel. 95 βίον στερεῖς. So ἀποστερέω :  
Demosth. p. 839, 13 ἀποστερεῖ τὴν τιμὴν με : cf. Id. p. 54, 50. Pass.  
Thuc. VI. 91 τὰς προσόδους ἀποστερήσονται. So ἀπορραίω Od. α,  
403, and ἐρημόω Pind. Pyth. III. 97.

145. Στίζω : Hdt. VII. 233 ἔστιζον στίγματα βασιλῆϊα.

146. Συλλάω : Il χ, 368 συλήσω τεύχεά σε : cf. Il. π, 500, &c.

Acc. of spoils only : Il η, 78 τεύχεα συλήσας. Acc. of person only : κ,  
343 τινὰ συλήσων. So ἀποσυλλάω : Æsch. P. V. 171 τιμὰς ἀποσυ-  
λάται.

147. Ταράσσω : Soph. Œ. R. 483 *ταράσσει δεινὰ (ταράγματα) με.*

Acc. of thing only : Soph. Ant. 794 *νείκος ταραξας, so πόλεμον, στάσεις.*  
Acc. of patient only : Eur. Hipp. 969 *ταράξη φρένα.*

148. Τάσσω : Æsch. Theb. 284 *τάξω τὸν μέγαν τρόπον (=τάξιν) ἀντηρέτας* : Pass. Eur. Suppl. 657 *δεξιὸν τεταγμένους κέρας (=τάξιν)* : Plat. Legg. p. 878 D *ταπτέσθω τάξεις* : Æschin. p. 381, 7.

Generally with acc. of patient only.

149. Τεύχω (to do to) : Soph. Phil. 1173 *τί σε τεύξω ;*

Generally acc. of act only.

150. Τίθημι : Plat. Rep. p. 479 C *θήσεις καλλίονα θέσιν αὐτά.*

Generally acc. of patient only.

151. Τιμάω : Xen. Cyr. VII. 3, 4 *τιμήσω τᾶλλα σε* : Pass. Soph. Œ. R. 1223 *μέγιστα τιμώμενοι* : cf. Æsch. Choeph. 293.

Generally acc. of patient only.

152. \*Τιμωρέομαι : Eur. Cycl. 691 *ἐτιμωρησάμην φόνον σε* : cf. Id. Alc. 733. Xen. Anab. VII. 1, 25.

Acc. of wrong only : Soph. El. 341 *πάντα τιμωρουμένης.* Acc. of patient : Eur. Hec. 882 *τὸν ἐμὸν φονέα τιμωρήσομαι.* With dat. to avenge : Soph. El. 391 *πατρὶ τιμωρούμενοι.*

153. Τίνομαι : (See §. 585.)

154. Τρέφω : Hdt. II. 2 *τρέφειν τροφήν παιδία* : cf. Plat. Rep. p. 414 D. Eur. Elect. 509. Pass. Plat. Menex. 238 A. *ἄριστα τρέφεται.*

Generally with acc. of patient only.

155. Τύπτω : Ant. p. 127, 13 *τύπτειν τὰς πληγὰς τὸν ἄνδρα* : Pass. Arist. Nub. 972 *τυπτόμενος πολλάς.* So Il. ω, 421 *ἔλκεα ὅσσ' ἐτύπη.*

Generally with acc. of patient only.

156. Ὑβρίζω : Soph. El. 613 *ὑβρισε τοιαῦτα τὴν τεκοῦσαν* : cf. Eur. Elect. 264. Pass. Eur. Bacch. 1296 *ὑβριν ὑβρισθείς.*

Acc. of insult only : Eur. Bacch. 247 *ὑβρεις ὑβρίζεις* : Hdt. III. 118 *ὑβρίσας τάδε* : Soph. Aj. 954 *ἐφυβρίζει θυμὸν=θυμοῦ ὑβριν.*—(See Ellendt ad voc.) Acc. of patient only : Eur. Phœn. 1638 *ὑβρίζεις πατέρα.*

157. Ὑμνέω : Eur. Bacch. 72 *ὑμνήσω τὰ νομισθέντα Διόνυσον.*

Acc. of song only.—(See §. 566. 3.) Acc. of patient : Eur. Iph. Taur. 1457 *\*Ἀρτεμιν ὑμνήσουσι.*

158. Ὑπομυμνήσκω : Thuc. VII. 64 *ὑπομυμνήσκω τάδε Ἀθηναίους* : Plat. Rep. p. 530 C, &c.

Acc. of thing only : Plat. Rep. p. 4, 427 E *ἀληθῆ ὑπομυμνήσκεις.* Of person only : Id. Phil. p. 31 C *ὑπομίμνησκε ἡμᾶς.*

159. Φιλέω : Od. ο, 245 φιλεῖ φιλότῃτα δν.

Generally with acc. of person only.

160. Φοβέω : Thuc. VI. 11 ἐκφοβοῦσι δ ἡμᾶς.

Elsewhere with acc. of person only.

161. Χορτάω : Plat. Rep. p. 372 D ἐχόρταζες ταῦτα αὐτάς : Pass. Crat. in ap. Athen. 99 E χορταζόμενοι γάλα.

Acc. of patient only : Hes. Op. 454 βόας χορτάζειν.

162. Ψέγω (to find fault with) : Plat. Phædr. p. 243 C ψέγομεν ἃ τὸν ξρωτα.

Acc. of fault : Plat. Gorg. p. 483 τοὺς ψόγους ψέγουσιν : Id. Pol. p. 402 A τὰ αἰσχρὰ ψέγοι. Acc. of person blamed : Id. Prot. p. 346 C σε ψέγω

163. Ψεύδω : Eur. Protes. Fr. 6 ψεύδουσι πολλὰ βροτούς : Soph. Œ. C. 1145 ἐψενσάμην οὐδέν σε : Pass. Æsch. Choeph. 748 πολλὰ ψενσθεῖσα.

Acc. of falsehood only : Plat. Legg. p. 663 ψεύδος ἐψεύσατο : Id. Hipp. Min. p. 366 B πολλὰ ψεύδονται. Acc. of person only : Soph. Œ. C. 634 ψεύσουσί με.

164. \*ὠφελέω : Eur. Alc. 878 ὠφελεῖς οὐδὲν τὰν νέρθεν : cf Plat. Phil. p. 58 C, &c. Pass. Id. Rep. p. 346 C ὠφελίαν ὠφελοῦνται.

Acc. of benefit alone : Plat. Gorg. p. 520 B οὐδὲν ὠφελήκασιν. Acc. of patient only : Id. Legg. p. 763 D ὠφελῇ τὴν πόλιν.

*Obs.* 1. Besides these, many verbs expressing the notions given in §. 582. are found with a double accus. case in later writers ; as, Achill. Tat. I. 25 ραπίζει με πληγὴν : and several verbs which in good writers are found with an accus. of the patient only, are, in later writers, found with an accus. of the cognate notion<sup>a</sup>.

*Obs.* 2. Several verbs, though they are not found with both accusatives of the cognate notion and the patient together, yet are found with each separately ; as, νικάω σε, and νικάω νίκην.—(See Lexicons.)

*Obs.* 3. We must not confound with these classes of double accus. those verbs compounded with a preposition, where one of the accusatives depends on the preposition ; as, προσαυδᾶν τί τινα.

*Use of Accusative to define the part*—Σχῆμα καθ' ὅλον καὶ μέρος.

§. 584. 1. We must not confuse with the real double accus. case, the accusatives of the patient and the part, which are frequently found with all pure transitive verbs ; the part being put in apposition to the patient, of which it is only a more accurate expression : Il. λ, 240 τὸν δ' ἄορι πληξ' αὐχένα, λῦσε δὲ γυῖα : Ibid. 250 κρατερὸν ῥά ἐ πένθος ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος : Il. π, 465 τὸν βάλε νείαιραν κατὰ γαστέρα : Ibid. 468 ὁ δὲ Πήδασον οὐτάσεν ἵππον ἔγχει δεξιὸν ὦμον : Il.

<sup>a</sup> Lobeck de Fig. Etym. Opusc. 501, sqq.

ρ, 83 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας : Π. ζ, 355 σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν : Π. γ, 438 μὴ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε : Od. α, 64 ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων : Od. κ, 161 τὸν (ἔλαφον) δ' ἐγὼ ἐκβαίνοντα κατ' ἄκηστιν μέσα νῶτα πλῆξα : Π. ψ, 47 ἐμὲ ἔξετ' ἄχος κραδίην : Π. υ, 44 Τρῶας δὲ τρόμος αἰνὸς ἐπῆλυθε γυνῖα ἔκαστον : Π. υ, 406 ὥς ἔρα τόν γ' ἐρυγόντα λίπ' ὁστέα θυμὸς ἀγῆνωρ : Soph. Œ. C. 113 καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον.

*Obs.* Sometimes we find the part substituted for the patient, which is put in the dat. commodi ; as, Π. ε, 493 δάκε δὲ φρένας Ἐκτορι μῦθος.

2. This accus. continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state, signified by the passive verb : Hdt. VI. 38 πληγῆσι τὴν κεφαλὴν πελέκει : Id. VII. 69 Ἀράβιοι δὲ ζεῖρας ὑπεξωσμένοι ἔσαν — Αἰθίοπες δὲ παρδαλέας τε καὶ λεοντέας ἐναμμένοναι : Ibid. 90 τὰς μὲν κεφαλὰς εἰλίχματο μίτρησι οἱ βασιλῆες αὐτέων : Xen. Anab. IV. 5, 12 ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἷτε διεφθαρμένοι ὑπὸ τῆς χιῶνος τοὺς ὀφθαλμούς, οἷτε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσηπότες : Eur. Helen. 1212 λύπη σὰς διέφθαρσαι φρένας : Id. Med. 8 Μῆδεια — ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος (ἐκπλήττειν θυμὸν ἔρωτι) : Demosth. p. 247, 11 ἑώρων τὸν Φίλιππον — τὸν ὀφθαλμὸν ἐκκεκομμένον. So Eur. Hec. 1018 τυφλοῦμαι φέγγος : Arist. Ach. 18 ἐδήχθην τὰς ὀφρύς : Eur. Phœn. 267 ὀπλισμένους χεῖρα : Æsch. V. P. 362 τυπεῖς ἐξεβροντήθη σθένος. Eur. Hipp. 199 λελυμαι μελέων σύνδεσμα.

### Construction of τίσασθαι.

§. 585. Τίνειν in the active voice means, to pay ; τίνειν τῷδε ταῦτα, to pay back, satisfaction, penalty, &c. In the middle voice, τίνομαι ταῦτα is properly, to pay satisfaction to myself—to take satisfaction for : Eur. Or. 322 αἵματος τινύμεναι δίκην : then if the equivalent notion of the injury received is substituted, it takes the sense of punishing, τινύμεναι φόνον ; thence it adopts two independent senses of punishing and avenging : Eur. Elect. 599 φονὴν τισαίμην πατρός : Id. Troad. 1034 τίσιμ δάμαρτα ; and then from these two senses it has a double accus. of the person punished, and the satisfaction : Eur. Med. 261 ἀντιτίσασθαι δίκην πόσιν ; or the act substituted for the satisfaction, as, Od. ο, 236 ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηλῆα : so also τιμωρέομαι.

### DATIVE.

§. 586. 1. As the Genitive expresses the antecedent, the Accusative the coincident, so the Dative expresses the consequent notions of the verb.

α. Those notions which are in the order of things and of conception, are actually consequent on the notion of the verb, as receiving is consequent on giving.

β. The accidents, accessories, circumstances, instruments, which are not conceived of as necessary causes or conditions, nor yet as coincident parts of the verbal notion, but which follow thereon in

the speaker's mind, as notions of minor importance, are afterthoughts and additions to the essential parts of the objective sentence.

2. Hence it follows, that many uses of the dative depend on the place occupied by the notion in the speaker's mind. The same notion may be in the genitive, accusative, or dative, as it is conceived of as the cause, or the cognate notion, or the accident or instrument of the verbal notion.—Thus *τέρπεσθαι τοῦδε*, to derive pleasure from this (cause); *τέρπεσθαι τοῦτο* (sc. *χάρμα*), to be pleased in this (cognate notion); *τέρπεσθαι τούτῳ*, to feel pleasure produced by this (instrument).

3. The dative therefore will be treated of under the following heads:—

- a. 1. Transmissive Dative.
2. Dativus Commodi.
3. Dative of Reference.
4. Dativus Incommodi.
- β. 5. Circumstantial or Modal Dative.
6. Local Dative.
7. Temporal Dative.
8. Instrumental Dative.

a. *Transmissive Dative.*

§. 587. 1. Those verbs which express or imply the *transmission* or *communication* of any thing, word, good or evil, pleasure or pain, &c. which some person receives, or is conceived of as receiving, have a dative of that person; the notion of receiving being consequent upon giving, as giving is antecedent to receiving: *δέχομαι τὸδε σοῦ*: *δίδωμι τοῦτό σοι*.

2. It is clear from what has been said on the accusative, that the thing transmitted, the gift, aid, benefit, pleasure, pain, harm, &c. is in the accusative of the cognate notion.

§. 588. 1. Verbs of *giving, granting, indulging, offering, paying*, &c. or verbs which imply these notions: *διδόναι, δωρεῖσθαι, τίνειν, χαρίζεσθαι, δπάζειν, παρέχειν, νομίζειν*, to pay customarily; *διδόναι τί τινι, δωρεῖσθαί &c. τι τινί*: Xen. Hell. III. 1, 8 *χαρίσασθαι ταῖς παλλακίσιν αὐτοῦ*: Il. ρ, 547 *ἱρὴν θνατοῖσι τανύσση Ζεὺς*: Hdt. II. 50 *νομίζουσιν ἥρῳσι οὐδέν*. So Arist. Av. 192 *θύσωσιν θεοῖς*: Il. η, 314 *βοῦν ἱέρευσεν*—*Κρονίωνι*: so *ἐπιψήφίζειν τινί*=*ψήφον δίδόναι*. So also *καλεῖν τινι ὄνομα*, Plato.

2. So words which denote that something is *allowed, allotted*,  
GR. GR. VOL. II. F f



decreed to any one, awaits any one : ἐστὶ μοι—ἔξεστί μοι ; πεπρωμένον, εἰμαρμένον, μοῖρά μοι ἐστὶ : Æsch. Ag. 1149 ἐμοὶ δὲ μίμνει σχισμός. (but see §. 606. 3.)

Obs. So after substantives : Soph. Trach. 668 τῶν σῶν Ἡρακλεῖ δωρημάτων : Arist. Nub. 305. (Chor.) οὐρανίοις θεοῖς δωρήματα : Thuc. V. 35 τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν . Plat. Apol. p. 30 D τὴν τοῦ θεοῦ δόσιν ὑμῖν. This is very rarely found in the orators.

3. So verbs of *giving a share to, sharing with, transferring to, selling, &c.* : μεταδίδοναι, ἀπονέμειν, κοινῶν, κοινουῖσθαι, κοινωνεῖν &c. : Xen. Mem. Socr. II. 7, 1 μεταδιδόναι τοῖς φίλοις : Plat. Legg. p. 906 D αὐτοῖς τῶν ἀδικημάτων τις ἀπονέμῃ : Ibid. p. 805 D μὴ μετεχουσῶν ἀνδράσι γυναικῶν : Arist. Pax 1254 πῶλεῖ βαδίζων αὐτὰ τοῖς Αἰγυπτίοις.

§. 589 1. Verbs of *saying, conversing with, or conveying by words, praying, swearing to, &c.* or which imply these notions : εἰπεῖν, λέγειν, χρᾶν, διαλέγεσθαι, λαλεῖν, ληρεῖν, εὔχεσθαι, ἀπεύχ., κατεύχ., προσεύχ., ἀρᾶσθαι, καταρᾶσθαι, λαλεῖν, &c. τιwί : II. γ, 296 εὔχοντο θεοῖς : Hdt. I. 55 οἱ χρᾶ τάδε : Soph. Aj. 509 θεοῖς ἀρᾶται : Eur. Alc. 714 ἀρᾶ γονεύσιν ; II. β, 433 τοῖς ἄρα μύθων ἦρχε. So Æsch. Ag. 1570 δαίμονι ὄρκους θεμένα. So Arist. Nub. 1006 ὁπόταν πλάτανος πελέα ψιθυρίξῃ.

2. So after certain verbs which imply the notion of *praying or wishing*, we find a dative of the person to whom the prayer or wish is transmitted : II. ο, 369 πᾶσι θεοῖσιν χείρας ἀνίσχοντες (but 371 χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα) : Od. ι, 294 ἡμεῖς δὲ κλαῖοντες ἀνέσχεθόμεν Διὶ χείρας : II. κ, 16 ἔλκετο χαίτας ὑψόθ' ἰόντι Διὶ : so ἀναβλέπων τιwι.

Obs. In prose this relation is more commonly signified by ἐπί, πρός, εἰς, with accus.

3. So verbs of *conveying reproach, praise, blame, counsel, orders, &c.* to any one : ἀνειδίξειν, λοιδορεῖσθαι, μέμφεσθαι, ἐπιτιμᾶν, ἐγκαλεῖν, ἐπικαλεῖν, ἐπιπλήσσειν, ἐπαινεῖν, κελεύειν, προστάσσειν, ἐπιτέλλεσθαι poet., ἐντέλλεσθαι, ἐπιστέλλειν, παραινεῖν, παρεγγυᾶν : Hdt. III. 142 τὰ τῷ πέλας ἐπιπλήσσω : Plat. Legg. p. 706 D λοιδορεῖ αὐτῷ Ἀγαμέμνονα : Isocr. p. 5 C ἄλλοις ἐπιτιμῶν. And analogously καταγέλαwν τιwι : Hdt. III. 37 πολλὰ τῷ γάλατι καταγέλασε : Ibid. 38 οὐ γὰρ ἂν ἱροῖσιν τε καὶ νομαίοισι ἐπεχείρησε καταγέλαwν : cf. 155. IV. 79. VII. 9. (but with the more usual construction with gen. V. 68.) : Thuc. IV. 61 οὐ τοῖς ἀρχεὺν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν : II. α, 295 ἄλλοιω δὴ ταῦτ' ἐπιτέλλεο : II. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυρόχοις κέλευσεν κηρύσσειν ἀγορήνδε κερηκομῶντας Ἀχαι-

οὐς: Æsch. Ag. 28 εὐφροῦντα τῇδε λαμπάδι: Eur. Alc. 701  
δνειδίζω φίλοις. So Il. κ, 58 σημαίνει φυλάκεσσι.

Obs. 1. So in Pindar δρύνειν: Pyth. IV 40 ἡ μὲν μιν ὄτρυνον θαμὰ  
λυσιπτόνους θεραπεύοντες φυλάξαι<sup>a</sup>. So Homer: ἐποτρύνειν ἐτάροισιν, ἱππεύ-  
σιν, which generally have an accus. in the sense of urging.

Obs. 2. So μέμφεσθαι, to blame, without the notion of transmission of  
blame, has an accus. So βασκαίνειν: so ἐπιπλήττειν, to blame: Il. ψ, 580.  
Plat. Protag. p. 327 A ἐπιπλήττε τὸν μὴ καλῶς αὐλοῦντα.

Obs. 3. The dative with κελεύειν, in Attic prose, is very doubtful, except  
in the sense of admonishing. The accus. and infin. is the common Attic  
construction.

Obs. 4. Even after substantives, such as παρακείμεναι, we find the dat.,  
especially in Plato. So Symp. p. 182 D ἡ παρακείμεναι τῶ ἐρώντι  
παρὰ πάντων θαυμαστή. So also Æsch. Theb. 891 διαλλακτῆρι ἀμεμφία.  
So Æsch. P. V. 444 μέμψιν ἀνθρώποις ἔχων.

§. 590. So verbs of *mingling oneself with, uniting oneself to, joining, holding converse with, clinging to, or causing others so to do*;  
&c. as, ὁμιλεῖν, μίγνυσθαι, καταλλάττεσθαι, to be reconciled; διαλλάτ-  
τεσθαι, ξυναλλάττεσθαι, καταλύειν, ξενούσθαι. Ὁμίλει τοῖς ἀγαθοῖς  
ἀνθρώποις: Hdt. III. 131 ὁ δὲ Δημοκλήδης—Πολυκράτει ὁμίλησε:  
Id. VI. 21 πόλιες γὰρ αὐταὶ μάλιστα—ἀλλήλησι ἐξείνωθησαν:  
Eur. Phoen. 673 ξυνήψε γὰρ φίλα νιν.

So adjectives, &c. expressing these notions—φίλος, κοινός, συγγενής,  
and many words compounded with σύν and μετά,—μίγδα, σύμμιγα—  
κοινωνία: Il. θ, 437 μίγδ' ἄλλοισι θεοῖσι: Hdt. VI. 58 σύμμιγα  
τῇσι γυναιξὶ κόπτονται τε τὰ μέτωπα, καὶ κ. τ. λ.: Plat. Soph. p. 252  
D ἀλλήλοισι ἐπικοινωνία: Ibid. p. 257 A ἔχει κοινωνίαν  
ἀλλήλοισι ἢ τῶν γενῶν φύσις: Ibid. p. 260 E τὴν κοινωνίαν αὐτῶν τῷ  
μὴ ὄντι κατίδωμεν.

Obs. 1. This relation is also expressed by σύν and μετά: so also ὁμιλεῖν  
ἐν, μετά, παρὰ τινι: so πρὸς and εἰς with the accus., ὁμιλεῖν, κοινοῦν εἰς τινα:  
and still oftener, κοινοῦσθαι εἰς τινα; καταλλάττεσθαι πρὸς τινα Xen. So  
Demosth. p. 71, 21 οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις (rebus publicis) αἱ πρὸς  
τοὺς τυράννους ὁμιλῖαι.

Obs. 2. Hence the familiar interrogative phrase τί ἔστι (not ἐστὶ) μοι τινι;  
what have I to do with; the later prose writers add κοινόν. So also the  
phrase πράγμα μοι καὶ τινι ἔστι: Hdt. V. 33 σοὶ δὲ καὶ τοῦτοις τοῖσι πρά-  
γμασι τί ἔστι; Arist. Eq. 1028 τί γὰρ ἐστ' Ἐρεχθεὶ καὶ κολοῖσι καὶ κυνί; Dem.  
p. 320 μηδὲν εἶναι σοὶ καὶ Φίλιππῳ πρᾶγμα. So τί δέ μοι οἱ σοι; quid aī me  
attinet? followed by an Infin., often in Arist., and even in Hesiod: Th.  
35 ἀλλὰ τί μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρων;

Obs. 3. On κοινός with gen., see §. 519.

§. 591. Verbs of *communicating or applying, giving up oneself to, adopting, &c.*: χράσμαι, τρέπομαι, &c.: Eur. Med. 347 κείνους δὲ  
κλαίω ξυμφορᾷ κεχρημένους: Ibid. 240 ὅτῳ μάλιστα χρῆσεται

<sup>a</sup> Dissen ad loc.

ξυνενέτη: Hdt. III. 17 χρᾶσθαι τῷ ὕδατι: so χρᾶσθαι τῷ θεῷ, to apply to, or consult the god. So θέσθαι ταύτη τῇ ψήφῳ, γνώμῃ, or ταύτη θέσθαι.

Obs. In the construction of νομίζειν with the dat., such as Hdt. IV. 117 γλώσση νομίζειν: Ibid 63 ὑσί: Thuc. III. 82 εὐσεβείᾳ νομίζειν, there seems to be a notion supplied by the mind, of χρῆσθαι, or some such word, to which νομίζειν added the notion of “habitually,” “being accustomed,” and was thence substituted for it.

§. 592. 1. So verbs of *going towards, meeting, approaching, falling on, causing to approach to, sending, pouring, &c.*: ἀντᾶν, ἀντιᾶν, ἀντιάζειν, ἀπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγλίζειν, &c. πέμπειν: Il. μ, 374 ἐπειγομένοισι δ' ἵκοντο: Thuc. I. 13 Σαμίους ἦλθεν: Eur. Med. 91 πέλαζε μητρὶ: Id. Orest. 1433 νήματα θ' ἔτετο πέδῳ: Soph. Trach. 101 δισσαῖσιν ἀπείροις κλιθεῖς: Il. ε, 709 λίμνῃ κεκλιμένος Κηφισίδι: Eur. Orest. 88 δαμνίοις πέπτωχ' ὅδε: Æsch. Choeph. 87 τύμβῳ χροῦσα: so παρῆναι τι: Il. η, 218 προκαλέσσατο χάρμῃ: so πέμπειν τί τι.

2. So adverbs, ἐγγύς, πέλας, ἀγχού, when they express not so much the position of the objects in relation to something else, (see §. 526.) as their approach to something else.

§. 593. 1. Verbs of *giving oneself up to the guidance of, following, obeying, yielding, trusting, &c.*: as, ἐπεσθαι, ἀκολουθεῖν, ὀπηδεῖν poet., ὁμαρτεῖν poet., διαδέχεσθαι — πείθεσθαι — ὑπακούειν, ἀπειθεῖν: Od. ι, 7 sq. οἷ ῥα (sc. Κύκλωπες) θεοῖσι πεποιθότες ἀθανάτοισιν οὔτε φυτεύουσιν χερσὶν φυτὸν, οὔτ' ἀρόωσιν: Hdt. III. 88 Ἀράβιοι δὲ οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι: Id. VI. 86, 5 Λευτυχίδης —, ὥς (quum) οἱ οὐδὲ οὕτω ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο: Ibid. 14 ἐναυμάχουν ἀνηκουστήσαντες τοῖσι στρατηγοῖσι: Xen. Cyr. I. 1, 2 πάσας τοῖνυν τὰς ἀγέλας ταύτας ἐδοκούμεν ὄρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεύσιν ἢ τοῖς ἀνθρώποισιν τοῖς ἄρχουσι: Ibid. VIII. 6, 18 τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι: Plat. Rep. p. 400 D εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσημοσύνη καὶ εὐρυθμία εὐθείᾳ ἀκολουθεῖ. So Soph. Aj. 670 χεῖμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει, ἐξίσταται δὲ νυκτὸς αἰάνης κύκλος τῇ λευκοπώλῳ ἡμέρᾳ.

2. So also adjectives, adverbs, and sometimes substantives, expressing these notions; as, ἀκόλουθος, —ως, ἀκολουθητικός, ἐπομένως, διάδοχος, διαδοχή, ἐξῆς, ἐφεξῆς: Eur. Andr. 803 κακὸν κακῷ διάδοχον: Xen. Cyr. I. 4, 17 ἡ διαδοχή τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως: Demosth. p. 45. extr. (στρατεύεσθαι) ἐκ διαδοχῆς ἀλλήλοις: Plat. Cratyl. p. 399 D δοκεῖ τούτοις ἐξῆς εἶναι: Arist. Lys. p. 634 ἐξῆς Ἀριστογείτονι,

*Obs.* With verbs of "following," ἔπεσθαι, ὁμαρτεῖν, ὀπηδεῖν, ἀκολουθεῖν, this dative is sometimes more clearly defined by σύν, μετά, ἅμα, expressing two persons being together; or, ὀπισθεν, ἐπί, expressing the position of the person following. *Od.* η, 165 (Ζεὺς) ὅσθ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ: cf. *Hesiod. Theog.* 80. *Id. Op. et D.* 230 οὐδέποτ' ἰθυδίκησι μετ' ἀνδράσι λιμὸς ὀπηδεῖ: *Hdt.* I. 45 ὅπισθε δὲ εἶπετό οἱ ὁ φονεύς: *Thuc.* IV. 124 ξὺν Χαλκιδεῦσιν ἠκολούθουν: *Xen. Cyr.* V. 2, 35 σὺν τοῖς νικῶσιν ἔπονται: *Ibid.* V. 5, 37 ἐπὶ μὲν τῷ Κναξάρῃ οἱ Μῆδοι εἶποντο. — Ὁμαρτεῖσθαι with acc. *Il.* μ, 400 τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ'. So *Pind. Nem.* X. 37 ἔπειτα δέ, Θεαῖε, ματρώων πολὺγῶτον γένος, *adscendit ad illustre genus*; after the analogy of verbs of "going;" so in late Epic writers: ἔπεσθαί τινα.

§. 594. 1. So verbs of *agreeing with*, &c.: ὁμολογεῖν, συναινεῖν, ἔπαινεῖν &c.: *Il.* σ, 312 Ἑκτορι μὲν γὰρ ἐπήνησαν: so ὁμολογεῖν, συναινεῖν τί τινα.

*Obs.* Ἐπαινεῖν, to praise, has naturally an accusative.

2. Hence verbs, adjectives, and adverbs of *coincidence, equality, similarity*, &c.: ἐοικέαι, εἶδεσθαι poet., ὁμοιοῦν, ὁμοιοῦσθαι, ὅμοιος Attic, ὁμοῖος Ionic, ὁμοίως, ἴσος, ἴσως, ἐξ ἴσου, ἐν ἴσῳ, ὁμῶς *Hom.* &c. Ionic prose, ἐμφερής, παραπλήσιος, παραπλησίως, ὁ αὐτός, *idem*, ὡσαύτως espec. Ionic, ἅμα—ἀδελφός—and many compounds of ὁμοῦ, σύν, μετά: ὁμόγλωστος, ὁμώνυμος, συμφωνεῖν, σύμφωνος, ξυνφδός: *Il.* π, 716 ἀνέρι εἰς ἅμενος αἰζηῷ τε κρατερῷ τε, Ἄσιω: *Od.* α, 105 εἰδομένη ξείνῳ, Ταφίῳ ἡγήτορι, Μέντη: *Soph. Antig.* 644 τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί: *Hdt.* VI. 69 ἦλθέ μοι φάσμα εἰδόμενον Ἀρίστωνι: *Id.* I. 123 τὰς πάθας τὰς Κύρου τῇσι ἔωντοῦ ὁμοιοῦμενος, *comparans*: *Id.* III. 37 ἔστι γὰρ τοῦ Ἡφαίστου τῷγαλμα τοῖσι Φοινικητοῖσι Πατακοῖσι ἐμφερέστατον: *Ibid.* 48 κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ κρατήρος τῇ ἀρπαγῇ γεγονός: *Id.* II. 67 ὥς δ' αὐτῷ τῇσι κυσὶ οἱ ἰχθυεὶται (*Ichneumon*) θάπτονται: *Xen. Cyr.* I. 3, 4 ἡμᾶς μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο (sc. τὸ ἐμπλησθῆναι) ἄγει· ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε: *Id.* VII. 1, 2 ὀπλισμένοι δὲ πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις. (After the analogy of ὁ αὐτός we find εἰς with dat.: *Il.* γ, 238 τῷ μοι μῖα γείνατο μήτηρ: *Il.* τ, 293 τρεῖς τε κασιγνήτους, τοὺς μοι μῖα γείνατο μήτηρ: *Plat. Legg.* p. 745 τὸ πρὸς τῇ πόλει μέρος τῷ πρὸς τοῖς ἐσχάτοις εἰς κλήρος:) *Demosth.* p. 34, 21 τὸν ὁμῶννυμον ἔμαντῶ.

*Obs.* 1. So in the attributive construction after substantives: ὁμοίότης, ὁμοίωσις, ξυμφωνία: *Od.* γ, 49 ὁμηλικὴ ἐμοὶ αὐτῷ: *Plat. Rep.* p. 401 D ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων ὑγίειαν, καὶ εὐθύς ἐκ παίδων λανθάνη εἰς ὁμοιότητά τε καὶ φιλίαν καὶ ξυμφωνίαν τῷ καλῷ λόγῳ ἄρουρα: *Id. Phæd.* p. 109 A ὁμοιότης ἑαυτῷ.

*Obs.* 2. Οἶος and τοιοῦτος are not found with a dative, though there are passages in which they seem to be: thus—*Hes. Op.* 314 δαίμονι δ' οἶος

ἔσθαι τὸ ἐργάζεσθαι ἄμεινον—δαίμονι depends on ἄμεινον. In many passages an attraction takes place, as in Plat. Rep. p. 349 D τοιοῦτος ἄρα ἐστὶν ἑκάτερος αὐτῶν, οἷσπερ ἔοικεν<sup>a</sup> : Ibid. p. 350 C ὁμολογοῦμεν, ᾧ γε ὅμοιος ἑκάτερος εἴη, τοιοῦτον καὶ ἑκάτερον εἶναι, for τοιοῦτον ἑκάτερον εἶναι, οἷος ᾧ ὅμοιος εἴη. So Phæd. p. 92 B οὐ γὰρ δὴ ἁρμονία γέ σοι τοιοῦτόν ἐστιν, ᾧ ἀπεικάξεις, i. e. τοιοῦτόν ἐστιν, οἷον ᾧ ἀπεικάξεις.

Obs. 3. On gen. with ὅμοιος see §. 519.

Obs. 4. Instead of the construction with the dative, we sometimes find the conjunction καί, whereby the two similar or equal things are placed as it were parallel to each other. This is more usual in prose than in poetry. So τέ in Homer : Π ε, 442 οὐποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων : Hdt. I. 94 Λυδοὶ δὲ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες : Id. IV. 58 νόμος δὲ τοῖσι Λακεδαιμονίοισι κατὰ τῶν βασιλῶν τοὺς θανάτους ἐστὶ οὕτως καὶ τοῖσι βαρβάροισι τοῖσι ἐν τῇ Ἀσίῃ. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὥσανυώς, κατὰ ταῦτα καὶ &c. : Plat. Ion p. 500 D οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος. This construction is also in Latin : *similis ei, ac, atque*. We also find, especially in Attic prose writers, the comparative particles, ὥς, ὥσπερ, with ἴσος, ὁ αὐτός : Demosth. p. 119, 33 τὸν αὐτὸν τρόπον, ὥσπερ κ τ. λ.

3. Verbs, &c. of *being suitable to, proper for, &c.*; as, πρέπειν, ἀρμότειν, προσήκειν followed by an infin., πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως : Xen. Cyr. VII. 5, 37 βασιλεῖ ἡγήτο πρέπειν : cf. V. 3, 47. Plat. Apol. p. 36 D τί οὖν πρέπει ἀνδρὶ πένητι—; Id. Phædr. p. 233 B πολλὸν μᾶλλον ἔλεειν τοῖς ἐρωμένοις ἢ ζηλοῦν αὐτοὺς προσήκει : Id. Gorg. p. 479 E τούτῳ προσήκειν ἀθλίῳ εἶναι. Here also seem to belong the impersonal verbs δεῖ and χρή : Eur. Ion 1316 τοῖσι δ' ἐνδίκους ἱερὰ καθίζειν—ἐχρήν : and ἀναγκαῖον &c.

4. So verbs, &c. of *pleasing* : ἀνδάνειν, ἀρέσκειν, ἀρέσκεσθαι, ἐξαρέσκεσθαι : Hdt. IX. 79 μὴ ἄδοιμι, τοῖσι ταῦτα ἀρέσκειται, *iis non acceptus ero, quibus hæc placent* : Ibid. Σπαρτιήγησι ἀρεσκόμενος : So Id. VI. 129 ἐωντῷ μὲν ἀρεστῶς ὀρχέετο, *sibi placens*. So Od. δ, 777 ἤραρεν ἡμῖν.

Obs. 1. This might perhaps be considered as the *dativus commodi*.

Obs. 2. Ἀρέσκειν, ἐπαρέσκειν, arc also found with an accusative<sup>b</sup>.

### *Dativus Commodi et Incommodi.*

§. 595. From the dative expressing the notion of transmission, it is also used when any good or evil is received by any one ; so that all verbs *may* have this dative, when the action of the verb is to be represented as *done for the harm, or benefit, guidance, instruction, sake, of any one*. But there are also certain verbs whose sense implies a *dativus commodi*, others a *dativus incommodi*.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Elm. Med. 12.

*Dativus Commodi.*

§. 596. 1. Verbs of *helping, favouring, &c.*: ἀρῆγειν, ἀμύνειν, ἀλέξειν, ἀλαλκεῖν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, et simil.; as ἀπολογεῖσθαι, λυσιτελεῖν (λύειν τέλη poet.), ἐπαρκεῖν, χραισμεῖν, and many compounds of σύν, συμφέρειν, *conducere*, συμπράσσειν &c. — Χραισμεῖν τινι ὄλεθρον Homer: Eur. Or. 512 ἀμυνῶ δ' ὅσον περ δυνατός εἰμι, τῷ νόμῳ: Ibid. 912 (Ορέστης) ἠθέλησε τιμωρεῖν πατρί, κακὴν γυναικα κᾶθεον κατακτανών: Plat. Apol. p. 28 C εἰ τιμωρήσεις Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον. So Il. ε, 433 οἱ αὐτὸς ὑπέιρεχε χεῖρας: Æsch. Pers. 839 τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ. So Eur. Med. 813 ξυλλάμβανονσα νόμοις βροτῶν: cf Arist. Pax 417. So Soph. Œ. C. 1435 σφῶν δ' εὐοδοίῃ Ζεύς.

Obs. 1. Many of these verbs, such as ἀμύνω, ἀρῶ &c., signify properly, “to ward off;” and with the dat. comm., “for the benefit of some one,” τινί: “the benefit resulting to him” being considered rather than “the retreat of the enemy,” τινός: Eur. Med. 1276 ἀρῆξαι φόνον τέκνοις. So ἀμύνειν τινί τι, and τινός, so εἶργειν τινί τι. Thence from this being the prominent notion, they assumed the independent notion of “helping,” but retained the construction with the dat., as it was on that the notion of helping depended.

Obs. 2. So with substantives: Æsch. Prom. 501 ἀνθρώποισιν ὠφέληματα. Hdt. VII 169 ἐκ τῶν Μενελάῳ τιμωρημάτων: Plat. Alc. p. 116 A τὴν ἐν τῷ πολέμῳ τοῖς φίλοις βοήθειαν: Id. Phileb. p. 58 C χρεῖαν τοῖς ἀνθρώποις. So τί πλέον ἐστί μοι; Soph. Antig. 268 οὐδὲν ἦν ἐρευνᾶσι πλέον.

2. So verbs of *serving as a slave, ministering to*; the slave was considered as existing only for the benefit of his master: δουλεύειν, ὑπηρετεῖν, λατρεύειν, θητεύειν τινί: Eur. Med. 588 τῷδ' ὑπηρετεῖς λόγῳ.

So when the ruler or guide is supposed to act for the benefit of those under him: ἡγεῖσθαι, ἡγεμονεύειν τινί, to be his guide—for his benefit. So στρατηγῶν Eur. Andr. 325: Hdt. VI. 72. So στρατηλατεῖν τινί—χορηγεῖν τινί.

Obs. 3. Ὑπηρετεῖν is used with a genitive, when the relation between master and servant, with a dative when the benefit of the master, is considered.

3. So adjectives which express kindly feelings or actions towards any one: φίλος, εὖνους, ὠφέλιμος—τινί. So subst.: Thucyd. V. 5 περὶ φιλίας τοῖς Ἀθηναίοις, so εἰρήνην τινί &c.

Obs. 4. The assistance, or that wherein it consists, is in the accus.; as, βοηθεῖν δίκαια (βοηθήματα) τινι. So Soph. Aj. 439 ἔργα ἀρκέσας.

§. 597. So possessive and attributive notions, which usage arises

from the thing possessed being conceived of as being for the owner's benefit or harm : dat. *commodi aut incommodi*. So after *εἶναι* and *γίγνεσθαι*: *Τῷ Κύρῳ ἦν μεγάλη βασιλεία*: *Od. ι, 112 τοῖσιν (Κύκλωσιν) δ' οὐτ' ἀγοραὶ βουλευφόροι, οὔτε θέμιστες* (sc. *εἰσίν*): *Ibid. 363 Οὐτίς ἐμοί γ' ὄνομα* (sc. *ἔστι*): *Plat. Rep. p. 329 Ε τοῖς γὰρ πλουσίοις πολλὰ παραμυθία φασιν εἶναι*. So by an ellipse of *εἶναι*: *Demosth. ὁρῶν ὑμῖν χιλίους μὲν ἱππώτας*. So *Arist. Vesp. 240 ὥς ἔσται Λάχῃ τι νυνί*: *Id. Ach. 446 Τηλέφῳ δ' (εἴη) ἄγῳ φρονῶ*. So *Hdt. II. 145 Ἡρακλέει εἶναι ἔρεα*.

*Obs. 1.* So also substantives—but mostly only the personal pronouns: *Il. μ, 174 Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῆδος ἀρέξει*: *Hdt. I. 31 οἱ δέ σφι βόες* *Id. VII. 10, 8 κτεινέσθων οἱ ἐμοὶ παῖδες*: *Xen. Cyr. V. 1, 27 ἡ γὰρ μοι ψυχὴ* (*Schneider* wrongly, *ἐμὴ ψ.*), *ἔφη, οὐχ ὥς βουλεύουσά παρσκευάσται*: *Plat. Rep. p. 431 Β ἀπόβλεπε τοῖνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῖν πόλιν, this new city of ours*: *Id. Theæt. p. 210 Β ἡ μαιευτικὴ ἡμῖν τέχνη*. So *Eur. Hec. 1276 ὁ Θρηξὶ μάντις*: *Id. Orest. 363 ὁ ναυτίλοισι μάντις*. So *Æsch. Theb. 423 τῶν ἀνδράσιν φρονημάτων*: *Hdt. I. 92 ἀναθήματα Κροίσῳ* *Thuc. VII. 50 ἡ τοῖς Συρακοσίοις στάσις*: *So Hdt. II. 17 τῶν ὁδῶν τῷ Νείλῳ*.

*Obs. 2.* We find two datives in some cases, where we should expect a dative and a genitive. So personal pronouns are used seemingly for possessive; as, *Pind. Ol. VIII. 83 ἐνέποι κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπία, ὦν σφι Ζεὺς γένει ὥπασεν, their race*. *Ibid. II. 14 εὐφρων ἄρουραν ἔτι πατρίαν σφίσιν κόμισον λοίπῳ γένει, i. e. serva regionem patriam futuro generi eorum*<sup>a</sup>: *Eur. Heracl. 63 βούλει πόνον μοι τῆδε προσθεῖναι χερσὶ*. Though the real construction may be that the personal pronoun is in the *dativus commodi, aut incommodi*, while the other depends on the transmissive notion of the verb.

*Obs. 3.* In the *σχῆμα καθ' ὅλον καὶ μέρος*, we find, most commonly in Epic, the dative used in a seemingly possessive sense, where we should expect the genitive: *Il. λ, 11 (ξ, 151) Ἀχαιοὶς δὲ μέγα σθένος ἐμβαλ' ἐκάστῳ καρδίῃ*. In *Il. λ, 447 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δάρυ πῆξεν ὤμων μεσσηγύς, μεταστρεφθέντι* depends on the verb, *μεταφρένῳ* is local.

§. 598. The *dativus commodi* is, as has been said above, joined with all verbs, to express that something is done, *for the sake, pleasure, honour, guidance, protection, safety, benefit, furtherance, &c.* of some person or thing. This is especially the case with *δέχομαι, δέχεσθαι* *τινί τι*, to receive it at his hands; to please; as a compliment to him; for his sake, or benefit, &c. (*σχῆμα Σικελικόν*): *Il. ο, 87 Θεμιστι δὲ καλλιπαρήφ δέκτο δέπας*: *Il. ρ, 207 οὔτι μάχης ἐκ νοστήσαντι δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωπος*: *Od. π, 40 ὥς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος*: *Soph. Elect. 442 αὐτῇ, at her hands, at her request*. So *Æsch. Choeph. 762 πατρί*. So *Pind. So Arist. Ran. 1229 ἐγὼ πρίωμαι τῷδ', to serve him*. So the dative

<sup>a</sup> *Dissen ad loc.*

μοί, for my sake, at my request, *prithēe*: Eur. Hec. 535 δέξαι  
 χοῶς μοι τάσδε. So Hdt. VI. 86 σὺ δὴ μοι καὶ τὰ χρήματα δέξαι:  
 Arist. Ach. 60 περὶ εἰρήνης πρυτανεύσῃ μοι: Id. Eccl. 726 ἔν'  
 ἀποβλέπωμαι καὶ λέγωσί μοι (when I look); so κλῦθί μοι, *prithēe*  
 hear. So also Xen. Hell. III. 1, 15 Φαρναβάζω ἔσωζον αὐτάς: Soph.  
 Œ. R. 1402 οἱ ἔργα δράσας ὑμῖν: Eur. Hec. 460 ἀνέσχε πτόρθους  
 Λατοῖ: Arist. Ran. 1134 ἐγὼ σιωπῶ τῷδ'; must I hold my tongue  
 to please this fellow? So Il. ρ, 242 ἐμῇ κεφαλῇ περιδεῖδία: Il. ρ,  
 313 Ἴπποθόω περιβάντα: Il. κ, 16 πολλὰς ἐκ κεφαλῆς προθελύνουσ  
 ἔλκετο χάϊτας ὑψόθ' ὄντι Διὶ: Il. α, 159 τιμὴν ἀρνύμενοι Μενέλαω:  
 Ibid. 284 αὐτὰρ ἔγωγε λίσσομ' Ἀχιλλεῖ μεθέμεν χόλον: Il. τ, 290  
 ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεῖ.—Δικάζειν τινί, as Hdt. VIII.  
 61 ἐπιψηφίσειν ἄπολι ἀνδρῖ.—Προαιδεῖσθαι τινι, *ob acceptum beneficium*  
*alicui reverentiam ostendere*; often in Hdt., as III. 140.—Φιλοφρο-  
 νεῖσθαι τινι for the more usual τινά, to be gracious to any one:  
 Soph. Aj. 1045 Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν: Eur. Med.  
 6 ἀνδρῶν ἀρίστων, οἱ τὸ πάγχρυσον δέρος Πελία μετῆλθον: Eur.  
 Heracl. 453 ἐπέφηνεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας (cf. Xen. Œcon.  
 II. 14 ἀποφeyγειν μοι): Demosth. p. 126, 59 Φιλιππίδης μὲν ἐπράττε  
 Φιλίππῳ, *in Philippi gratiam res administrabat*. So Eur. Alc. 685  
 σ α ν τ ῶ γὰρ ἔφης: Id. Her. 2 πέφυκε τοῖς πέλας: Æsch. Choeph.  
 728 ἐφ' ὅδε εὔσαι ἀγῶσιν. So in acts done in honour of the gods;  
 as, κωμάζειν, Pind. ὀρχεῖσθαι τοῖς θεοῖς, στεφανοῦσθαι θεῶ: Æsch.  
 Ag. 586 θεοῖς λάφυρα ταῦτα—ἐπασσάλευσαν: Hdt. VI. 138 Ἀρτέμιδι  
 ὀρθὴν ἄγειν: Id. II. 40 ἔπην προνηστεύωσι τῇ Ἰσι: Arist. Av.  
 501 προκυλινδεῖσθαι τοῖς ἱκτινέοις: cf. Id. Thesm. 107. Hdt. IV.  
 34 τῇσι παρθένοις κείρονται.

*Obs.* So with substantives; as, Æsch. Cho. 232 μέλημα δώμασιν: Plat.  
 Rep. p. 607 Α ὑμῖν θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς<sup>a</sup>: Id. Symp. p. 194 D  
 τοῦ ἐγκωμίου τῷ ἔρωτι: Id. Legg. p. 653 D ἑορτῶν ἀμοιβαί τοῖς θεοῖς:  
 Demosth. p. 1313 ἱερῶσύνῃ τῷ Ἡρακλεῖ.

### *Dative expressing reference to.*

§. 599. 1. So when any thing is spoken of with especial reference to  
 any person, as if he were interested and in some sort benefited therein,  
 the dativus commodi is used; as, Hdt. I. 14 ἀληθεί δὲ λόγῳ χρεωμένῳ  
 οὐ Κορινθίων τοῦ δημοσίου ἔστιν ὁ θησαυρός, *recte æstimanti non est thesaurus*  
*Corinthiacus*: Id. VII. 143 ἐς τοὺς πολεμίους τῷ θεῷ εἰρησθαι τὸ χρηστήριον,  
 συναλλαμβάνοντι κατὰ τὸ ὀρθόν, ἀλλ' οὐκ ἐς Ἀθηναίους, *si quis recte*  
*intelligat*.—παρὰ λῖποντι Thuc. II. 51.—συνελόντι, συντεμόντι  
 εἰπεῖν, and without εἰπεῖν, especially in definitions of place: Hdt. VI. 33  
 ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικός στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι

<sup>a</sup> Stallb. ad loc.



τοῦ Ἑλλησπόντου αἶρεε πάντα<sup>a</sup> : Id. I. 51 ὁ μὲν—ἐκέετο ἐπὶ δεξιᾷ ἐσιόντι : Id. III. 90 ἀπὸ δὲ Ἑλλησποντίων τῶν ἐπὶ δεξιᾷ ἐσπλέοντι. So ὦδε, οὕτως ἔχειν τι. So Soph. Œ. R. 616 καλῶς ἔλεξεν εὐλαβουμένην πεσεῖν.

2. And frequently, especially in Ionic, a participle is added expressing the circumstances, which make the person more or less interested in the action, &c. Od. τ. 192 τῷ δ' ἦδη δεκάτῃ ἡ ἐνδεκάτῃ πέλεν ἥως οἰχομένην : Hdt. IX. 10 θυομένην δ' οἱ ἐπὶ τῷ Πέρσῃ ὁ ἥλιος ἀμαυρώθη : Id. I. 78 ταῦτα ἐπιλεγόμενῳ Κροίσῳ τὸ προαστεῖον ὀφίαν πᾶν ἐνεπλήσθη : Id. VI. 21 ποιήσαντι Φρυγίχῳ—καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θέατρον : Eur. Ion 1187 ἐν χεροῖν ἔχοντι δὲ σπονδάς—βλασφημίαν τις οἰκτῶν ἐφθέγγετο, spoke, not “to him,” but “when he had the libation ready.” So ἐκποδών : Eur. Orest. 547 ἀπελθέτω—ἐκποδὼν ἡμῖν, out of our way : Id. Phœn. 40 τυράννοις ἐκποδὼν μετίστασο.

3. Here also belongs the peculiar usage of certain participles of *wishing*, *hoping*, &c. such as βουλομένην, ἠδομένην, ἀσμένῳ, ἐλπομένην, generally with εἶναι and γίνεσθαι : Il. η. 7 ὥς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην : Il. ξ. 108 ἐμοὶ δὲ κεν ἀσμένῳ εἴη : Od. γ. 228 οὐκ ἂν ἔμοιγε ἐλπομένην τὰ γένοιτο : Od. φ. 209 γινώσκω δ' ὥς σφῶιν ἐελδομένοισιν ἱκάνω οἰοῖσι δμῶων : Æsch. P. V. 24 ἀσμένῳ δέ σοι—νῦξ ἀποκρύψει φάος : Id. Choeph. 517 θέλονται—ἐμοὶ φράσον : Id. 461 εὐχομένοις ἂν ἔλθοι : Eur. Ion 642 ὁ εὐκτὼν ἀνθρώποισι κἂν ἄκουσιν ἦ : Soph. Œ. C. 1505 ποθοῦντι προφάνης : Hdt. IX. 46 ἠδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι : Thuc. II. 3 τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένην ἦν τῶν Ἀθηναίων ἀφίστασθαι : Id. VI. 46 τῷ Νικίᾳ προσδεχομένην ἦν τὰ περὶ τῶν Ἑγεσטיῶν : Plat. Rep. p. 358 D ἀλλ' ὅρα, εἰ σοι βουλομένην (sc. ἐστίν), ἀλέγω. This is not a Latin idiom, though it is sometimes adopted from the Greek; as, Sall. Jug. 4 *uti militibus exaquatus cum imperatore labos volentibus esset* : Tac. Agric. 18 *Quibus bellum volentibus erit*.

4. So also the dative is used to signify that the thing is spoken of with especial reference to the circumstances, &c. of some one : Soph. Œ. C. 20 μακρὰν γάρ, ὥς γέροντι, προῦστάλῃς ὁδόν : Id. Antig. 1161 Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτε : Ibid. 904 καίτοι σ' ἐγὼ ἐτίμησα τοῖς φρονοῦσιν εὔ : Eur. Med. 580 ἐμοὶ γὰρ ὅστις ἄδικος ὦν σοφὸς λέγειν πέφυκε πλείστην ζημίαν ὀφλισκάνει, i. e. *meo enim iudicio*<sup>b</sup> : Plat. Soph. p. 226 C ταχέϊαν, ὥς ἐμοί, σκέψιν ἐπιτάτεις.—So ὥς γ' ἐμοὶ κριτῇ (which may also be expressed by ὥς γ' ἐμοὶ χρῆσθαι κριτῇ). Plat. Rep. p. 536 C ὥς γ' ἐμοὶ ἀκροατῇ,—ὥς ἐμοὶ ῥήτορι. So Xen. Vect. V. 2 ὥς ἐμῇ δόξῃ.

*Obs.* Ὡς is used merely to mark that it is spoken of subjectively, only as conceived by the speaker.

§. 600. I. So also after verbs which signify *being*, or *seeming to be*, a dative is used of the person, with reference to whom the thing is, or seems to be, in the opinion or estimation of. So δοκεῖ μοι τόδε, it appears to me to be so : Il. γ. 164 οὗτι μοι αἰτῇ ἐσσί, θεοὶ νυ μοι αἰτιοὶ εἰσιν. So after adjectives without any verb : Hdt. III. 88 γάμοις τοῖς πρώτοις Πέρσῃσι, *matrimonia ex Persarum iudicio nobilissima* : Æsch. Ag. 352 θεοῖς ἀμπλακητός : Arist. Pax 1179 θεοῖσιν οὕτοι κἀνδράσιν ῥηψόσπιδες : Soph. Aj. 1358 τοιοῦδε μέντοι φῶτες ἔμπληκτοι βροτοῖς : cf. Id. Œ. R. 40 κράτιστον πᾶσι. Very commonly in the phrase—ἀξιός ἐίμῃ τινός τινι : or alone—ἀξιός ἐίμῃ τινι, I am, in reference to such a person, worthy, &c. : Id. Œ. C. 1446 ἀνάξια γὰρ πᾶσιν ἐστὶ δυστυχεῖν (*omnium*

<sup>a</sup> Wesseling ad loc.

<sup>b</sup> Pflugk ad loc.

*judicio*) : Eur. Hec. 309 ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς, γύναι, *ita de nobis meritus est Achilles, ut nobis dignus honore videatur*<sup>a</sup> : Arist. Ach. 8 ἄξιον γὰρ Ἑλλάδι : Ibid. 205 ἄξιον γὰρ τῇ πόλει : Xen. M. S. I. 1, pr. ἄξιός ἐστι θανάτου τῇ πόλει : Ibid. §. 62 ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου : cf. §. 64. Plat. Symp. p. 185 B οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἄξιος καὶ πόλει καὶ ἰδιώταις.

2. The datives of the I. and II. personal pronouns are very frequently thus used, to express that the person has some peculiar interest in the action—that it has some especial reference to him—the nature of which, and consequently the proper translation of it, must be determined from the context. This appears to have arisen from the simple and emphatic usages of every day speech : Od. ι, 42 ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς, as far as I am concerned : Xen. Cyr. I. 3, 2 ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος) ὦ μήτερ, ὥς καλός μοι ὁ πάππος : Ibid. 15 ἦν δέ με καταλίπης ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ὦ, οἶμαι σοι ἐκείνους τοὺς ἀγαθοὺς τὰ περὶ κὰ ραδίως νικήσειν : Plat. Rep. p. 389 D τί δέ ; σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις ; (where we must not join ἡμῖν with νεανίαις) : Ibid. p. 391 D μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους : Id. Theæt. p. 143 E ἀκοῦσαι πάνν ἄξιον, οἷφ' ὑμῖν τῶν πολιτῶν μειρακίῳ ἐντετύχηκα : Id. Soph. p. 216 E τοῦ μὲν ξένου ἡμῖν ἡδέως ἀν πυμβα-νοίμην . Id. Protag. p. 328 A εἰ ζητοῖς, τίς ἀν ἡμῖν διδάξει τοὺς τῶν χειρο-τεχνῶν νείεις αὐτὴν ταύτην τὴν τέχνην, — οὐ ράδιον οἶμαι εἶναι τούτων διδάσκαλον φανῆναι.—The III. personal pronoun is less frequently thus used : Plat. Rep. p. 343 A εἰπέ μοι, ἔφη ὁ Σωκράτης, τίτθῃ σοι ἔστι ; Τί δαί ; ἦν δ' ἐγώ· οὐκ ἀποκρίνεσθαι χρὴν μᾶλλον ἢ τοιαῦτα ἐρωτᾶν, “Οτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δέόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γινώσκεις, to her shame “*Nimirum datus significat, nutricem et ipsam in huius turpitudinis societatem venire*”<sup>b</sup>. So Soph. Aj. 1128 τῷ δὲ δ' οἶχομαι, as far as he is concerned.

3. So we sometimes find a dative placed at the beginning of a sentence, of the person to whom the notion of the sentence refers, whether for his good or harm, or to denote that it holds good with regard to him. So Æsch. Ag. 1149 ἐμοὶ δὲ μῖννε σχισμός : Plat. Phileb. p. 253 τῷ τὸν τοῦ φρονεῖν ἐλόμην φ βίον—οὐδὲν ἀποκαλύει.

### Dativus Incommodi.

§. 601. 1. Verbs expressing *hostility, vying with, opposing, fighting with, contending, standing up against in deeds or words, angry with, differing from, &c.* which express the notion of the speaker's *wishing* for the other person's harm : *σῆναι* poet., *ὑποσῆναι* and *ὑφίστασθαι*, *μένειν* poet., *ἐρίζειν*, *μάχεσθαι*, *μάρνασθαι* poet., *πολεμεῖν* — *ἀγωνίζεσθαι*, *δικάζεσθαι*, *λαγχάνειν* *δίκην*, *ἀμφισβητεῖν* — *ἀεῖδειν*, *cantando cum aliquo certare, &c.* ; *χολοῦσθαι*, *νεμεσᾶν*, *θυμοῦσθαι*, *μενεαίνειν*, *κοτεῖν*, *χαλεπαίνειν*, *σπέρχεσθαι*, (Ion.) &c. ; *φθονεῖν*, *βα-σκαίνειν* : II. φ, 600 αὐτῷ—ἔστη, stood up against him : II. δ, 509

<sup>a</sup> Forson ad loc.

<sup>b</sup> Stallb. ad loc.

μηδ' εἰκετε χάρις (gen. separ.) Ἀργείοις : Æsch. Ag. 1150 μένουν τινί.—ὑποστῆναι, ὑφίστασθαι πολεμίῳ, ξυμφοραῖς Thucyd : II. a, 277 ἐρίζεσθαι βασιλῆϊ : Od. θ, 188 Φαίηκες ἐδίσκεον ἀλλήλοισιν : Theocr. I. 136 κῆξ ὀρέων τοὶ σκῶπες ἀηδόσι δαρύσαινο : Id. VIII. 6 λῆς μοι αἰεῖσαι : Id. V. 22 ἀλλὰ γε τοι διαίσομαι : so ἐπαίρεσθαι, αἵρεσθαι δόρυ τινί : Od. a, 20 ὁ δ' ἀσπερχὲς μενέαινευ ἀντιθέφ' Ὀδυσῆϊ : Hdt. V. 33 ἐσπέρχετο τῷ Ἀρισταγόρῃ : Demosth. p. 30, 5 ἡν ὥχλει ἐμὴν ὁ Φίλιππος : Eur. Hipp. 426 ἀμιλλᾶσθαι βίῳ.

2. So adjectives ; as, ἀντίος, ἐναντίος, ἐχθρός, πολέμιος, διάφορος, διάφωνος : Hdt. VI. 77 ἔζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι : Demosth. p. 72. princ. βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος : so also ἐμποδῶν τινι.

Obs. 1. On these adjectives with the genitive see §. 525.

Obs. 2. Sometimes a substantive expressing these notions is followed by a dative : Eur. Iph. A. 183 Ἥρα Παλλάδι τ' ἔριν : Plat. Rep. p. 444 Β ἐπανάστασιν μέρους τινὸς τῷ ὄλῳ : Thuc. I. 73 ἀντιλογίαν τοῖς ὑμετέροις συμμάχοις

Obs. 3. So also διαβάλλεσθαι τινι, to quarrel ; and transitive, διαβάλλειν τινά τινι, to make a person quarrel with another. Plat. Phæd. p. 67 Ε εἰ γὰρ διαβέβληται μὲν πανταχῇ τῷ σώματι, *infeasi sunt* : Arist. ὥστίζεσθαι τινι : II. φ, 499 πληκτίζεσθαι τινι : Ibid. 225 πειρηθῆναι τινι, to measure one's strength against a person : Thuc. I. 73 προκινδυνεύσαι τῷ βαρβάρῳ. So sometimes in Latin : Virg. Ecl. V. 8 *tibi certet Amyntas* : Ibid. VIII. 55 *certent et cygnis ululæ*.

Obs. 4. Sometimes this relation is defined by μετά : II. ρ, 148 μάρασθαι μετ' ἀνδράσι, and it is also expressed by πρὸς and ἐπὶ with accus. So in Latin. *pugnare in aliquem* : Cic. pro Ligar. 4 *contra ipsum Cæsarem est congressus*.

§. 602. 1. So sometimes verbs of *taking away*, &c. ; the harm and annoyance received by the patient being the point especially in the speaker's mind : Od. a, 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμῶν.

Obs. Sometimes the dative is *commodi* instead of *incommodi* : Xen. Cyr. VII. 1, 44 τὸ μὲν ἐπὶ Κροίσῳ συστρατεύειν ἀφελεῖν σφίσιν ἐδείθησαν : Ibid. II. 26 μάχας δέ σοι καὶ πολέμους ἀφαιρῶ.

2. Under the *dativus incommodi* is to be classed the construction βλάπτειν τινί : Hdt. III. 16 φ' λυμαινόμενοι : so λωβᾶσθαι τινι.

3. So also the *dativus commodi et incommodi*, is joined with all sorts of substantives and adjectives, which, either from their own meaning or the context, are conceived to *have a good or evil tendency*, to bring good, or harm, or hinderance, to any person or thing, with or without εἶναι and γίγνεσθαι, such as χρήσιμον, ἀγαθόν, βέδιον, χαλεπόν, ἐναντίον, καλόν, αἰσχρόν, φίλον, ἐχθρόν ἐστί μοι τι : II. a, 188 Πηλεΐωνι δ' ἄχος γένετο : Eur. Or. 782 ὄκνος γὰρ τοῖς φίλοις

κακὸν μέγα (ἐστὶ). So Soph. Antig. 571 κακὰς ἐγὼ γυναῖκας νιέσι στυγῶ. So Æsch. Ag. 1115 ἀκόρετος γένει: Id. Choeph. 471 δώμασιν ἔμμοτον: Id. Supp. 148 ῥύσιος διωγμοῖς, against: Id. Theb. 996 κακὰ δώμασι καὶ χθονί, πρὸ πάντων δ' ἐμοί: Eur. Hipp. 188 χερσὶν πόνος: Thuc. III. 10 οὐκ ἐπὶ καταδουλώσει τοῖς Ἀθηναίοις—ἀλλ' ἐπ' ἐλευθερώσει τοῖς Ἑλλησι: Ibid. 24 ἀναίρεσιν νεκροῖς. So Soph. Aj. 717 μετεγνώσθη θυμῶν Ἀτρειδῶν. So Il. α, 284 χόλον Ἀχιλλῆι.

β. *Circumstantial or Modal Dative.*

§. 603. The *circumstances*, or *accidents*, or *accessories* of any thing, are put in the dative.

1. The *circumstances* in which any thing took place; and when there are several, more than one dative may be used: Od. ξ, 253 ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραεῖ καλῷ: Il. α, 418 τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν: Soph. Trach. 1229 τὸ γὰρ τοι μέγала πιστεύσαντ' ἐμοὶ σμικροῖς (*quum res parvæ sunt*) ἀπιστεῖν, τὴν πάρος ξυγχεῖ χάριν: Id. Aj. 178 κλυτῶν ἐνάρων ψευθεῖσα δώροισ ἐῖτ' ἐλαφροβολαῖς: Hdt. VI. 139 ἐπεὶ βορέῃ ἀνέμῳ αὐτήμερον νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν: Thuc. I. 84 μόνου—ἐὺπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς ἥσσον ἐτέρων εἴκομεν.

Obs. 1. Generally ἐπὶ is used to define this more accurately; as, ἐπὶ τούτῳ.

2. The *mode* or *manner* wherein any thing takes place is in the dative: Il. γ, 2 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνυθες ὥς: Hesiod. Op. 91 αἱ (νόσοι) δ' ἐπὶ νυκτὶ αὐτόματοι φοιτῶσι, κακὰ θνητοῖσι φέρονται, σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς: Xen. Cyr. I. 2, 2 βίᾳ εἰς οἰκίαν παρίεναι. So δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. ὁδῷ), ἰδίᾳ (ὁδῷ), πέξῃ (ὁδῷ), κοινῇ (ὁδῷ), together; τρόπῳ τοιῷδε Hdt. VI. 39 κομιδῇ, carefully; σπουδῇ, properly, with trouble, *ægre*;—ἀλλῃ, ταύτῃ, ἅμα (Dor. ἁμῇ, v. ἈΜΟΞ, *unus, unâ viâ*) together; διχῇ, *duplici modo*; εἰκῇ, *frustra*; ἡσυχῇ. So τῷ ὄντι—τῇ ἀληθείᾳ—τῷ λόγῳ, τῷ ἔργῳ &c. So Eur. Alc. 712 μιᾷ ψυχῇ ζῆν.

Obs. 2. Σύν is sometimes joined hereto; as σὺν βίᾳ.

§. 604. 1. The *accessories*—that whereby any thing is accompanied. This is very common when the substantive is accompanied by αὐτός, “*very*,” “*itself*,” “*and all*,” as this gives the notion of an accompaniment or an accessory: Il. ψ, 8 ἀλλ' αὐτοῖς ἱπποισι καὶ ἄρμασιν ἄσπον λόντες Πάτροκλον κλαίωμεν: Il. ι, 541 πολλὰ

δ' ὄγε προθέλυνμα χαμαὶ βάλε δένδρεα μακρὰ αὐτῇσιν ῥίξῃσι καὶ αὐτοῖς ἄνθεσι μήλων : Soph. Aj. 27 ἐφθαρμένas εὐρίσκομεν λείας ἀπάσας αὐτοῖς ποιμνίων ἐπιστάταις : Eur. Med. 164 ὄν (sc. *Jasonem*) ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ' αὐτοῖς μελάρθοις διακναιομένους (*cum ipsa domo pressumdatos*) : Hdt. III. 45 τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους συνειλίσσας εἶχε ἐτοίμους — ὑποπρῆσαι αὐτοῖσι νεωσοίκοισι : Ibid. 126 ἀποκτείνas δέ μιν ἠφάνισε αὐτῷ ἱππῳ : Id. VI. 32 τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱεροῖσι : Ibid. 93 καὶ σφρων νέας τέσσερας αὐτοῖσι ἀνδράσι εἶλον : Xen. Cyr. I. 4, 8 πολλοὺς γὰρ (ἐλεγον) ἤδη αὐτοῖς τοῖς ἱπποῖς κατακρημνισθῆναι. Here also seem to belong, Hes. Theog. 742 φέροι πρὸ θύελλα θυέλλη : Soph. Œ. R. 175 ἄλλον δ' ἂν ἄλλῳ προσίδοις, one after another : Eur. Phoen. 1510 φόνη φόνος, in which construction ἐπὶ is more usual.

Obs. 1. This dative is sometimes more accurately defined by σύν : Il. ξ, 498 Πηνέλεωσ — αὐχένα μέσσον ἔλασεν, ἀπήραξεν δὲ χαμάζε αὐτῇ σὺν πῆληκι.

2. So very frequently with verbs of *coming, going* ; that whereby the person comes or is accompanied is in the dative ; generally collective nouns, such as στρατῷ, στόλῳ, πλήθει, or their complements, as στρατιώταις &c., in Homer very frequently : πέτετο πνοιῆς ἀνέμοιο : Hdt. V. 99 οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί : Id. VI. 95 ἐπλεον ἐξακοσίησι τριήρεσι ἐς τὴν Ἰωνίην : Thuc. I. 102 Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῳ : Id. II. 21 ἐσβαλὼν — στρατῷ Πελοποννησίῳ : Xen. Cyr. I. 4, 17 αὐτὸς δὲ τοῖς ἱπποῖς προσελάσας πρὸς τὰ τῶν Μήδων φρούρια.

Obs. 2. Σύν and ἅμα are sometimes added to this dative : Hdt. VI. 118 Δάτις δὲ πορευόμενος ἅμα τῷ στρατῷ εἰς τὴν Ἀσίην — εἶδε ὅψιν ἐν τῷ ὕπνῳ : cf. Ibid. 98. So also in the Homeric ἅμα πνοιῆς ἀνέμοιο : Od. ω, 193 ἥ ἅρα σὺν μεγάλῃ ἀρετῇ ἐκτίσω ἅκοιτιν, a wife accompanied by. So Plaut. Trin. IV. 5, 4 *amicus cum magna fide*.

### Local Dative.

§. 605. 1. The accident of *place* is put in the dative, except when, occasionally in poetry, the place is conceived of as the antecedent condition of the action of the verb.—(See §. 522. 1.) So that all verbs *may* be followed by a dative, when it is wished to define the place : Il. ι, 663 αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης εὐπῆκτου : 30 ρ, 36 μυχῷ θαλάμοιο : Il. π, 158 (λύκοι) ἔλαφον κεράδων μέγαν οὕρεσι δρώσαντες δάπτουσιν : Ibid. 483 (πίτνυ) οὕρεσι τέκτονες

ἄνδρες ἐξέταμον: 595 Ἑλλάδι οἰκία ναίων: Il. ρ, 473 τεύχεα δ' ἔκτωρ αὐτὸς ἔχων ὥ μοι σιν ἀγάλλεται Αἰακίδαο: Il. ε, 75+ εὖρον δὲ Κρονίωνα—ἤμενον—ἀκροτάτῃ κορυφῇ πολυδεираδος Οὐλύμιοι: Il. ω, 306 στὰς μέσφ' ἔρκεϊ: Il. β, 210 κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται: Hesiod. ἔργ. 8 αἰθέρι ναίων: Soph. Trach. 171 τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδώνι—ἔφη: Soph. Œ. R. 817 ᾧ μὴ ξένων ἕξεσσι μὴδ' ἄστῶν τινα δόμοις δέχεσθαι.

Obs. 1. Here belong the dative adverbial forms, which are used both in poetry and prose. Ἑλευσίνι, Ῥαμνοῦντι, Πυθοί from Πυθώ, Σφηγτοί, Ἰσθμοί, οἰκοί,—σι(ν),—ᾱσι(ν), Ἀθήνησιν, Θήβησιν, Πλαταιᾶσιν, Ὀλυμπίᾳσι &c., ἦ, τῇ, τῇδε, ταύτῃ &c.: Plat. Menex. p. 245 Ἀ βασιλείῃ δὲ αὕτη μὲν οὐκ ἐτόλμῃσε βοηθῆσαι, αἰσχυνομένη τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς.—With ταύτῃ, τῇδε, εὐ ἱρσο loco (Hdt. VII. 10, 8. and 44.).

Obs. 2. This use of the dative alone is confined mostly to poetry; in prose (and also in poetry) we find this dative more exactly defined by ἐν, ἀνά poet, ἀμφί, περί, ἐπί, μετά (poet.), παρά, πρός, ὑπό.

2. Hence this dative is used to express the notion of *among*: Il. δ, 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο (among): Il. ζ, 477 ἀριπρεπέα Τρώεσσι: Il. α, 247 τοῖσι δὲ Νέστωρ ἡδυεπὴς ἀνδρούσε: Il. β, 433 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ: Od. α, 71 οὐν κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι: Od. ο, 227 Πυλίοισι μέγ' ἔξοχα δώματα ναίων: so ἀνθρώποις, *inter homines*: Eur. Hec. 595 ἀνθρώποις δ' αἰὲς ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός, ὁ δ' ἐσθλὸς ἐσθλός<sup>a</sup>: Id. Bacch. 310 μὴ τὸ κράτος αὔχει δύναμιν ἀνθρώποις ἔχειν: Ibid. 402 ἦ οἱ θελέϊφρονες νέμονται θνατοῖσιν Ἐρωτες (like Plat. Prot. p. 343 Ὁ εὐδοκμεῖν τοῖς τότε ἀνθρώποις): Eur. Phoen. 17 ᾧ Θήβαισιν εὐλίπποις ἀναξ: Ibid. 86 ᾧ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρί: Id. Hec. 1267 ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.—In prose: Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθείς, *inter Lac. et rebus gestis et consiliis clarus factus*: Plat. Rep. p. 389 Ε οἶα καὶ Ὀμήρῳ (apud H.) Διομήδης λέγει. So Æsch. Ag. 39 κοῦ μαθοῦσι λήθομαι, among us: Thuc. I. 6 οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, among them: so τοῖσι δ' ἀνέστη: Soph. Ant. 857 ἔψαυσας ἀλγεινοτάτας ἔμοι μερίμνας—κλεινοῖς Λαβδακίδαισιν, that which is among: Hesiod. Th. 569 ὥς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν: Soph. Œ. C. 966 οὐκ ἂν ἐξεύροις ἐμοὶ ἀμαρτίας ὄνειδος οὐδέν: Plat. Rep. p. 421 Ε ἕτερα—τοῖς φύλαξι ἐν εὐρήκαμεν.

Obs. 3. The genitive represents the place as the antecedent condition

<sup>a</sup> Pflugk ad loc.

of the action. The accus. as the space over which the motion extends. The dative as the place wherein it happens. In αὐτοῦ ταύτη, *eo ipso loco*, the genitive and dative are united.

3. So also this local dative is sometimes found after verbs of governing, in Homer, more usually than the gen. with ἀνάσσειν: Od. α., 181 Ταφίοισιν ἀνάσσω: Il. μ., 242 Διὸς δὲ πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α., 288 πάντεσσι δ' ἀνάσσειν: Od. α., 117 κτήμασιν οἷσιν ἀνάσσοι: Od. α., 402 δώμασιν ἀνάσσοις. (So with prepos. ἐν, μετά.) So βασιλεύειν, in Homer: Il. ξ., 134 ἦρχε δ' ἄρα σφιν: Od. ξ., 230 ἀνδράσιν ἦρξα (only in poetry): Æsch. P. V. 940 δαρὸν γὰρ οὐκ ἄρξει θεοῖς. So in Homer: ἀρχεύειν τινί: so ἐπιστατεῖν: Od. λ., 485 κρατέεις νεκύεσσι: cf. Ibid. 490. But several of these might be referred to the dativus commodi (§. 597, 598).

Obs. 4. And after substantives: Il. ε., 546 ἀνδρεσσιν ἀνακτα: Arist. Av. 1732 ἄρχοντα θεοῖς μέγαν.

4. Under the local dative, as expressing the particular point wherein any thing takes place, we must class such expressions as δ' αὐτὸς εἰμὶ τῇ γνώμῃ—ψήφῳ, βουλευμάτι Soph. : Thuc. πλείστος εἰμὶ τῇ γνώμῃ, I am of the same mind—I am mostly of this mind.

Obs. 5. The adverbial datives are used both in the transmissive as well as the local force of the dative; as, χαμαί, *humī, humum*. So adverbs in η: Il. α., 120 γέρας ἔρχεται ἅλλῃ: Hdt. II. 29 τῇ ἂν (quocunque) κελεύη, ἐκείσε στρατεύονται: Plat. Gorg. p. 456 B εἰς πόλιν, ὅπῃ βούλει, ἐλθόντα. In ω, ἄνω, κάτω &c.; ὧ, here, and hither often in Theocr. So ὧδε: Il. σ., 392 πρόμολ' ὧδε: Od. α., 182 νῦν δ' ὧδε ξὺν νηὶ κατήλυθον: cf. ρ., 545. Arist. Ach. 745 ὧδ' ἐσβαίνετε In οι, as πεδοί, *humī, humum*, Æsch. P. V. 272 πεδοὶ βάσαι: ἐνταυθοῖ Hom and Plat., *huc*; Attics, *hic*; as, Plat. Prot. 310 A καθιζόμενος ἐνταυθοῖ (but οἶ, ὅποι, ποῖ always hither, &c.). In θα, ἐνθα, ἐνταῦθα, ἐνθάδε (Od. π., 204 ἐλεύσεται ἐνθάδ' Ὀδυσσεύς: Soph. El. 380 ἐνταῦθα πέμψειν, ἐνθα μήποτ' ἡλίου φέγγος προσόψει: Xen. Cyr. V. 4. 9 εἰς πόλιν, ἐνθα καὶ αὐτὸς κατέφυγεν: Id. Hell. I. 7, 16 ἀνέβην ἐνθάδε. Plat. Gorg. p. 494. extr. ἡ γὰρ ἐγὼ ἄγω ἐνταῦθα); further, ὤψι, in alto and in altum (Sappho. ὤψι δὴ τὸ μέλαθρον ἀείρατε, τέκτονες ἄνδρες): ἵνα, ubi and quō (Od. δ., 821 ἵν' οἴχεται, ἐκεῖ, κεῖθι, ἰλλίε and ἰλλίε (Hdt. I. 209 ἐπεὶ ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ: Ibid. 121 ἐλθὼν δὲ ἐκεῖ).

#### Temporal Dative.

§. 606. The *accident of time* is considered as local, and is put in the dative, except when it is conceived of as the antecedent condition of the action.—(See §. 523.) Il. λ., 707 τρίτῳ ἡματι: Il. ν., 335 ἡματι τῷ, ὅτε κ. τ. λ.: Il. ο., 324 νυκτὸς ἀμολγῷ: Hdt. III. 131 τῷ πρώτῳ ἔτεϊ ὑπερβάλετο τοὺς πρώτους ἡτρουῦς—καὶ μιν δευτέρῳ ἔτεϊ ταλάντου Αἰγυπῆται δημοσίῃ μισθεῦνται: τρίτῳ δὲ ἔτεϊ

Ἀθηναῖοι ἑκατὸν μνέων· τ ἐ τ ἄ ρ τ ῶ δὲ ἔ τ ε ῖ Πολυκράτης δυνῶν ταλάντων.—So prose: τῇδε τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκεῖνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι: Xen. Hell. III. 2, 25 περιιόντι δὲ τῷ ἐνι αὐτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιν: Id. Anab. IV. 8, 1 τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν.

*Obs. 1.* In prose generally, and in poetry frequently, ἐν is added; and sometimes ἐπὶ, as in Homer: ἐπ' ἡματι τῷδε, ἐπ' ἡματι, ἐπὶ νυκτί.

*Obs. 2.* The genitive, accusative, and dative, therefore, are all used to express relations of time, and they differ as follows: the time is represented by the genitive as the antecedent condition of the action; by the dative as the space wherein the action took place; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχέσαντο, this day giving them the occasion, with ταυτῇ τῇ ἡμέρᾳ, on this day, and ταύτῃ τὴν ἡμέραν, throughout this day. So we find the accusative and genitive, in the same sentence, expressing each its proper notion; as Hdt. II. 95 πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἔκτεται, τῷ τῆς ἡμέρας (by day) μὲν ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα (throughout the night) αὐτῷ χρᾶται, ἐν τῇ ἀναπαύεται κοίτῃ. The gen. and dative may express the same actual point of time, but differing in the way in which it is looked at, as in the above example. So the accusative differs from the dative as it does from the genitive: Hdt. VII. 55 ταύτην μὲν τὴν ἡμέρην οὕτω· τῇ δὲ ὕστεραίῃ πρώτοι μὲν κ.τ.λ.. Xen. Anab. II. 1, 3 καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτοὺς— τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας: Ibid. III. 4, 18 ταύτῃ μὲν ἡμέρᾳ ἀπῆλθον οἱ βάρβαροι, τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, τῇ δὲ ὕστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου.

### Instrumental Dative.

§. 607. The *instrument* or *means* whereby any thing is brought about is in the dative, as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion; so that any verb *may* be followed by a dative, if it is wished to express the instrument. If the instrument is considered as the antecedent cause or condition of the action, it is in the genitive (see §. 481, 599).

Verbs of *joy, sorrow, and similar feelings* or *states*, take a dative of that whereby they are produced, when it is not conceived of as the cause whence they spring, (see §. 488.) nor as that wherein they consist, (see §. 549:) χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι (γεῶν Eur.), λυπεῖσθαι, ἀλγεῖν, στενάζειν: of *wonder*, as θαυμάζειν, ἀγασθαι: rarely of *hope*, ἐλπίζειν—; *contentment*, as στέργειν, rarely στέργεσθαι, ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι, *contentum esse*—; *discontent*, as ἀγανακτεῖν, δυσχεραίνειν, δυσφορεῖν Eur., χαλεπῶς φέρειν, ἄχθεσθαι, ἀσχαλᾶν Eur.—; *shame*, as αἰσχύνεσθαι: Hdt. VI. 67 ἀλγήσας τῷ ἐπειρωτήματι εἶπε: Id. III. 34 οὐκ ἀρεσκόμενος (*contentus*): Id. IV. 78 διαίτῃ οὐδαμῶς ἡρέσκετο Σκυθικῇ:



Id. IX. 33 ἔφη οὐκέτι ἀρκέσθαι τοῦτοις μούνοισι : Thuc. IV. 85 θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν. — Ἐλπίζειν τῇ τύχῃ Thuc. III. 97 : Στέργειν τοῖς παρούσιν Isoc. : Ἀγαπαῖν τοῖς ὑπάρχουσιν ἀγαθοῖς Lysias p. 192, 26 : Χαλεπῶς φέρειν τοῖς παρούσι πράγμασι Xen. Anab. I. 3, 3 : Ἀισχύνεσθαι τοῖς πεπραγμένοις Id. M. S. II. 1, 31 : Plat. Hipp. maj. p. 285. extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότες. — Ἀγάλλεσθαι τῇ νίκῃ. — Ἀγασθέντες τῷ ἔργῳ Plat. Symp. p. 179 C : Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις Plat. : Demosth. p. 13, 14 ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. So Eur. Hipp. 20 τοῦτοις μὲν νυν οὐ φθονῶ, am not made jealous by : Id. Hec. 251 κακύνει τοῖσδε τοῖς βουλευμασιν.

So also verbs of *action* ; as, Hdt. I. 87 ἐπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωῦτοῦ δὲ κακοδαιμονίῃ : the good and bad luck being represented as the active instrument of the action.

§. 608. The actual *means* or *instrument*, by or with which any thing is done : Il. β, 199 τὸν σκῆπτρῳ ἐλάσασκε : Il. κ, 121 βάλλειν χερμαδίοις. — Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς. So Arist. Av. 619 θύραις θυρώσαι : Od. ι, 82 ἐνθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα : Xen. Cyr. IV. 3, 21 ὁ μὲν (ἵπποκένταυρος) γὰρ δυοῖν ὁ φθαλμοῖν προεωρᾶτο καὶ δυοῖν ᾧ τοῖν ἦκουεν· ἐγὼ δὲ τέτταρσι μὲν ὁ φθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὥσῃ προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππου ἀνθρώποις τοῖς ὁ φθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὥσῃ προακούοντα σημαίνειν : Ibid. 18 προνοεῖν μὲν γε ἕξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἔππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου ῥώμῃ.—So φόβῳ, εὐνοίᾳ, ἀπειρίᾳ, φρονήματι, ὀργῇ, ὕβρει, ἀδικίᾳ &c., ποιεῖν τι.

Obs. 1. Also with adjectives, conceived as the instrument whereby the quality is produced ; as, ποσὶ ταχύς, where the accus. is more usual (see §. 579) : and even with subst., especially in Plato. So Soph. OE C. 1026 τὰ γὰρ δόλω τῷ μὴ δικάφῃ κτήματ' οὐχὶ σώζεται : Plat. Legg. p. 631 C κινήσεις τῷ σώματι. Id. Soph. p. 261 E τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων : Id. Polit. p. 280 D τὰς βίᾳ πράξεις. Id Rep. p. 397 A διὰ μμήσεως φωναῖς τε καὶ σχήμασιν, imitation per voces et gestus.

Obs. 2. This is sometimes expressed by the preposition ἐν, the dative being considered local : Hesiod Scut. 199 ἔγχος ἔχονσ' ἐν χερσὶ, but Ibid. 214 εἶχε δὲ χερσὶν (like manu and in manu tenere). — Θυμῷ ἔλπεσθαι and ἔλπεσθαι ἐν στήθεσιν Homer, like animo and in animo volvere.—Διαφέρειν τινὶ and ἐν τινι or ἐπὶ τινι.—Ὀφθαλμοῖς and ἐν ὀφθαλμοῖς ἰδεῖν, or ἐν ὀμμασιν ἰδεῖν.—Σημαίνειν τί τινι and σημαίνειν ἐν ἱεροῖς, ἐν οὐρανίοις σημείοις, ἐν οἰνοῖς, ἐν φήμαις (Xen.), πυρὶ καίειν and ἐν πυρὶ καίειν.

Obs. 3. Sometimes, though very rarely, a person is conceived of as an instrument : Soph. Elect. 226 τινὶ γάρ ποτ' ἂν—ἀκούσασαι ἔπος, by whom.

§. 609. 1. With comparatives and analogous words, that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced: Hdt. I. 184 Σεμύραμος γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος.—So πολλῶ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον: Hdt. VI. 58 ἀριθμῶ, *certo numero*: Ibid. 89 ὑστέρισαν ἡμέρῃ μῆι τῆς συγκειμένης, by one day: Ibid. 106 πόλι λογίμῃ ἢ Ἑλλὰς γέγονε ἀσθενεστέρα. So Thuc. V. 28 ἄριστα ἔσχον τοῖς πᾶσι: so διαφέρειν φρονήσει, ἰσχύειν τῷ σώματι: so ὑπερβάλλειν, προέχειν τινί.

2. So notions of *price* and *value*, *buying* and *selling*: Il. η, 473 ἔνθεν ἄρ' οἰνίζοντο—ἄλλοι μὲν χαλκῶ, ἄλλοι δ' αἰθωνι σιδήρῳ. So notions of *punishing*, *fining*: ζημοῦν τινα χιλίαις δραχμαῖς: Hdt. VI. 136 ζημώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι: Thuc. IV. 73 τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι. So Hdt. VIII. 60, 3 Μεγάροις κερδανέμεν περιεοῦσι, *ex servata Megara lucrum capiemus*.

3. So that whereby any *judgment* or *opinion* concerning any thing is formed. So with verbs of *measuring*, *deciding*, &c.: σταθμᾶσθαι, γινώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι: Il. ε, 182 ἀσπίδι γινώσκειν: Hdt. II. 2 τοιοῦτῳ σταθμῳ σάμενοι πρήγματι, *ex tali re judicantes*: Id. VII. 11 εἰ χρὴ σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων, *ex iis, quæ ab illis fieri cæpta sunt*: Ibid. 237 τοῖσι λεγομένοις σταθμώμενος: Id. III. 15 πολλοῖσι καὶ ἄλλοισι ἔστι σταθμώσασθαι, ὅτι κ.τ.λ.: Id. VII. 16, 3 τῇ σῇ ἔσθῃ τι τεκμαιρόμενον, *ex veste tua iudicium faciens*: Demosth. p. 113, 10 τοῦτ' ἐρεῖ, ἔπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι.—So γινώσκειν, εἰκάζειν τινί Thuc.—So the dative τῷ, wherefore, accordingly.

§. 610. So also the *material* is put in the dative, when it is not conceived of as an antecedent condition of the thing made. (§. 538.) See Il. κ, 438 ἄρμα δὲ οἱ χρυσῷ καὶ ἀργύρῳ εὖ ἤσκηται: Hdt. III. 57 ἀγορὴ καὶ τὸ πρυτανήιον Παρίῳ λίθῳ ἤσκημένα.—So βρούειν ἄνθεσι.

§. 611. So also passive verbs take a dative of the agent, considered as the instrument, whereby the state, &c. is produced, not as the cause whence it springs.—(See §. 483. Obs. 3:) Il. σ, 103 δάμεν Ἑκτορι δίῳ: Il. ε, 465 κτείνεσθαι Ἀχαιοῖς: Eur. Hec. 1085 σοὶ εἴργασται κακά: Hdt. VI. 123 μοὶ δεδήλωται: Isocr. Paneg. 1 εἰρήσθαι τοῖς ἄλλοις: Demosth. p. 844, 1 τὰ τοῦτῳ πεπραγμένα.—So ταῦτά μοι λέλεκται.

Obs. Two or more datives may be joined to the same verb expressing different relations; as, Xen. Hell. III. 1, 13 ξενικῶ μὲν Ἑλληνικῶ προσβαλοῦσα τοῖς τέχεσιν: Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γυνωμῇσι ἀπολαμπρυνθείς.

*Remark.*

§. 612. From the principles which have been laid down and the examples which have been given in the foregoing pages of the force and usages of the three Greek cases, it will be clear that when synonymous verbs are used with different cases, it arises from some slight difference in their notions, which, for the most part lost in the Latin and modern languages, was retained by the Greek. And where the same verb is found with different cases, it arises from a greater or less modification of their proper notion in the speaker's mind at the moment, so that by the use of one or the other of the cases, as was required, he was able to express the exact notion in his mind. And to observe and trace out these differences is a useful branch of the study of Greek, as it forms habits of accurately distinguishing and expressing notions differing slightly, yet often materially, from each other.

*Verbal Adjectives in τέος, τέα, τέον.*

§. 613. 1. These verbal adjectives are formed from all the sorts of verbs, as ἐπιθυμητέον (ἐπιθυμῆναι), κολαστέον (κολάζειν τινά), ἀσκητέον (ἀσκέειν τι), βοηθητέον (βοηθεῖν τινι), ἡσσητέον (ἡσῶσθαι τινα).

2. Verbal adjectives derived from neuter verbs are used as impersonal; from other verbs, either as personal or impersonal.

3. The impersonal verbal adjective is followed by the case of the verb from which it is derived: ἀσκητέον (or -τέα) ἐστὶ τὴν ἀρετὴν—ἐπιθυμητέον (or -τέα) ἐστὶ τῆς ἀρετῆς—ἐπιχειρητέον (or -τέα) ἐστὶ τῷ ἔργῳ: Xen. Cyr. III. 1, 15 κολαστέον ἄρ' ἂν εἴη—τὸν πατέρα: Soph. Antig. 678 οὔτε γυναικὸς οὐδαμῶς ἡσσητέα (from ἡσῶσθαι τινα, *inferiorem esse aliquo*).

*Obs. 1.* From deponents also, such as βιάζομαι, ἐργάζομαι, considered as passives, as εἰργασται, *factum est*, are formed verbal adjectives, with the same force and construction as those given above; as, ἐργαστέος, *faciendus*, βιαστέον ἐστὶν αὐτοῦς, *ū cogendi sunt*; μιμητέον τοὺς ἀγαθοὺς, from μιμῆσθαι τινα.

*Obs. 2* Those verbs which in their middle voice assume a new sense, and consequently a new construction, have their verbal adjective in both of these senses and constructions: πειστέον ἐστὶν αὐτόν, one must persuade him, from πείθω τινά, and πειστέον ἐστὶν αὐτῷ, *obediendum ei est*, πειστέον τοῖς νόμοις, from πείθομαι τινι, *obedio alicui*; ἀπαλλακτέον ἐστὶν αὐτὸν τοῦ κακοῦ, from ἀπαλλάττειν τινά τοῦ κακοῦ, and ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου, from ἀπαλλάττεσθαι τινα, to free oneself, or depart; as, Plat. Phæd. p. 66 E ἀπαλλακτέον αὐτοῦ.

*Obs. 3.* Where the verb governs a double accus. case of the act and the patient, or a cognate accus. and dative, the verbal adjective is followed, when necessary, by the cognate accus.; as, Soph. Phil. 994 *πειστέον τάδε*, (*πείθεσθαι τινί τι.*)

4. The personal verbal adjective agrees, like other predicative adjectives, with its substantive, in gender, number, and case. It can also be used as an attributive; as, *ἀσκητέα ἐστὶν ἡ ἀρετή*, or *ἡ ἀσκητέα ἀρετή*: Xen. Mem. Socr. III. 6, 3 *ὠφέλητέα σοι ἡ πόλις ἐστίν*.

5. The logical subject of the impersonal verbal adjective, the agent or person by whom the verbal operation is to be performed, stands in the instrumental dative as in the passive voice: *Ἀσκητέον* (or *-τέα*) *ἐστὶ σοι τὴν ἀρετήν*—*ἀσκητέα ἐστὶ σοι ἡ ἀρετή*,—*ἐπιθυμητέον* (or *-τέα*) *ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς*: Demosth. p. 14, 17 *φημὶ δὴ—βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν*.

*Obs. 4.* This dative is sometimes used with verbal adjectives in *τός*, which generally express possibility (English *-ble*): Hesiod Theog. 732 *τοῖς οὐκ ἐξίτ' ἐστιν*, *quibus non licet exire*: Aristoph. Lys. 636 *ἄρα γρυκτόν ἐστιν ὑμῖν*;

*Obs. 5.* In Attic Greek an accusative of the agent is sometimes used instead of the dative; as in the verbal adjective is implied the notion of *δεῖ* (on which the accus. depends) and the infinitive. Xen. M. S. III. 11, 1 *ἰτέον ἂν εἴη θεασαμένους*: Plat. Gorg. p. 507 D *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον*: cf. Id. Rep. p. 413 E<sup>a</sup>: Id. Crit. p. 49 A *οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι*: Thuc. VIII. 65 *ὥς οὔτε μισθοφορητέον εἴη τοὺς ἄλλους = οὐ δεῖ τοὺς ἄλλους μισθοφορεῖν*. (The two constructions are sometimes found together: Plat. Rep. p. 453 D *οὐκοῦν καὶ ἡμῖν νευστέον καὶ πειρατέον σώζεσθαι ἐκ τοῦ λόγου, ἥτοι δελφινά τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἂν—*;) Eur. Phœn. 724 sq. *ἐξοιστέον ἄρ' ὅπλα Θηβαίων πόλει—ἐκτός τάφρων τῶνδ' ὥς μαχουμένους τάχα*: Id. Hipp. 491 sq. *ὥς τάχος δῦστέον* (sc. *ἡμᾶς*) *τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον, celerrime explorandum nobis est rem aperte declarantibus*: Demosth. p. 21, 13 *πολλὴν δὴ τὴν μετάστασιν καὶ μεγάλην δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἐτοιμῶς*.—And the verbal adjective is frequently changed into an infinitive: Xen. M. S. I. 5, 5 *ἐμοὶ μὲν δοκεῖ—ἐλευθέρῳ ἀνδρὶ ἐκτέον εἶναι μὴ τυχεῖν δούλου τοιοῦτου, δουλεύοντα δὲ—ικετεύειν τοὺς θεούς κ.τ.λ.*: Plat. Gorg. p. 492 D *τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἷον δεῖ εἶναι, ἑῶντα δὲ αὐτὰς ὥς μεγίστας πλήρωσιν ἄλλοθὲν γε ποθὲν ἐτοιμάζειν*.

*Obs. 6.* Difficult constructions of this nature may be generally explained by this resolution of the verbal into *δεῖ* and the infinitive.

*Obs. 7.* The personal verbal adjective has a purely passive sense: *τόδε ποιητέον ἐστίν*=*δεῖ τόδε ποιέσθαι*. The impersonal verbal adjective has also a passive force whenever it takes the person in the dative, as *ποιητέον τάδε ἐστὶ σοι*; but it has a partly active force, as it takes the object in the case proper to the active verb.

*Prepositions.*

§. 614. 1. As in the course of time the requirements of language on the one hand increased, and on the other, the metaphysical quickness by which the mind was able to recognise and distinguish between the several relations of the cases decreased, it became natural to represent those relations more accurately. In this way certain words (originally themselves cases of nouns) came into use, as definitions of the relations of the cases, by representing the substantival notion or object as standing in a certain *position* to the verbal notion : and as the Cases represent the internal order of notions in the mind, the Prepositions are derived from and represent the external position of things around.

2. The prepositions then properly express notions of the space or position in which one thing stands to another—either the parallel notions of *by—from the side of—in front of—round—with*, or the opposed notions of space—*above* and *below—in* and *out—before* and *behind—on this side* and *on that—on* and *off—thereon* and *therefrom—forwards* and *backwards—towards* and *from*.

3. Every notion of position must be conceived of as something either in motion—*whence* or *whither*, or at rest—*where*. Ἀπό and ἐκ imply in themselves a notion of “whence”—εἰς and ὧς a notion of “whither”—ἐν and σύν a notion of “where,” while the rest have a general notion of position, and the sense of the verb, and the force of the cases which are joined to the prepositions determine in which of these three notions each is used. Thus the abstract force of the preposition παρά is not of motion, but only of position—“by the side of;” but with a verb expressing motion, and a genitive expressing the point whence the motion begins, it signifies *from the side of*, ἦλθον παρὰ βασιλέως : joined with a verb of motion and an accus. signifying either the road traversed, or the place arrived at, it expresses the coming *to* a person, so as to be *by his side* ; as, ἦλθον παρὰ βασιλέα : or, with inanimate things, the travelling *by the side of*, or parallel to that thing, ἦλθον παρὰ ποταμόν : and with a verb which implies mere position, and a local dative, it defines the position, and signifies, *by the side of*, *at*, or *before*, παρὰ τῷ βασιλεῖ, in front of the king. In fact, prepositions being used principally to define more clearly the relations signified by the cases, naturally take their peculiar sense from the relations of the case to which they are joined—not altering, but merely expressing more clearly, that relation.

4. Thus the relations were so prescriptively defined by prepositions, that the construction with the case became a solecism—so not *οἰκεῖν οἶκῳ*, but *οἰκεῖν ἐν οἶκῳ*.

5. Every preposition is not joined with all three cases, but the original force of the preposition has in some cases made it inapplicable to the expression of one or more relations, as they were looked at by the Greeks. So that some prepositions only define the relation of the genitive, *ἀντί*, *ἀπό*, *ἐκ*, *πρό*: or only the relation of the dative, *ἐν*, *σύν*: or only the relation of the accus., *ἀνά*, *εἰς* (*ὡς*): or gen. and accus., *διά*, *κατά*, *ὑπέρ*: or all three, gen., dat. and accus., *ἀμφί*, *περί*, *ἐπί*, *μετά*, *παρά*, *πρός*, *ὑπό*.

§. 615. 1. Prepositions are divided as to their meaning:—

*a.* Juxtaposition: *παρά*, *ἀμφί*, by the side of; *ἐπί*, by and on; *σύν* and *μετά*, with. — *b.* Contraposition: *ἐπί*, on; *ἀνά*, up, on; *ὑπέρ*, above; *ὑπό*, below; *κατά*, down; *πρό*, *πρός*, *ἀντί*, before; *ὀπίσθε* (not properly a preposition), behind; *ἐν*, *εἰς*, in, within; *ἐκ*, *ἐξ*, out, without; *διά*, through, within; *περί*, round (about); *ὡς*, to; *ἀπό*, from, away.

2. As the notion of time is nearly connected with the notion of space, time being considered as space, the relations of place and time in which a substantival stood to a verbal notion were expressed by the same preposition; as, *πρὸ τῶν πυλῶν ἔσθη* and *πρὸ τῆς ἡμέρας ἀπῆλθεν*: *ἐκ τῆς πόλεως ἀπέφυγεν* and *ἐκ τοῦ πολέμου* (immediately after the war) *ἐγένετο εἰρήνη*: *ἐν ταύτῃ τῇ χώρᾳ* and *ἐν τούτῳ τῷ χρόνῳ* *πολλὰ καὶ καλὰ ἔργα ἀπεδείξατο* &c.

§. 616. 1. As the increase of civilisation and exchange of thought required a greater variety and accuracy of expression, the notions of local relations expressed by prepositions were applied to represent, define, and specify more particularly the causal relations of things which were less accurately expressed by the cases, things being considered to stand in certain positions to each other; thus, *μάχεσθαι περί τινος* expresses the cause, round which, as it were standing round it, the contest was going on; which might be expressed in an equally correct but less defined form, *μάχεσθαι τινος*: so *εἰμι δι' ὀργῆς*, I am in a state of (passing through) anger. The poetic language, which loved to paint things as if actually and really existing, frequently expresses the causal relations by the preposition and the local dative, as if realising the actual position of the parties; as, *Il. π.* 526 *αὐτός τ' ἀμφὶ νέκυνι κατατε-θνηῶτι μάχωμαι*: so *δαμῆναι*, *τραφῆναι*, *κτείνεσθαι ὑπὸ τινι* &c.

2. So on the contrary, the local notions of place and time sometimes lose their local force, and being regarded as causal, either

causing or suffering something, are expressed by the cases, as we have already seen ; as, νέφος ἐφαίνετο δρέων, τρέχειν πεδίοιο, τῆς ἡμέρας ; βαίνειν δόδον, πᾶσαν ἡμέραν.

§. 617. Every preposition has a proper original meaning, varying as it is joined with different cases or different verbal notions, but retained more or less in all its various applications ; this is most discernible in the relations of place and time, while, in the causal usages, the original meaning is often difficult to trace, and sometimes wholly lost.

*Obs. 1.* All prepositions are originally adverbs of place, from which they differ, in as much as while the former refer to the substantive, the latter depend on the verb. There are some local adverbs which, as being seldom found except with a case, are used as prepositions, and are called *Prepositions improper*.—*a.* Local and other adverbs, used both alone and with substantives ; as, ἅντα, ἅνην, ἅντια, ἀπόπροθεν, ἀποπρόθι, ἔξω, ἐκτός, ἄγχι, ἀντικρύ, ἀμφίς ; ἀνευ, δίχα, τῆλε, νόσφιν &c.—ἅμα—*b.* Substantives with a genitive ; as, ἐνεκα, caussa ; δίκην, instar ; χάριν, gratia, &c.

*Obs. 2.* It not unfrequently happens that the force of the verbal notion is modified, or added to, by the preposition and its case with which it is joined ; as, στάς ἐπὶ συνεδρίῳ, going to the assembly and standing there, στάς ἐνὶ συνεδρίῳ, standing by the assembly.

#### PREPOSITIONS CONSTRUCTED WITH *one* CASE.

##### 1. Genitive only.

###### 1. Ἀντί and πρό, before.

§. 618. *a.* Ἀντι [*Sanser. ati (super, supra, trans, ultra) ; Lat. ante ; Lith. ant ; Goth. and, anda*]. Original meaning, “before,” “face to face,” “over against.” 1. In its proper local force, as στήναι ἀντί τιος. 2. Causal (the object conceived as perceived by the senses in certain positions). *a.* In *adjurations*, &c. for the more usual πρός with gen. : Soph. Œ. C. 1326 ἀντὶ παίδων τῶνδε σ' ἱκετεύομεν (*per*), as it were, “standing before.” *b.* In *comparisons, pricing, valuing, weighing*, &c. the one of the objects being considered as placed before the other : Il. φ. 75 ἀντί τοι εἰμ' ἱκέταο—αἰδοίσιό, I am to you as a suppliant. So ἐν ἀνθ' ἐνός Plat., one against the other. Hence with comparatives (§. 503. *Obs. 1.*), and the notions of *buying, selling, exchange, worth, similarity, or dissimilarity* ; as, ὠνείσθαι, ἀλλάττεσθαι ἀντὶ χρυσοῦ, ἄξιος ἀντὶ πολλῶν, ἄλλος ἀντὶ σοῦ : Æsch. Prom. 467 θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ λινόπτερ' εὔρε ναυτίλων ὀχήματα : Soph. Aj. 439 οὐκ ἄν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ. With the notions of *superiority or preference*, as the object spoken of, “a superior,” is supposed to stand before the other ; as, αἰρεῖσθαι τι ἀντί τιος (*instead of the more usual τιός*) Xen. From the notion of valu-

ing, that of the cause or origin of any thing is derived ; as, ἀνθ' οὗ, ἀνθ' ὧν, wherefore—on this account : Soph. El. 585 διδάξον, ἀνθ' οὗ τανῦν αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις, and from the notion of valuing, equality in value, is derived the idea of substitution, standing as equivalent to—instead ; as, δοῦλος ἀντὶ βασιλείας : Hdt. VII. 37 ἀντὶ ἡμέρης—νῦξ ἐγένετο : Xen. Cyr. III.\* 1, 18 ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει.

Obs. As a general rule, the compounds of ἀντί are joined with the dative, but many in which the idea of substitution, as ἀντιπαρέχειν τί τινος, or of striving after something is contained, are construed with the genitive.

§. 619. *b.* Πρό [Sanscr. *pra* ; Lat. *pro*, *præ* ; Litth. *pro*, *pra* ; Goth. *faura*, *faur* ; English *pre*] is used in the same way as ἀντί ; but, as having a more general meaning, is applied in a greater variety of relations. 1. Local—*before*, *pro*, as στήναι πρὸ πυλῶν, πρὸ οἴκου ; with the collateral notion of motion in the phrase : πρὸ ὁδοῦ ἐγένοντο Il. δ, 384, forward on the road—further on the way. So Æsch. Prom. Vinct. 887 γῆν πρὸ γῆς ἐλαύνομαι, I hurry through ; properly, from one land forward to another. So “forwards from” Hom., with gen. suffix *θι* : οὐρανόθι πρό, Ἰλιόθι πρό, forwards from Troy ; ἡώθι πρό, forwards from the morning—that is, the whole morning forwards, Il. λ, 50. 2. Temporal—*before*, as πρὸ ἡμέρας : Hdt. VII. 130 πρὸ πολλοῦ, *multo ante*. 3. Causal—*a.* but very nearly allied to the local force, in expressions of assistance, defence, *before*, *for*, προκαθήσθαι : (Lat. *præsidium* ; ) as, μάχεσθαι πρό τινος—δλέσθαι πρὸ πόλης Hom., *pro patriâ mori*. —*b.* In comparisons, valuations, just as ἀντί ; as, πρὸ πολλοῦ ποιεῖσθαι, to value before much riches ; πρὸ πολλῶν χρημάτων τιμῆσασθαι Isocr. c. Soph. p. 293 B. Hence with comparatives, and notions of superiority, for ἀντί ; as, αἰρεῖσθαι τι πρό τινος, to choose before the other : Plat. Phæd. p. 99 A εἰ μὴ δικαιότερον ᾧμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν : Id. Crit. p. 54 B μήτε παῖδας περὶ πλείονος ποιῶν μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου : Id. Rep. p. 361 E ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν. — *c.* Hence *substitution*, *being equivalent*, like ἀντί ; as, δοῦλος πρὸ δεσπότου. — Lastly *d.* of the cause ; first, like ἀντί, properly of recompense, as πρὸ τῶνδε, “wherefore—for these things.” Thence of internal causes : *præ* ; as, Il. ρ, 667 πρὸ φόβοιο, *præ metu*.

Obs. The compounds of πρό are mostly followed by a genitive ; as, προαιρεῖσθαι τι χρημάτων τινος, προορᾶν, προφυλάττειν, προνοεῖν τινος—προστατεύειν τινός.



2. Ἀπό, from—ἐκ, ἐξ, out.

§. 620. These prepositions differ, in that the former signifies rather external removal from something, the latter a motion from within of something ; and in the causal usage, the former signifies a more remote, the latter a more immediate cause.

a. Ἀπό [Epic ἀπαί; Sacer. *apa*; Lat. *ab*; Goth. *af*, German *aba*, *ab*, *abe*, *abo*], primary meaning “from.” 1. Local.—*a.* A removal from a place or object, with verbs of motion ; as, ἀπὸ τῆς πόλεως ἦλθεν. Very often with a notion of some elevated place or object whence something is supposed to proceed ; as, ἀφ’ ἱππων μάχεσθαι ; further with verbs of loosing, delivering, &c. λύειν, ἐλευθεροῦν : of missing ; as, ἀπὸ σκοποῦ : thence applied to mental failures ; as, οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ’ ἀπὸ δόξης, wandering from the opinion of men, otherwise than men thought. So ἀπ’ ἐλπιδων, ἀπὸ γνώμης, *aliter ac sperabam, putabam (aberrans ab expectatione, ab opinione)*. It is written in these phrases, though without sufficient reason, ἀπο for ἀπό : ἀπο θυμοῦ, σκοποῦ, δόξης : Plat. Rep. p. 470 B ἀπο τρόπου λέγεις<sup>a</sup> : Theæt. p. 143 C καὶ οὐδέν γε ἀπο τρόπου : Ibid. p. 179 οὐκ ἀπο σκοποῦ εἰρηκεν, and elsewhere in Plato. *b.* Distance from a place or object, with verbs of rest. (Mostly Epic :) Il. β, 292 μένειν ἀπὸ ἧς ἀλόχοιο, far from : Il. μ, 70 ἀπ’ Ἄργεος ἀπολέσθαι : cf. Il. ν, 227. Od. α, 49. 203. Xen. M. S. I. 2, 25 πολλὸν χρόνον ἀπὸ τοῦ Σωκράτους γεγονότε. Here also ἀπο, not ἀπό. Hence also is derived the notion of *without* : Thuc. VI. 24 ἀπὸ τῶν ὅπλων (Schol. χωρὶς ὅπλων). So Soph. Œ. C. 900 ἀπὸ ρυτῆρος<sup>b</sup>. 2. Temporal.—Departure from a point—*after* : Il. θ, 53 δεῖπνον ἔλοντο—ἀπὸ δείπνου θωρήσονται. So γενέσθαι ἀπὸ δείπνου Hdt. VI. 129 : ἀφ’ ἡμέρας, *de die* ; ἀπὸ νυκτός, *de nocte* ; ἀφ’ ἐσπέρας. So Plat. Rep. p. 365 E ἀδικητέον καὶ θυτέον ἀπὸ τῶν ἀδικημάτων. 3. Causal.—*a.* The origin or birth ; as, εἶναι, γίνεσθαι ἀπό τινος : Hdt. VI. 125 ἀπὸ δὲ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί. *b.* The whole in relation to its parts, which are conceived as depending from it ; as, μήδεα ἀπὸ θεῶν (*divinam mentem*), κάλλος ἀπὸ Χαρίτων Od. : Hdt. I. 51 τὰ ἀπὸ τῆς δειρῆς, necklaces. So οἱ ἀπὸ βουλῆς, *qui sunt a consiliis* ; οἱ ἀπὸ τῆς σκηνῆς, players ; οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας &c. ; as, Cicer. Tusc. II. 3, 7 *quid sentiant ii, qui sunt ab ea disciplina*<sup>c</sup> : τὰ ἀπὸ τινος, “*complectitur omnia, quæ sunt in homine et ab eo exeunt, verba, sensus, facta.*” Dem.

<sup>a</sup> Stallb. ad loc. et Schæfer. Melet. p. 51.

<sup>b</sup> Ellendt, Lex. ad voc. ἀπό.

<sup>c</sup> Vide adnott. ad loc.

p. 91, 5 τὰ γε ἀφ' ὑμῶν ἔτοιμα ὑπάρχοντα ὁρῶ<sup>a</sup>. c. The person who causes any thing, with passives instead of ὑπό with the genitive (but seldom): Hdt. II. 54 ζήτησιν μέγαλιν ἀπὸ σφέων γενέσθαι: Thuc. I. 17 ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον. d. The cause, occasion: II. μ, 233 ἀπὸ σπουδῆς, in earnest. Nearly in the same force: Æsch. Eum. 671 ἀπὸ γνώμης: Id. Ag. 1303 τλήμων ἀπ' εὐτόλμου φρενός: Eur. Troad. 774 καλλίστων γὰρ ὀμμάτων ἀπο αἰσχροῦς τὰ κλεινὰ πεδὶ ἀπώλεσας Φρυγῶν: Hdt. VII. 164 ἀπὸ δικαιοσύνης: Xen. Cyr. I. 1, 5 τῷ ἀφ' ἑαυτοῦ φόβῳ<sup>b</sup>: Ibid. III. 3, 53 τῷ ἀπὸ τῶν πολεμίων φόβῳ; as, *metus a b aliiq.* So ἀφ' ἑαυτοῦ, from one's own impulse. e. Material; as, ἀπ' ἀργυρίου.—(See §. 538. Obs. 1.) τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων Thuc. I. 81. f. Way, means, and instruments: II. ω, 605 ἀπὸ βιοῦ πέφνεν, from (with) the bow: Plat. Legg. p. 832 Ε δξύτης σώματος ἢ ἀπὸ τῶν ποδῶν: Demosth. p. 49, 34 ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ (ὁ Φίλιππος) συμμαχῶν, i. e. *sociorum vestrorum ope*. Hence many adverbial expressions; as, ἀπὸ στόματος, ἀπὸ γλώσσης εἰπεῖν, ἀπὸ σπουδῆς, ἀπ' ἄκρας φρενός. g. In notions of conformity to; as, ἀπὸ τινος καλεῖσθαι: Hdt. VII. 74 ἀπ' Οὐλύμπου δὲ οὔρεος καλέονται Οὐλυμπιηνοί.—ἀπὸ ξυμμαχίας αὐτόνομοι.

Obs. The compounds with ἀπό take the genitive when they give to the verb the notion of removal.

§. 621. b. Ἐκ, ἐξ, ex. Primary meaning *out*, opposed to ἐν, *in*. 1. Local.—a. A removal, either from the interior of any thing, or from very near connection with any thing: with verbs of motion; as, ἐκ τῆς πόλεως ἀπῆλθεν, ἐκ τῆς μάχης ἔφυγεν (ἀπό on the contrary, signifies only a removal from the neighbourhood of the city, or battle): Od. λ, 600 κούη δ' ἐκ κρατὸς ὁρῶρει: Thuc. IV. 14 ἐκ γῆς ναυμαχεῖν, from the land (from an immediate contact with the land). Hence ἐκ is used to express the immediate succession of one object on another; as, *ex alio loco in alium*: Plat. Polit. p. 289 Ε οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες κατὰ θάλατταν καὶ περὶ: Id. Apol. Socr. p. 37 D καλὸς ἂν μοι ὁ βίος εἴη—ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ: cf. Soph. p. 224 B. b. Distance from, with verbs of rest, “*out of*,” Epic; as, ἐκ βελέων, *extra telorum jactum*. But also Hdt. III. 83 ἐκ τοῦ μέσου καθῆστο, instead of the more usual ἐκτός and ἔξω. 2. Temporal.—Immediate procession from a point of time; as, Hom.: ἐξ ἀρχῆς, from the very first beginning: Soph. El. 780 ἐξ ἡμέρας, *ex quo dies illuxit*—ἐκ νυκτός or ἐκ νυκτῶν Xenoph.—ἐκ παιδων—ἐξ ὑστέρου, ἐξ ὑστέρας,—ἐκ τοῦ

a Bremsi ad loc.

b Schneider ad loc.

λοιποῦ, *afterwards*. — Ἐκ is especially used of the immediate development of one thing from another — of the immediate succession in time, so that there is an unbroken connection between them. First as in the local notion: Hdt. IX. 8 ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι, *ex die in diem*. Then Id. I. 50 ἐκ τῆς θυσίης γενέσθαι (far stronger than ἀπό): Ibid. 87 ἐκ δὲ αἰθρίης τε καὶ νημεῖης συνδραμέειν ἐξαπλῆς νέφεα: Thuc. I. 120 ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολεμοῦ πάλιν ξυμβῆναι: Xen. Cyr. III. 1, 17 ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σόφρων γένεταί: Eur. Or. 269 ἐκ κυμάτων γὰρ αἰθις αἶ γαλήν' ὀρώ: Id. Hec. 55 ὦ μήτερ, ἦτις ἐκ τυραννικῶν δόμων δούλειον ἡμᾶρ εἶδες, ὥς πρᾶσσεις κακῶς<sup>a</sup>: Ibid. 915 ἐκ δείπνων ὕπνος ἡδύς<sup>b</sup>: Soph. Œ. R. 454 τυφλὸς ἐκ δεδορκότος. 3. Causal.—a. Of the origin, but always in an immediate, while ἀπό is in a more remote notion; as, εἶναι, γίνεσθαι ἐκ τινος. b. Of the whole in relation to its parts separated from it, often with the collateral notion of selection; as, ἐξ Ἀθηναίων οἱ ἄριστοι. So the singular expression ἐκ τρίτων, *one of three*, yourself the third: Plat. Gorg. p. 500 A σύμψηφος ἡμῖν εἶ καὶ σὺ ἐκ τρίτων<sup>c</sup>; So ἐκ τρίτου Eur. Or. 1180, which may be explained "*from the third place*." c. The agent (for ὑπό) with passive or intransitive verbs, almost entirely Ionic, especially Hdt., rarely in Attic prose: Il. β, 669 ἐφίληθεν ἐκ Διός: Il. σ, 107 ἀπολέσθαι ἐκ τινος: Hdt. III. 62 τὰ ἐντεταλμένα ἐκ τοῦ Μάγου: Ibid. προδεδόσθαι ἐκ Πηρξάσπεος: Id. VI. 95 Ἀβυθηνούσι γὰρ προσετέτακτο ἐκ βασιλῆος — φύλακας εἶναι κ. τ. λ. d. The cause, occasion: ἐξ ἔριδος μάχεσθαι, ἐκ καύματος Homer; but rarely of inanimate objects instead of the instrumental dative: Hdt. VI. 67 ἔφευγε δὲ Δημάρτος ἐκ Σπάρτης — ἐκ τοιοῦδε ὀνειδέος: Soph. Œ. C. 887 ἐκ τινος φόβου βουθυτοῦντά μ' ἔσχετε.— So ἐκ θυμοῦ φιλεῖν Hom.: Plat. Gorg. p. 510 D ἐκ παντὸς τοῦ νοῦ. e. Material; as, ἐκπωμα ἐκ ξύλου.—(See §. 538. Obs. 1.) Od. ζ, 224 ἐκ τοῦ ποταμοῦ νίξεσθαι. f. Means and instruments; as, ἐκ βίας and the like: Soph. Trach. 887 ἐξ ἀκινήτου ποδός: Id. Œ. C. 848 ἐκ σκήπτρων ὁδοιπορεῖν: Eur. Hec. 573 ἐκ χερῶν φύλλους ἐβαλλον. g. Conformity to—in consequence—by virtue of—according to; as, Hdt. II. 152 ἐκ τῆς ὀψιος τοῦ ὀνείρου: Plat. Crit. p. 48 B οὐκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτέον: Id. Charm. p. 160 B ἐκ τούτου τοῦ λόγου: Demosth. p. 91. extr. ἐκ τούτων τὰ δίκαια τίθενται: Id. p. 93, 16 εἰ γε ἐκ τῆς ἐπιστολῆς δεῖ σκοπεῖν: d. p. 114, 15 ἔστιν —, ὅστις εὖ φρονῶν ἐκ τῶν ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων τὸν ἄγοντ' εἰρήνην ἢ πολεμουίνθ' ἑαυτὸς σκέψαιτ' ἂν;

<sup>a</sup> Pflingk ad loc.<sup>b</sup> Ibid.<sup>c</sup> Heindorf et Stallb. ad loc.

—ἐξ ἴσου (see §. 501. Obs. 5.) So *ὀνομάζεσθαι ἐκ τίνος*, as *virtus ex viro appellata est* Cicer. Tuscul.—ἐκ τοῦ; why?

Obs. 1. Most compounds of ἐκ take the genitive.

Obs. 2. The improper adverbs which take a genitive are given under the gen.; besides these, the following substantives, when used as improper prepositions take a genitive.—(See *Acc. in App.*) a. δίκην (*δέμας* poet.), *instar*: See §. 580. 2. On ἀδην see §. 578. Obs. 2.—b. χάριν (poet. and late prose), *gratid*, for the sake of; generally after, but sometimes before, the genitive: Eur. Andr. 1235 *χάριν σὼν τῶν πάρος νυμφευμάτων*. For the gen. of the personal pronoun, ἐμοῦ, σοῦ, the possessive pronoun is joined with it as an attributive; as, ἐμήν, σὴν χάριν, *meā, tuā gratid*.—c. ἔνεκα (*ἐνεκεν* even before a consonant, and *ἐνεκα* before a vowel in Attic Greek; *ἐνεκα* and *ἐνεκεν* Ion., but found sometimes in Attic, *οὔνεκα* old poets), appears to be the acc. of an obsolete nom., Latin, *causā* and *gratid*. The gen. may be placed either before or after it; it very often means, “as far as concerns”—“with regard to:” Hdt. III. 85 *θάρσσε τοῦτου ἐνεκε*, as far as this goes, be of good heart. It often gives the more remote cause, “by reason”—“in consequence of:” Plat. Rep. p. 329 B *εἰ γὰρ ἦν τοῦτ’ αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη ἔνεκά γε γήρω*s, i. e. in consequence of my age<sup>a</sup>: Demosth. p. 17, 17. *χρηστὰ δ’ εἴη παντὸς ἔνεκα*, *utinam hæc prospere succedant, omnibus adiuvantibus*.—d. ἔκῃ (only poetic), “after the will of.” In Homer and Hesiod it is joined only to the names of the gods, as *Διὸς ἔκῃ*, “by the favour and help of Jupiter”—“by God’s blessing.”—(See *Pass. Lex.*) In other poets it has the same sense as *ἐνεκα*. We even find an improper preposition joined with a proper one: Thuc. VIII. 92 *ἀπὸ βοῆς ἔνεκα*: cf. Xen. Hell. II. So Soph. Phil. 534 *ἀμφὶ σοῦ ἔνεκα*. So also Plat. Legg. 701 D *τίνος δὴ χάριν ἔνεκα*<sup>b</sup>.

## 2. Prepositions with Dative only.

Ἐν and σύν (ξύν).

§. 622. a. Ἐν [*ἐνί* poet., *εἰν* and *εἰνί* Epic, both of which, as well as *ἐς*, *εἰς*, are formed from *ἐντ*, *ἐνς*] signifies *in*, *on*, *at*, *by*, corresponding to our *in*, as its especial force is union with something, and hence it is opposed to ἐκ. 1. Local.—a. The notion of being in, enclosed within, contained by, a spot; as, *ἐν νήσῳ*, *ἐν γῇ*. With names of cities; as, *ἐν Σπάρτῃ*. Hence, being surrounded by; as, Il. o. 192 *οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι*, enveloped in: Plat. Legg. p. 625 B *ἀνάπαντα ἐν τοῖς ὑψηλοῖς δένδροσιν εἰσι σκιαρά*. So of clothing or arms (Post-Homeric); as, *ἐν ἐσθῇ*—*ἐν ὅπλοις*, *ἐν τόξοις διαγωνίζεσθαι*—*ἐν στεφάνοις*, *corollis impeditus*: Xen. M. S. III. 9, 2 *φανερὸν δ’ ὅτι καὶ Λακεδαιμόνιοι οὐτ’ ἂν Θραξὶν ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι*. Then of persons—*among*—(the notion of being in a

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Arnold Thuc. VIII. 92.

number or crowd) ; as, *ἐν προμάχοις* Hom. : Plat. Legg. p. 879 B *ἐν τε θεοῖσι καὶ ἀνθρώποις*. Hence *before, coram* (surrounded by a number of hearers) : Od. β, 194 *ἐν πᾶσι* : Plat. Legg. p. 886 E *κατηγορεῖν ἐν ἀσεβέσις ἀνθρώποις* : Demosth. οἱ λέγοντες *ἐν ὑμῖν*<sup>a</sup> : Id. p. 96, 27 οἱ κατηγοροῦντες *ἐν ὑμῖν* : Id. p. 108, 74 Τιμόθεός ποτ' ἐκεῖνος *ἐν ὑμῖν* ἐδημηγόρησεν. Then applied secondarily to situations, both external and internal, in which a person is, or is caught, or detained, whereby he is, as it were, surrounded ; as, *ἐν πολέμῳ*, *ἐν ἔργῳ*, *ἐν δαυτί*, *ἐν φόβῳ*, *ἐν ὀργῇ εἶναι* : Soph. Aj. 270 ἥδεθ' οἷσιν εἵχετ' *ἐν κακοῖς* : Plat. Crit. p. 43 C καὶ ἄλλοι—*ἐν τοιαύταις ξυμφοραῖς* ἀλλίσκονται : Id. Phil. p. 45 C *ἐν τοιοῦτοις νοσήμασιν* ἐχόμενοι : Id. Rep. p. 395 D *ἐν ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις* ἐχομένην : Id. Phæd. p. 108 B *ἐν πάσῃ* ἐχομένη ἀπορία : Ibid. δεδέμενος *ἐν ἀνάγκαις* : Id. Gorg. p. 513 B *ἐν πάσῃ* εὐδαιμονίᾳ οἰκεῖν.—So of occupations ; as, Soph. Œ. T. 570 τότε οὖν ὁ μάντις ἦν *ἐν τῇ τέχνῃ* : Hdt. II. 82 οἱ *ἐν ποιήσει* γενόμενοι : Thuc. III. 28 οἱ *ἐν πράγμασι* : Xen. Cyr. IV. 3, 23 οἱ μὲν δὴ *ἐν τούτοις τοῖς λόγοις* ἦσαν : Plat. Phæd. p. 59 A *ἐν φιλοσοφίᾳ εἶναι*<sup>b</sup> :—οἱ *ἐν γεωργίαις*, *ἐν τέχνῃ* εἶναι Plat. Hence many adverbial expressions are developed ; as, *ἐν ἴσῳ εἶναι*, to be equal ; *ἐν ἡδονῇ μοί ἐστιν* Hdt., it is pleasing to me. So also with *ἔχειν*, *ποιεῖσθαι*, as *ἐν ὀμῳ*, *ἐν ἐλαφρῷ* *ποιεῖσθαι* Hdt., to hold it in little value. Hence of persons, in whose hands power resides : Od. χ, 69 *δύναμις γὰρ ἐν ὑμῖν*. So *ἐν ἐμοί*, *σοί ἐστί τι*. Hence the phrase *ἐν ἑαυτῷ εἶναι*, to be in one's own power, *sui compotem esse*. *b*. The notion of one thing being *on* another ; as, *ἐσθι ἐν οὖρεσιν*, *ἐν ἵπποις*, *ἐν θρόνοις*<sup>c</sup>. *c*. The notion of one thing being *at*, or *by* another ; as, *ἐν οὐρανῷ*, *ἐν ποταμῷ*, *ἐν τόξῳ*, *ἐν ξίφει* Hom. The Attics used it of names of cities, and especially with fields of battle ; as, ἡ *ἐν Μαντινείᾳ μάχῃ*, *at* : Demosth. p. 116, 23 *μετὰ τὴν ἐν Λεύκτροις μάχην*. 2. Temporal (Post-Hom.) ; as, *ἐν τούτῳ τῷ χρόνῳ*—*ἐν ᾧ*, in the time that, whilst : Xen. M. S. III. 13, 5 *ἐν πέντε ἡμέραις*. 3. Causal—*a*. Means and instruments, when an object may be considered as received into, contained, held, existing in the means. So of perceptions of sense, in the phrases *ὁρᾶν*, *ὁρᾶσθαι*, *ὀπτεσθαι ἐν ὀφθαλμοῖς* (poet.) : Il. α, 587 *μή σε—ἐν ὀφθαλμοῖσιν ἰδωμαι*, very frequently. Then in other combinations in the poets : *ἐν πυρὶ καλεῖν* Il. ω, 38 : *ἐν δεσμῷ δῆσαι*, *ἐν χερσὶ λαβεῖν* Hom., especially Pindar ; as, Nem. XI. 17 *ἐν λόγοις αἰνεῖσθαι*, like *ἐν μολπαῖς ὑμνεῖν*, *κελαδεῖν*, and the like : Id. Ol. I. 15 *ἀγλαΐεσθαι μονικῶς ἐν ᾧ* τῷ, *pulcherrimis car-*

<sup>a</sup> Bretai ad loc.<sup>b</sup> Stallb. ad loc.<sup>c</sup> Passow Lex.

*minibus ornari*: Id. Isth. IV. 30 κλέονται ἐν φορμίγγεσσιν ἐν αὐλῶν τε παμφόνοις ὁμοκλαῖς. So δαμῆναι ἐν χερσὶ τινος: Pind. Pyth. II. 8 ἀγαναῖσιν ἐν χερσὶν ἐδάμασσε πάλους, tamed them under his hand. Prose, especially Xen., with δηλοῦν, δηλον εἶναι, σημαίνειν ἐν τινι: Xen. Cyr. I. 6, 2 ὅτι μὲν, ὦ παῖ, οἱ θεοὶ σε ἔλεψ' τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις: Ibid. VIII. 7, 3 ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμαις, ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν. So also Anah. II. 5, 17 ὁπλίσεως ἐν ᾗ ὑμᾶς βλάπτειν ἱκανοὶ εἴμεν ἄν. This mode of expression is frequently employed by the poets; it brings the means more fairly before the eyes than the mere instrumental dative. *b.* The mode and manner; as, ἐν δίκῃ, ἐν σιωπῇ. *c.* Conformity—after—according to: Thuc. I. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν. So ἐν μέρει, in turn. Then with names of persons: Eur. Alc. 735 κακὸν τὸ λῆμα, κοῦκ ἐν ἀνδράσιν, τὸ σόν, not in the fashion of a man. So ἐν ἔμοι, ἐν σοί, ἐν ἐκείνῳ (poet.): Eur. Hipp. 1335 σὺ δ' ἐν τ' ἐκείνῳ, κὰν ἐμοὶ φαῖνῃ κακός, *ex illius et meo judicio*.

*Obs.* The comp. of ἐν generally have the dat. or the acc. with *eis*, and some the acc. alone; as, ἐμπίπτειν, occasionally in tragedy.

§. 623. *b.* Σύν [originally ΚΣΥΝ, then in the common dialect σύν, and in Latin *cum*; ξύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre]. Original meaning—community and conjunction; Lat. *cum*; Eng. *with*. 1. Local; as, ὁ στρατηγὸς σὺν τοῖς στρατιώταις—ἄνεμος σὺν λαίλαπι. Frequently with the collateral notion of assistance or guidance; as, Π. γ, 489 σὺν Ἀθήνῃ: Xen. Cyr. III. 1, 15 σὺν θεῷ. Hence to express a league with, standing by a person to defend him; as, σύν τινι εἶναι or γίνεσθαι, *ab alicujus partibus stare*: Xen. Hell. III. 1, 18 σὺν τοῖς Ἑλλήσι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι: Σύν τινι μάχεσθαι Id. Cyr. V. 3, 5, to fight on his side. 2. Causal.—*a.* Means and instruments—conceived as it were, in cooperation with, and guiding the action—but almost entirely confined to real, not moral, actions: Eur. Alc. 915 πύκαις σὺν Πηλιάσῳ σύν θ' ὕμνευαίς ἔστειχον ἔσω: Æsch. Suppl. 119 Πολλάκι δ' ἐμπίτνω ξὺν λακίδι. Also Od. ε, 293 σὺν δὲ νεφέεσσι κάλυψεν γαῖαν ὁμοῦ καὶ πόντον. *b.* Mode and manner—considered as connected with, and guiding the action; as, σὺν τάχει, σὺν βίᾳ ποιεῖν τι. *c.* Size—whereby the action is limited and defined; as, Π. δ, 161 σύν τε μεγάλῳ ἀπέτισαν, σὺν σφῆσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν: Xen. Cyr. III. 1, 15 πότερα δ' ἡγή, ὦ Κῦρε, ἄμεινον εἶναι, σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ. *d.* Conformity—which is

considered as the coincidence of an action with some substantival notion ; as, σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι—σὺν τῷ δικαίῳ.

*Obs.* The compounds of σὺν almost invariably take a dative ; but where σὺν gives to the verb the notion, that “the subject performs it with somebody else,” it is followed by a partitive gen. ; and ξυντυγχάνειν has a genitive depending on the simple verb, while σὺν refers to a dative expressed or supplied by the mind.

### 3. Prepositions with Accusative only.

Ἄνὰ, εἰς, ὥς.

§. 624. α. Ἄνὰ [original meaning *on, up*]. In the Epic, Lyric, and Choral songs of the tragedians, ἀνὰ has also a dative ; as, ἀνὰ σκήπτρῳ, ὤμῳ, Γαργάρῳ ἄκρῳ in Homer. So εὔδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός Pind. With the accus. it is exactly opposed to κατὰ with the accus. ; the one signifying a motion from above to below, the other from below to above. 1. Local.—α. Direction towards some higher object : Il. τ. 212 ἀνὰ πρόθυρον τετραμμένος : Od. χ. 132. 143 ἀναβαίνειν ἀνά τι : v. 176 κίον' ἀν' ὑψηλὴν ἐρύσαι : Il. κ. 466 θῆκεν ἀνὰ μυρίκην. But this is confined mostly to the course of a river : ἀνὰ τὸν ποταμόν Hdt. II. 96. ἀνὰ ῥόον πλεῖν, *up stream* ; (κατὰ ποταμόν, *down stream*.) β. To express an extension of any thing—from bottom to top—*throughout* ; with verbs of rest, as well as motion : Il. ν. 547 (φλέψ) ἀνὰ νῶτα θέουσα διαμπερές (*ab infima dorsi parte usque ad cervicem*) : Il. α. 670 ἀνὰ δῶμα : Il. δ. 209 ἀνὰ στρατόν.—Ἄνὰ μάχην, ὄμιλον, νῆας, ἄστυ, πεδίου &c. in Homer<sup>a</sup>. So ἀνὰ στόμα ἔχειν Hom., Eurip. El. 80 (as it were to cast down and up in one's mouth), ἀνὰ θυμόν Hom., Hdt. VI. 131 καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα. 2. Temporal.—Extension in time—duration—*throughout* ; in Homer, only Il. ξ. 80 ἀνὰ νύκτα : Hdt. VIII. 123 ἀνὰ τὸν πόλεμον τοῦτον. So ἀνὰ πᾶσαν τὴν ἡμέραν, ἀνὰ νύκτα : Id. VII. 10, 6 ἀνὰ χρόνον ἐξεύροι τις ἄν, with time—properly from a prior (as it were lower) to a later (as it were higher) point of time. 3. Causal.—Mode and manner like κατὰ : the action being conceived of moving along in conformity to some higher object. So ἀνὰ κράτος, *strongly* ; ἀνὰ μέρος, *in turn*. Hence arises its distributive force in Hdt. ; as, Hdt. VII. 106 πέμπεσκε δὲ ἀνὰ πᾶν ἔτος, *quotannis* : Xen. Anab. IV. 6, 4 ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs every day*. Lastly, in definitions of number, (first in Hdt. :) Engl. *about* ; Lat. *circa* ; as, Hdt. IV. 101 ἡ δὲ ὁδὸς ἡ ἡμερησίῃ ἀνὰ δικοσία στάδια συμβέβληται.

<sup>a</sup> Passow Lex.

*Obs.* The compounds with *ἀνά* are joined with the acc. or gen. according to the verbal notion of the compound, as discernible in the elements thereof, or the context; as, *ἀναβαίνειν τὸ ὄρος*, to climb the mountain; but in Hom., like *ἐπιβαίνειν* (gen. partitive): Od. ι, 177 *ὥς εἰπὼν ἀνὰ νηὸς ἔβην*: Od. β, 416 *ἂν δ' ἄρα Τηλέμαχος νηὸς βαίνει*, stepped on board ship; *ἀνά* expressing the stepping up the side of the ship; and the gen. being used, because the spot where Telemachus reached the deck is considered as *part* of the ship. So with the gen., where the compound notion is such as, by the ordinary rules, to require it so to be; as, Il. α, 359 *ἀνέδν πολὺς ἁλός* — *ἀναπνεύσαι πόνον* Hom.—So *ἀνακουφίζειν*, *ἀνασώζειν* Soph.: *ἀναΐσσειν* Eur., &c.

§. 625. *β.* *Εἰς* (ἐς Ion., old Att., and poets for the metre, and in certain combinations ἐς retained its place) is only a modified form of *ἐν*. Whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions<sup>a</sup>, and ἐς is found in inscriptions with dat. It expresses the same relations as ἐν, except that it has the notion of a direction—*whither*, while ἐν has the notion of rest—*where*. It is used to express the motion of an action—*into* an object, or *up* to an object—in its immediate neighbourhood; especially to express the reaching some definite point. 1. *Local*.—*α.* An object in space; as, *λέναι εἰς τὴν πόλιν*: Il. α, 366 *ῥ' ἄχόμεθ' ἐς Θήβην*, *ἱερὴν πόλιν Ἡερίωνος*. So with persons, but with the collateral notion of their habitation (Epic, seldom pure Attic); as, Od. γ, 317 *ἐς Μενέλαον ἔλθειν*, to the tent of Menelaus: Od. ξ, 127 *ἐλθὼν ἐς δέσποιναν ἐμήν*: Plat. Apol. p. 17 C *εἰς ὑμᾶς εἰσιέναι*, i. e. *εἰς τὸ δικαστήριον εἰσιέναι*<sup>b</sup>: Demosth. p. 113, 11 *εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο*, *ad εἰς ponitur nomen Φωκ. ut regionis, ad πρὸς συμμ. cogitandum ut nomen populi*<sup>c</sup>. In Attic writers also, in a hostile sense, *contra*: Thuc. III. 1 *ἐστράτευσαν ἐς τὴν Ἀττικὴν*. *β.* To express a point of quantity; as, Thuc. I. 74 *ναῦς ἐς τὰς τετρακοσίας*. Hence also as a distributive—*up to*: *εἰς ἑκατόν*, *centeni*; *εἰς δύο*, *binī*. *γ.* Extension through space; as, *ἐκ θαλάσσης εἰς θάλασσαν*: Plat. Gorg. p. 526 B *εἰς δὲ καὶ πάνν ἐλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης*. *δ.* In the sense of *coram*, but with the notion of direction towards the object, as if it were reached or arrived at; as, *λόγους ποιεῖσθαι εἰς τὸν δῆμον*: Plat. Menex. p. 232 A *οἱ πατέρες—πολλὰ δὴ καὶ καλὰ ἀπεφήναντο εἰς πάντας ἀνθρώπους*. 2. *Temporal*.—*α.* A point of time—*until*: *ἐς ἥλιον καταδύντα* Hom., till sunset. Hence *εἰς ἑσπέραν*, towards evening; properly to evening, as a boundary of time. *β.* Duration of time—until the end of some portion of time—*for*; as, Od. ξ, 384 *ἐς θέρος*, for the summer; properly to the end of the summer: *εἰς ἐνιαυτόν*, for a year—until the year be past. So in prose: *εἰς*

<sup>a</sup> Dissen Pind. Pyth. II. 11. and p. 638. Herm. Opusc. I. p. 265.

<sup>b</sup> Stallb. ad loc.

<sup>c</sup> Bremi ad loc.



τὴν ὑστεραίαν, for the following day ; εἰς τρίτην ἡμέραν. 3. Causa l. —a. The mental aim, object, intention, purpose ; as, ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν : Il. ι, 102 εἰπεῖν εἰς ἀγαθόν, for good ;—εἰς τι ; for what ?—εἰς κέρδος τι δρᾶν Soph. Phil. 111. So *for* the purpose of producing, causing any thing. It is also used in the New Testament to express the point arrived at, the consequence of any thing, without notion of purpose : Rom. i. 20 εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους : I. Thess. ii. 16. Hebr. xi. 3. δ. Mode and manner—being considered as objects which the action is endeavouring to reach : Il. β, 379 ἐς μίαν βουλεύειν. So Theocr. XVIII. 7 ἀεῖδον δ' ἄρα πᾶσαι ἐς ἓν μέλος. —εἰς καλόν, *opportune* ; εἰς τάχος, quickly ; εἰς δύναμιν Plat., after his power : Xen. Anab. III. 3, 19 ἵππους εἰς ἱππέας κατασκευάσωμεν, according to the sort of the riders. c. Especially to express some particular reference to an object—with respect to ; as, δυστυχεῖν, φοβεῖσθαι εἰς τι Soph. Prose : θαυμάζειν, ἐπαινεῖν τινα εἰς τι, διαφέρειν τινὸς εἰς ἀρετὴν—φρόνιμος, εὐδόκιμος εἰς τι—εἰς πάντα, in every respect : Xen. Œcon. II. 4 εἰς δὲ τὸ σὸν σχῆμα—καὶ τὴν σὴν δόξαν—οὐδ' ὥς ἂν ἱκανὰ μοι δοκεῖ εἶναι σοι : Plat. Legg. p. 774 B εἰς μὲν οὖν χρήματα (*quod attinet ad*) ὁ μὴ θέλων γαμῆν ταῦτα ζημιούσθω. So Thuc. IV. 18 ἐς ἀμφίβολον ἀσφαλῶς, with respect to ; βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα, like *prōs*. They are applied to different substantival notions : so πρὸς τοὺς λόγους and εἰς τὰ πράγματα ἀποβλέπειν are joined in Demosthenes.

Obs. The compounds of εἰς mostly take the acc. : εἰσέρχεσθαι and εἰσιέναι acc. and dat.<sup>a</sup> So Soph. Trach. 297 ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη : Id. Antig. 1325 sq. τὰ δ' ἐπὶ κρατὶ μοι πότμος δυσκόμστος εἰσήλατο.

§. 626. c. Ὡς, *ad*, *to*, is used by good authors only with persons or things conceived of as such. It is more common in Attic Greek, though we find it as early as Homer : Od. ρ, 218 ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον : Hdt. II. 121, 5 ἐσελθόντα δὲ ὥς τοῦ βασιλέως τὴν θυγατέρα : Demosth. p. 54, 48 πρέσβεις πέπομφεν ὥς βασιλέα : Id. p. 98, 35 πέμπετε ὥς ἡμᾶς—πρέσβεις. It is joined with names of towns, used instead of the inhabitants thereof ; as, Thuc. VIII. 36 ἤκουτος ὥς τὴν Μάλητον : Ibid. 103 ὥς Ἀβυδον.

Obs. 1. We must distinguish between this ὥς and the ὥς joined with εἰς, ἐπὶ, πρὸς, with acc. (ὥς εἰς, ὥς ἐπὶ, ὥς πρὸς τινα), which is no preposition, but merely expresses a supposed, and therefore intended, direction towards something, *as if to* : Thuc. VI. 61 ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὥς ἐς τὰς Ἀθήνας : Soph. Phil. 58 πλεῖς δ' ὥς πρὸς οἶκον. Hence also in ὥς ἐπὶ with a dat. : Thuc. I. 126 κατέλαβε τὴν ἀκρόπολιν ὥς ἐπὶ τυραννίδι.

Obs. 2. Ὡς is not used in composition.

<sup>a</sup> See Elm. Med. 56.

4. *Prepositions with Genitive and Accusative*—διά, κατά, ὑπέρ.

## a. Διά, through.

§. 627. Διά (Æsch. διαί). Original force—*through*; properly—asunder, (perhaps connected with δῖς): with gen., in the direction—*whence*; acc.—*whither*.

I. With gen. it expresses—1. Local.—a. A motion extending through a space or object, and passing out of it, whence the genitive—*through*, and *out of*, then *throughout*—which notion Homer expresses yet more forcibly by a combination of διά with ἐκ or πρό; as, Od. ρ, 460 δι' ἐκ μεγάροιο ἀναχωρεῖν, through the house and out at the other side: Od. σ, 386 δι' ἐκ προθύροιο θύραζε φεύγειν: Il. ξ, 494 δόρυ δ' ὀφθαλμοῖο διὰ πρό—ἦλθεν. So Homer: διὰ ὤμου ἦλθεν ἔγχος, through the shoulder and out; διὰ Σκαίων, out through the Scæan gate: Il. ρ, 281 ἵθυσεν δὲ διὰ προμάχων: Ibid. 293 ἐπαίξας δι' ὀμίλου: 294 πλῆξέ—κυνέης διὰ χαλκοπαρήου: Hdt. VII. 8, 2 μέλλω—ἐλάν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. Yet more forcibly: Ibid. 8, 3 διὰ πάσης διεξελεθὼν τῆς Εὐρώπης: Ibid. 105 ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα: Id. III. 145 διακύψας διὰ τῆς γοργύρης, to creep out through the prison. b. An extension through a space—*throughout*, but without the above given collateral notion of the reappearance of the subject of the action. Mostly poetic; as, Od. μ, 335 διὰ νήσου ἰών: διὰ πεδίου, *per campum*: Xen. Hier. II. 8 διὰ πολέμίας πορεύεσθαι. The difference between διὰ πεδίου λέναι and διὰ πεδίου is, strictly speaking, this—the genitive represents the space passed through (διά) as the antecedent condition of the notion; the accus. is of the cognate notion of the space over which the motion takes place: διά in both cases marks that the motion extended throughout the space. This gen. is applied figuratively in the phrases: διὰ δικαιοσύνης λέναι, to pass through justice, i. e. to be just; διὰ τοῦ δικαίου πορεύεσθαι,—διὰ φόβου ἔρχεσθαι Eur. Or. 747, to fear; διὰ φιλίας λέναι τινί Xen. Anab. III. 2, 8, to be friendly to a person. 2. Temporal.—The course of some period of time; properly, through it, and out of it; as, δι' ἔτους (διά here, as δι' ὀμίλου, through and out again); διὰ πολλοῦ. μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, πολλοῦ, without χρόνου, or διὰ χρόνον ἦλθε, after long time he came; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, during the whole course of time; διὰ ἡμέρας, διὰ νυκτός: Hdt. VI. 118 ἀλλὰ μιν (τὸν ἀνδριάντα) δι' ἑτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεοπροπίου ἐκομίσαντο ἐπὶ Δῆλιον, *post viginti annos*. So of any thing recurring at stated intervals of

time; as, διὰ τρίτου ἔτους συνήεσαν, every third year—after three years (inclusive of the year then current), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno*, διὰ τρίτης ἡμέρας: Plat. Legg. p. 834 E διὰ πέμπτων ἐτῶν. So of intervals of space: Thuc. III. 21 διὰ δέκα ἐπάλξεων, every tenth battlement. The gen. expresses the time (or space), which is an antecedent condition of the action; and διὰ the extension of the action through that time or space.

3. Causal (direction whence).—*a.* The origin; as, διὰ βασιλέων πεφυκέναι. *b.* Property or quality (as if one were passing through it), in combinations with εἶναι and γίνεσθαι; as, Thuc. IV. 30 διὰ προφυλακῆς: διὰ φόβου εἶναι Thuc. V. 59: δι' ἔχθρας γίνεσθαι τινι, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίνεσθαι. *c.* The agent or instrument; as, δι' ἑαυτοῦ often in prose, δι' ἐμοῦ Demosth.: δι' ἐκείνου Thuc.: Hebr. I. 2 δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε, by=through whom (as an agent) He made the worlds<sup>a</sup>. *d.* The means or accompaniments, simply *with*; δι' ὀφθαλμῶν ὁρᾶν—ἔχειν τινὰ δι' ὀργῆς Thuc.: διὰ χειρῶν ἔχειν,—δι' οἴκτου λαβεῖν Eur. (i. q. οἰκτείρειν): Plat. Apol. Socr. p. 17 D εἰδὼν διὰ τῶν αὐτῶν λόγων ἀκούητέ μου ἀπολογουμένον δι' ὧν περ εἴωθα λέγειν: Eur. Phœn. 261 εἰσεδέξατο δι' εὐπετείας: Arist. Nub. 583 βροντὴ ἐρράγη δι' ἀστραπῆς. *e.* Hence material; as, δι' ἐλέφαντος. *f.* Mode and manner; as, διὰ σπουδῆς—διὰ τάχους Thuc. II. 18. *g.* Value; as, Soph. Œ. C. 584 δι' οὐδενὸς ποιεῖσθαι, to esteem for nothing; and of superiority or comparison; as, Il. μ, 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων (throughout, among all): Hdt. I. 25 θέης ἄξιον διὰ πάντων τῶν ἀναθημάτων: Id. VII. 83 κόσμον δὲ πλείστον παρείχοντο διὰ πάντων Πέρσαι, *præcipuo cultu inter omnes eminebant*.

II. Accusative.—1. Local.—The extension of any thing throughout and over a space, (Homer, Pindar, Tragic chorus sometimes, but never in prose:) Æsch. Suppl. 15 φεύγειν διὰ κῦμα' ἄλιον.—διὰ δῶμα, διὰ κρατερὰς ὑσμίνας Hesiod: Eur. Hipp. 762 διὰ πόντιον κῦμα ἐπόρευσας ἐμὰν ἄνασαν. 2. Temporal.—Extension through time; as, διὰ νύκτα. 3. Causal.—*a.* The cause, as well the antecedent as the final: δι' ἀτασθαλίας ἐπαθον κακόν Hom., (antecedent cause): διὰ ἑτερόν, for the sake of some further object (final cause): διὰ τοῦτο, ταῦτα, δι' ὃ or διό, wherefore; διότι, because (for διὰ τοῦτο ὅτι), for this reason—*therefore*. So in the Att. formula: εἰ μὴ διὰ τοῦτον, were it not for him; especially when something has been prevented; Lysias p. 423, 60 ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἄνδρας ἀγαθοὺς<sup>b</sup>: Demosth. p. 680. I. 26 ψήφισμα τοιοῦτόν τι παρ' ὑμῶν εὔρετο, ἐξ οὗ κωρωθέντος

<sup>a</sup> Magee on the Atonement, Vol. I. p. 72.

<sup>b</sup> Bremi ad loc.

ἀν, εἰ μὴ δι' ἡμῶς καὶ ταύτην τὴν γραφήν, ἡδίκηντο φανερώς οἱ δύο τῶν βασιλέων. *b.* The means; as, διὰ βουλὰς, διὰ μῆνιν.—*νικήσαι δι' Ἀθήνην* Od.

*Obs.* The accus. follows most of the compounds of διὰ, except those implying the original notion of disunion (*δίσ*), which take a dative.

*b. Κατά, from above, down.*

§. 628. Original meaning.—Direction *from above to below, desuper.* Position *over against, contraposition to.* So that if two similar things were placed opposite to one another, each would be *κατά* to the other.

*I.* With gen.—*1. Local.*—*a.* Motion from above to below, *desuper, deorsum*; as, II. *a.*, 44 βῆ δὲ κατ' Οὐλύμποιο καρήνων, from, down. The genitive expresses the point whence the motion begins, the *κατά* the direction of it—downwards. So κατ' ὀφθαλμῶν κέχυντ' ἀχλὺς, from the eyes downwards. Hence Homer and Hdt. VIII. 53 ἐρρίπτειον ἑωυτοὺς κατὰ τοῦ τείχεος κάτω. Especially with κατ' ἄκρης: πόλιν αἰρέειν, to take a city by storm; properly from the highest point (citadel) to the lowest, i. e. altogether—*penitus*. Hence κατὰ παντός, καθ' ὅλου, for πάντως, ὅλως. So Hdt. III. 60 λιμένα βάθος κατὰ ὀργυιέων, where *κατά* seems otiose, but really expresses the measure from top to bottom. *b.* Direction towards an object—below (*sub, subter*, with acc.): κατὰ χθονὸς ὄμματα πῆξαι, on the earth which was below: II. *ψ.*, 100 ψυχὴ κατὰ χθονὸς ᾤχετο, *sub terram*: Hdt. VII. 6 ἀφανίζεσθαι κατὰ τῆς θαλάσσης: Ibid. 235 καταδευκέναι κατὰ τῆς θαλάσσης. So figuratively of some deep object; like τοξεύειν κατὰ τινος, παλεῖν κατὰ τινος, to strike at something; τύπτειν κατὰ κόρρης, on the head. The gen. here expresses the object aimed at, the preposition the direction, or supposed direction, of the blow.—(See §. 506.) *c.* Sometimes, but mostly in doubtful passages, *κατά* is used to express *rest in, on, at a place*, where the original force of the preposition is almost lost: Hdt. I. 9 ἐπεὶ ἀν κατὰ νότου γένῃ, behind: Thuc. I. 75. VII. 78 κατὰ γῆς for κατὰ γῆν. The genitive is to be considered as the antecedent condition, as in διὰ γῆς λέναι. *2. Causal.*—*a.* The object or aim considered as the cause (hence the genitive); as, λέγειν κατὰ τινος, *dicere de aliquâ re*. The genitive expressing the subject of the λόγος (see §. 486.), the preposition the notion of its being below, subjected to the λόγος, as in the phrase λέγειν ἐπὶ τιμῇ—especially used in the notion of a hostile intention; as, λέγειν, λόγος κατὰ τινος: Xen. Apol. S. 13 ψεύδεσθαι κατὰ τοῦ θεοῦ. But not exclusively: Demosth. p. 68,

9 ὃ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον : Æschin. c. Ctes. §. 50 οἱ κατὰ Δημοσθένους ἔπαινοι : §. 241 ἄνδρας ἀγαθοὺς, — ἐὰν τοὺς καθ' ἑαυτῶν ἐπαίνους λέγωσιν, οὐ φέρομεν<sup>a</sup>. Also σκοπεῖν κατὰ τινος, where κατὰ may be translated by *secundum* ; as, Plat. Phæd. p. 70 D μὴ τοῖνυν κατ' ἀνθρώπων, ἧ δ' ὅς, σκόπει μόνον τοῦτο, εἰ βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν. So also in Attic adjurations and oaths ; as, εὔχεσθαι, ὁμῶσαι κατὰ τινος &c. ; the gen. expressing that whereupon the force of the oath or adjuration proceeds, the preposition signifying the laying (real or supposed) of the hands upon it. So also εὔχεσθαι καθ' ἐκατόμβης, βοός : Demosth. p. 852, 26 ἡ μήτηρ κατ' ἐμοῦ καὶ τῆς ἀδελεφῆς — πιστὴν ἠθέλησεν ἐπιθεῖν αὐ.

§. 629. II. With acc.—1. Local.—a. Κατὰ with gen. is exactly opposed to ἀνὰ in respect of the point whence the motion is supposed to begin, but with the accus. they agree in their notion of position, both signifying an extension over an object, and with verbs of, or implying, motion, direction towards it. The relative position of two parallel perpendicular lines as || would be expressed by either preposition with the accus. ; ἀνὰ from bottom to top, κατὰ top to bottom. Most of the senses of κατὰ with accus. are derived from its notion of position, *over against* (*e regione*), *opposite to*—*at* : Hdt. III. 14 παρήσαν αἱ παρθέναι κατὰ τοὺς πατέρας, over against, opposite to : Id. VI. 19 ἐπεὶ κατὰ τοῦτο γένωμαι τοῦ λόγου, *quum ad hunc locum narrationis infra sequuturum pervenero*. So in Hom., βάλλειν κατὰ γαστέρα &c. Then κατὰ ῥόον, down stream (see ἀνὰ). b. An extension through space—beginning from above and going downwards — along ; as, καθ' Ἑλλάδα : Hdt. III. 109 αἱ ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσὶ. — κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι. — κατὰ στρατόν, κατὰ νῆας Hom., as ἀνὰ στρατόν, ἀνὰ νῆας, both express extension, the supposed point of commencement being different. So κατὰ φρένα καὶ κατὰ θυμόν Hom., and ἀνὰ θυμόν Hom. 2. Temporal.—Extension through time, as ἀνὰ, the point of commencement being different — duration of time : Hdt. III. 131 κατὰ τὸν αὐτὸν χρόνον : Id. I. 67 κατὰ τὸν πρότερον πόλεμον : Id. II. 134 κατὰ Ἀμασιω βασιλεύοντα, ἀλλ' οὐ κατὰ τοῦτον : Id. III. 120 κατὰ τὴν Καμβύσσει νουσον ἐγένετο τάδε. So κατ' ἀρχάς, *initio*, Id. III. 153. — οἱ κατὰ τινα, the contemporaries of any one : Xen. M. S. III. 5, 10 οἱ καθ' ἑαυτοὺς ἄνθρωποι : Demosth. p. 70, 20 κατ' ἐκείνους τοὺς χρόνους, ὅτε κ. τ. λ. 3. Causal—*Secundum*.—a. A model or rule for any action : the object being supposed to be placed lengthwise,

<sup>a</sup> Bremi ad loc.

as a model would be, and the action directed according to it: *κατ' αἶσαν, κατὰ μοῖραν, κατὰ κόσμον*, according to order: Hdt. I. 61 *κατὰ νόμον*: Ibid. 35 *κατὰ νόμους τοὺς ἐπιχωρίους*: Ibid. 134 *κατὰ λόγον, ad rationem, pro ratione*: Id. II. 26 *κατὰ γνώμην τὴν ἐμήν*: Demosth. p. 98; 34 *χαρίζεσθαι καθ' ὑπερβολήν*, exceedingly; *καθό* (for *καθ' ὅ*) or *καθότι* (*καθ' ὅτι*), as far as—according to which; *καθά* or *καθάπερ* (*καθ' ἅπερ*), as *prout*. Hence generally of any thing to which especial reference is made, as this is in some sense the model or rule of the action; as, Hdt. II. 3 *κατὰ τὴν τροφήν τῶν παιδῶν τοσαῦτα ἔλεγον*: Id. I. 85 *κατὰ μέν νυν τὸν κρητήρα οὕτως ἔσχε*.—*διαφέρειν κατὰ τι* Lysias: Soph. Trach. 379 *ἡ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν*: Id. Œ T. 1087 *κατὰ γνώμην ἰδρῖς*.—*κατὰ τι, quodammodo* Plat. Gorg. p. 527 B: *κατ' οὐδέν* Id. Polit. p. 302 B: *κατὰ πάντα*, in every respect; *κατὰ τοῦτο, hoc respectu, propter hoc*, very often Hdt.: Demosth. p. 90, 2 *οὗς κατὰ τοὺς νόμους ἐφ' ὑμῖν ἔστιν, ὅταν βούλησθε, κολλάζειν*. So to express some relation which the subject follows as its model—in *proportion* to; as, *κατὰ φύσιν, secundum naturam*—*κατὰ δύναμιν*, after one's power; *κατὰ κράτος*, according to strength—strongly; *κατὰ τὸ μέγεθος*. *δ*. Hence the object, at which any one looks and frames any action: Od. γ, 72 *ἥ τι κατὰ πρῆξιν—ἀλλάγησθε*; Ibid. 106 *πλαζόμενοι κατὰ ληίδ'*: Hdt. II. 152 *κατὰ ληήν ἐκπλώσαντας*: Thuc. VI. 31 *κατὰ θέαν ἦκειν, spectatum venisse*.—*κατὰ τί*; wherefore? for what? *c*. An indefinite quantity—assimilation to a number: Hdt. II. 145 *κατὰ ἐξήκοντα ἔτεα καὶ χίλια*: cf. Id. I. 121. So *κατὰ μικρόν, κατ' ὀλίγον, κατὰ πολύ, πολλά*, by far. *d*. Mode and manner—which is the model of the action—*according to—after the fashion of*: Hdt. I. 9 *κατ' ἡσυχίαν*: 124 *κατὰ τάχος*: Id. IX. 21 *κατὰ συντυχίαν, casu*: *κατὰ ἀνθρώπων*: cf. Hdt. I. 121 extr. So *κατὰ τὸ ἰσχυρόν, per vim, κατὰ τὸ ὀρθόν* Hdt.: Demosth. p. 92, 12 *συμβαίνει τῷ μὲν (Φιλίππῳ), ἐφ' ᾧ ἂν ἔλθῃ, ταῦτ' ἔχειν κατὰ πολλήν ἡσυχίαν*: Eur. Andr. 554 *κατ' οὖρον*, favourably. And hence any division, (as early as Homer,) these divisions serving as models or rules for the distribution: *κατὰ ἔθνεα* Hdt., *κατὰ φύλα*: Id. VI. 79 *ἄποινά ἐστι δύο μνέαι κατ' ἀνδρα, viritum—κατὰ κόμας, vicatim*.—*κατὰ μῆνα, singulis mensibus, καθ' ἡμέραν, ἐν καθ' ἓν*, one after the other—singly; *καθ' ἑπτά, septeni*.

*Obs.* The compounds of *κατά* take the genitive where the verbal action is to be represented as aimed at some one; which force is communicated distinctly to many simple verbs by *κατά*; the gen. being considered as the cause of the action, and *κατά* representing the superiority of the agent. A cognate acc. of the act is found frequently both without this gen., (where *κατά* is not the principal element, as *κατηγορεῖν ταῦτα*, to say

this openly); and with it, as κατηγορεῖν τί τις, to say something against some one; καταγινώσκειν τί (as ἄνοιαν, κλοπὴν) τινος, κατακρίνειν τινὸς θάνατον, καταδικάζειν τινὸς θάνατον, καταψηφίζεσθαι τινος δειλίαν, καταψεύδεσθαι τινος; καταφρονεῖν τινος, despiciere, καταγελᾶν τινος; κατασκεδάζειν, καταχεῖν, καταπτλεῖν τί τινος. Sometimes the preposition is repeated: κατηγορεῖν and καταγινώσκειν κατὰ τινος Xenoph. Some of these verbs take an accus. of the patient instead of a genitive of the cause of the verbal notion: καταφρονεῖν τινα Eur. Bacch. 503. So cognate accus.: Thuc. VI. 43 καταφρονεῖν τι: Id. VIII. 12 καταλογεῖν τι. So καταγελᾶν with acc. in Eur., κατηγορεῖν τινα Plat., καταδικάζεσθαι with acc. Lysias, καταγινώσκειν τινά Xen. Cyr. VIII. 4, 9. Oecon. II. 18. So Demosth. p. 102, 52 ἡμᾶς ἔνιοι καταπολιτεύονται<sup>a</sup>. So datus incommodi, instead of either accus. of patient, or genitive of cause of verbal action: καταχεῖν in Homer frequently; so also καταγελᾶν: Hdt. VII. 9 τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἔδσεις καταγελάσαι ἡμῖν. — καθυβρίζειν τινί Soph. Aj. 153. — κατακρίνειν in Hdt. VII. 146 τοῖσι μὲν κατακρίντο θάνατος.

c. Ὑπέρ, above.

§. 630. Ὑπέρ, [Sanscrit *upari*; Lat. *super*, *above*.—] I. Genitive.—1. Local.—a. Motion over an object. Mostly poetic: Il. ο, 382 κύμα — νηὸς ὑπὲρ τοίχων καταβήσεται. So in Homer: ὑπὲρ κεφαλῆς στήναί τινα: Xen. M. S. III. 8, 9 ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει; δ. (Notion of position)—above (in rest) a place or object. The genitive signifies the relation of position (§. 524.), ὑπέρ defines it: Hdt. VIII. 69 Ἀραβίων δὲ καὶ Αἰθιόπων τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης: Ib. 115 οἱ ὑπὲρ θαλάσσης: Thuc. I. 46 ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ, of the position of a place on the sea; situated above the sea—ὑπὲρ θαλάσσης οἰκεῖν. 2. Causal.—Ὑπέρ mostly agrees with περί: “*Id unum interest, quod περί usu frequentissimo teritur, multo rarius usurpatur ὑπέρ: quod ipsum discrimen inter Lat. præp. de et super locum obtinet. Sed Demosth. a vulgari usu sic deflectit, ut passim ponat ὑπέρ, ubi assuetus consuetudini positum malit περί*”<sup>b</sup>. a. (Connected with its local force) in the notion of defending, helping, &c. for a person’s good—to stand over, and defend or help a person; as, μάχεσθαι ὑπὲρ τῆς πατρίδος.—ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος: Demosth. p. 19, 4 πολιτεύεσθαι ὑπὲρ τινος (Φιλίππου), *in alicujus gratiam*: στρατηγεῖν ὑπὲρ Φιλίππου Ibid. p. 30, 6: Ibid. p. 100, 43 ὑπὲρ τῶν πραγμάτων σπουδάζειν: Ibid. p. 116, 20 ὑπὲρ τῶν πραγμάτων—φοβοῦμαι. δ. Substitution for—one thing being placed as it were over another and thus substituted for it: Eur. Alc. 700 εἰ τὴν παρούσαν καθανεῖν πείσεις αἰετὶ γυναιχ’ ὑπὲρ σοῦ. So Plat. Conviv. p. 179 B ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. So Id. Gorg. p.

<sup>a</sup> Cf. Schaefer et Bremi ad hunc loc.

<sup>b</sup> Buttm. Ind. ad Midian. p. 188.

515 C ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, in your stead: Xen. Anab. VII. 4, 9 ὑπὲρ τούτου ἀποθανεῖν. So in the New Test.: Rom. v. 8 Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε<sup>a</sup>. c. Some mental cause of action, where ὑπό with gen. is more usual; as, ὑπὲρ πένθους, ὑπὲρ παθέων: Eur. Suppl. 1129 βάρος μὲν οὐκ ἀβριθὲς ἀλγέων ὑπερ: Id. Andr. 490 κτείνει δὲ τὴν τάλαιναν—δύσφρονος ἔριος ὑπερ. Also δεδιέναι ὑπὲρ τινος, to be afraid for some one: Plat. Apol. Socr. p. 24 A ὑπὲρ ποιητῶν ἀχθόμενος. d. With verbs of entreating, supplicating: Il. ω, 466 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠϋκόμοιο λίσσεο καὶ τέκεος, for the sake of—by. e. The object, considered as the cause, especially with the article and infin.: Demosth. p. 52, 43 ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. f. Generally to express a special reference to something—about, for περί with genitive.

II. Accusative—Motion above, over, beyond an object, whether in space, time, size, or number: 1. Hdt. IV. 170 περιτέουσι ὑπὲρ τὸν δόμον, over the house; ὑπὲρ Ἑλλήσποντον οἰκεῖν, on the other side the Hellespont: 2. ὑπὲρ τὴν ἡλικίαν.—3. ὑπὲρ εἶσαν, beyond, (contrary to) right; ὑπὲρ μοῖραν—ὑπὲρ δόξαμιν, ὑπὲρ ἀνθρώπων: 4. Hdt. V. 64 ὑπὲρ τὰ τεσσαρῆκοντα ἔτη.

Obs. The compounds of ὑπὲρ take a genitive, when the notion of superiority is the prominent notion in the compound verb, as ὑπερφρονεῖν; otherwise it does not materially alter the sense of the simple verb.

5. *Prepositions with Genitive, Dative, and Accusative*: ἀμφί, περί, ἐπί, μετὰ, παρά, πρὸς, ὑπό.

#### I. Ἀμφί and περί.

§. 631. 1. Ἀμφί, περί, express the same position—about, around; ἀμφί, two sides only; περί, all round. They agree also in their usage, except that ἀμφί is mostly confined to the Ionic dialect and poetry, while περί is used in all the dialects, and therefore has acquired a greater variety of meanings and more general usage.

#### a. Ἀμφί, about.

2. Ἀμφί (ἀμπί) [Sans. *api*; Lat. *apud*; in Comp. *amp*, *amb*, *am*, *an*]. General force—the position of two things, so that one is bounded on two sides by the other.

I. Genitive.—1. Local (Post-Homeric).—a. Removal of something surrounded, from the thing surrounding it; the gen. signi-

<sup>a</sup> Magee on Atonement, I. p. 245, sqq. Raphelius, Annot. II. p. 253-4. Schleusner Lex. ad voc. Viner Gramm. p. 328.



fying the removal, ἀμφί the relative position of the things : Eur. Or. 1470 ἀμφί πορφυρέων πέπλων ξίφη σπάσαντες, drawing the sword from the garments which enveloped it. *δ*. Round any thing—in rest : Hdt. VIII. 104 τοῖσι ἀμφί ταύτης οἰκέουσι τῆς πόλιος. The gen. signifies an antecedent condition (§. 522.) of the notion of the verb, ἀμφί defines the position. 2. Causal.—The thing on which a person is physically or morally employed, is considered as the cause of such employment, and therefore is in the gen., while ἀμφί defines the relation more clearly by adding the local notion of “about ;” as, μάχεσθαι ἀμφί τινος, round—for : Od. θ. 267 ἀμφί φιλότιτος ἀειδew (for the more usual περί), as it were, lingering in song round love : Eur. Hec. 580 τοιάδ’ ἀμφί σῆς λέγω παιδὸς θανούσης : Hdt. VI. 131 ἀμφί μὲν κρίσιος τῶν μνηστήρων τοσαῦτα ἐγένετο, as English *about*.

II. Dative.—1. Local.—Rest round, at, near ; as, τελαμὼν ἀμφί στήθεσσιν Il. β. 388 : στήσαι τρίποδα ἀμφί πυρί Homer, to place it on the fire, so that it stood thereon ; then to express total envelopment : Eur. Phœn. 1532 ἀμφί κλάδοις ἔζεσθαι, among—surrounded by twigs. So ἀμφί Νεμέῃ, at the Nemean games. So of time : Pind. Ol. XIII. 37 ἀμφ’ ἐνὶ ἁλίῳ, in one day. 2. Causal.—*a*. The cause or object, as with gen., with this difference—that the dative expresses the cause by its position ; there is the notion of an actual existence of the cause in some particular place : Il. π. 565 ἀμφί νέκυι κατατεθνηῶτι μάχεσθαι : Il. γ. 157 ἀμφί γυναικὶ ἄλγεα πάσχειν : Soph. El. 1180 τί δὴ ποτ’, ὦ ξέν’, ἀμφ’ ἐμοὶ στένεεις τάδε ; Hdt. VI. 129 οἱ μνηστήρες ἔρην εἶχον ἀμφί τε μουσικῇ καὶ τῷ λεγομένῳ ἔς τὸ μέσον. So with verbs of *fear*, *anxiety* : Od. α. 48 ἀλλὰ μοι ἀμφ’ Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ : Hdt. VI. 62 φοβηθεὶς ἀμφί τῇ γυναικί. With verbs of *saying* : Hdt. III. 32 ἀμφί δὲ τῷ θανάτῳ αὐτῆς διζὸς —λέγεται λόγος. *δ*. Some mental cause ; as, Eur. Or. 825 ἀμφί φόβῳ, *præ metu* (as it were encircled by fear) : so ἀμφί θυμῷ, *præ râ* ; ἀμφί τάρβει, *præ pavore*. *c*. The means or opportunity, considered as a local position, so that one thing is surrounded by another, lingers round it (often in Pindar) : Pyth. I. 12 θέλγει φρένας ἀμφί τε Λατοῖδα σοφίᾳ βαθυκόλπῳ τε Μοισᾶν, *demulcet mentes per Apollinis et Musarum artem* : Ibid. VIII. 34 ἴτω τεινὸν χρέος, ὦ παῖ,—ἐμᾷ ποτανὸν ἀμφί μαχανᾷ, *tua res, tuum facinus divulgatur per meam artem alatum*.

III. Accusative.—1. Local.—Extension round any thing : ἀμφί ῥέεθρα Il. β. 461. Thence an action in the interior (within the circle) of anything : Il. λ. 706 ἀμφί τε ἄστν ἔρδομεν ἱρὰ θεοῖσιν, around the interior of the city. So also of those environing any one : οἱ ἀμφί τινα,

a person and those round him, i. e. his followers. 2. Temporal.—An indefinite time; as, ἀμφὶ τὸν χειμῶνα, about winter: Xen. Cyr. V. 4, 16 ἀμφὶ δεῖλην. Thence an indefinite number; as, ἀμφὶ τοὺς μυρίους, *circiter*. 3. Causal.—A mental lingering round, employment, pains about something (also in Att. prose); as, εἶναι, ἔχειν ἀμφὶ τι: Xen. Cyr. V. 8, 44 ἀμφὶ δεῖπνον ἔχειν: Ibid. VII. 5, 52 ἀμφ' ἵππους, ἄρματα, μηχανὰς ἔχειν. Thence of any thing which extends over and about, relates to something else; as, τὰ ἀμφὶ τὸν πόλεμον: Pind. Isth. VI. 9 θυμὸν εὐφραίνειν ἀμφ' Ἴόλαον: Æsch. Sept. 845 μέριμνα ἀμφὶ πόλιν.

b. Περὶ, round—about.

§. 632. Περὶ (Æol. πέρι, Sansc. *pari-* (i. e. *circa*); Lat. and Lith. *per*; Goth. *fair*). Original meaning—round, in a circle.

I. Genitive.—1. Local.—The position of one thing round, encircling another, (only in poetry, and but seldom.) The genitive expresses the antecedent condition (§. 522.), the preposition defines it, by adding a notion of particular position. Homer only Od. ε. 68 αὐτοῦ (there) τετάνυστο περὶ σπέιους γλαφυροῦ ἡμερίς: and Ibid. 130 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα, as it were riding on the keel, encircling it with his legs: Eur. Troad. 824 (Chorus) τεῖχῃ περὶ Δαρδανίας φονία κατέλυσεν αἰχμὰ: cf. Sapph. in Aphrod. 10. 2. Causal.—It is applied to denote a great variety of causes: the gen. expresses some antecedent condition to the action, the prep. defines it, and frequently represents the action as if it were actually springing from the centre, so to say, of such condition. a. As ἀμφί, but in a greater variety of relations: μάχεσθαι περὶ τῆς πατρίδος: Eur. Alc. 176 περὶ παίδων θνήσκειν. With verbs of moral or physical perception: ἀκούειν, εἰδέναι &c.; of saying and asking; as, λέγειν περὶ τινος, λόγος περὶ τινος,—ἔρεσθαι περὶ τινος Od.<sup>a</sup>; of care, fright, and other passions; as, φοβεῖσθαι περὶ πατρίδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος. b. Thence generally the cause, occasion, relation, reference in various combinations; as, Eur. Phœn. 534 εἶπερ γὰρ ἀδικεῖν χρῆ, τυραννίδος πέρι κάλλιστον ἀδικεῖν, about, for the sake of: Dem. p. 52, 43 τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρήσασθαι Φίλιππον. c. Some mental cause; as, περὶ ἔριδος μάχεσθαι Hom., from strife; περὶ ὀργῆς, *præ irâ*, Thuc. IV. 130. d. The relation of an agent to that which belongs to and surrounds him, as if he were the possessor thereof, as in the Attic formulas: τὰ περὶ τινος, a person's affairs, &c.; οἱ περὶ τινος, those belonging to

<sup>a</sup> Passow Lex.

any one : Demosth. p. 50, 36 ἐν δὲ τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν). *e.* Estimation, worth, superiority : Homer περὶ ἄλλων, *græ ceteris* : Il. α, 287 περὶ πάντων ἔμμεναι ἄλλων, properly, from the midst of them : Od. ρ, 388 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων, amidst them all. (The verb εἶναι is commonly found in these constructions with *περί* ; as, *περιεῖναι* with gen. often has in Homer the sense of surpassing.) Then Hdt. and very frequently in Att. writers in certain phrases : περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστον, περὶ ὀλίγον, περὶ ἐλάττωτος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι or ἡγείσθαι τι, to esteem one high, higher, &c. ; περὶ πολλοῦ ἔστιν ἡμῖν, of great value to us. The gen. signifies the antecedent notion of the value, as it is good Greek to say πολλοῦ ποιεῖσθαι, but *περί* represents the relation more visibly as arising from an actual circle of objects, as is clearly seen in the Homeric περὶ πάντων, περὶ ἄλλων.

II. Dative.—1. Local.—A position in rest in a circle, environs, neighbourhood (like ἀμφί), but generally with the collateral notion of close connection <sup>a</sup>, as, θώραξ περὶ τοῖς στέρνοις : Il. ν, 570 ἀσπαίρειν περὶ δουρί : Il. σ, 453 μάρναντο περὶ Σκαίῃσι πύλῃσι, at : Hdt. VII. 61 περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας : Plat. Rep. p. 359 D περὶ τῇ χειρὶ χρυσοῦν δαιτύλιον φέρειν. 2. Causal, like ἀμφί with dat., *a.* as μάχεσθαι περὶ τινι poet.—δεδιέναι περὶ τινι : Hdt. III. 35 περὶ ἐωντῷ δειμαίνοντα : Plat. Phæd. p. 114 D θαρρεῖν περὶ τινι, to be of good cheer about it. *b.* Some ground for an action, internal or external : Il. θ, 183 ἀτύξεσθαι περὶ καπνῷ (Wolf, ὑπὸ καπνοῦ).—περὶ χάρματι, φόβῳ, σθένει, δόυνῃ, *græ* (as it were surrounded by).

III. Accusative.—1. Local.—*a.* Motion into the circle, the vicinity of : Il. κ, 139 περὶ φρένας ἦλνθ' ἰωή, round his mind came the call. *b.* Frequently with verbs of rest, to express an extension through space—*round, at, through* : Il. σ, 374 ἐστάμεναι περὶ τοίχον : Hdt. III. 61 Καμβύση—χρονίζονται περὶ Αἴγυπτον—ἐπανιστάται ἄνδρες Μάγοι, in and round Egypt : Id. VII. 131 ὁ μὲν δὴ περὶ (ἰν) Πιερίην διέτριβε ἡμέρας συχνάς, see ἀμφί with. accus. : Thuc. VI. 2 ὥκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν, *per Siciliam* : Demosth. p. 50, 3 Φίλιππος—περὶ Ἑλλήσποντον ὦν. Hence οἱ περὶ τινα, those who are about a person ; οἱ περὶ Πλάτωνα, Plato's scholars : cf. ἀμφί. 2. Temporal (Post-Homeric)—an indefinite period, like ἀμφί : Thuc. III. 89 περὶ τούτους τοὺς χρόνους. So an indefinite number ; as, περὶ μυρίους. 3. Causal—ἀμφί, περὶ δόρπα πονεῖσθαι Hoin. (as it were, running about.) Attic : ἀμελῶς ἔχειν περὶ τινα ; very often εἶναι περὶ τι, and so generally to express *a*

<sup>a</sup> Nitzsch, ad Od. p. 243.

particular reference to any thing; as, Xen. Anab. III. 2, 20 ἔα-μαρτάνειν περί τινα: Ibid. I. 6, 8 ἔδικος περί τινα: Id. M. S. I. 1, 20 σωφρονεῖν περί τοὺς θεούς: Plat. Rep. princ. πονηρὸς περί τι: Id. Gorg. p. 490 E περί σιτία λέγειν: αἱ περί τὸ σῶμα ἡδοναί—τὰ περί τὴν ἀρετὴν, the essence of virtue. Also the subject matter of an argument, or treatise, or system: Plat. Phædr. p. 261 D περί δικαστήριά ἐστιν ἡ ἀντιλογική: Id. Crat. p. 408 A περί λόγου δυνάμιν ἐστι πᾶσα ἡ πραγματεία.

Obs. 1. In the philosophical works of Aristotle, *περί* signifies “to be engaged in or upon,” and takes its definite sense from the word on which it depends. So ἀρέτη ἐστὶν περί πάθη καὶ πράξεις, the subject matter of virtue; ἀρέτη ἐστὶν περί ἡδονῶν καὶ λύπας, virtue is the regulation of pleasure and pain.

Obs. 2. The compounds of *περί* generally follow the simple verb, as *περί* does not commonly form the principal part of the compound, except where a notion of superiority exists in the compound; as περιγίγνεσθαι Thuc. I 55. So the dat. with περιστῆναι Lyx. p. 126, 4, and frequently in Demosth. in the sense of “to defend.”

## 2. Ἐπί, *en*.

§. 633. Ἐπί (*Sanse. a bhi*). Original force *upon. on*, whence almost all its various meanings may be derived. It originally expresses the position of one thing *on* another, the latter being as it were the support or the foundation of the former, that whereon it rests. Thence, as an action is conceived to rest upon the motive or cause &c. for which it is done, (the motive being as it were the foundation of the action,) that whereon it rests expresses the *motive, cause*, &c. (like *on* in old English); and as this motive implies different relations with different verbal notions, *ἐπί* has a corresponding variety of meanings.

I. Genitive.—1. Local.—*a*. Being on or at any thing. The genitive expresses an antecedent condition of the action, and *ἐπί* defines the peculiar position: Il. χ. 225 ἐπὶ μελῆς ἐρείσθεις: Hdt. VII. 111 τὸ μαντήιον τοῦτο ἐστὶ μὲν ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων: Id. VI. 129 ἐπ’ αὐτῆς (τῆς τραπέζης) ὀρχίσσατο: Demosth. p. 117. 26 τριάκοντα πόλεις ἐπὶ Θράκης ἔω.—ἐφ’ ἵππῳ νύχευσται, on horse-back: Hdt. II. 35 τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. So also Id. VII. 10, 4 προσκεψάμενος ἐπὶ σεωυτοῦ, as it were resting on yourself, i. e. *tecum*. *b*. A motion towards a place or thing. The genitive represents the place as something aimed at, the desire antecedent to the notion (§. 507.); as early as Homera. Thuc. I. 116 πλεῖν ἐπὶ Σάμου: Xen. Cyr. VII. 2, 1 ἐπὶ Σάρδεων φεύγειν: Demosth. p. 123. 48 ἀναχωρεῖν ἐπ’ οἴκου πάλιν. Also Hdt.

<sup>a</sup> Passow Lex.

VII. 31 ὁδοῦ—ἐπὶ Καρίης φερούσης. So Hom. ἐπὶ κόρρης τύπτειν. 2. Temporal.—The time when any thing happens or exists; the time being considered as a space or spot whereon the action rests—as early as Homer: Il. β, 797 ἐπ' εἰρήνης: Il. ε, 637 ἐπὶ προτέρων ἀνθρώπων: Hdt. VI. 98 ἐπὶ γὰρ Δαρείου—ἐγένετο πλέω κακὰ τῇ Ἑλλάδι: Xen. Cyr. I. 6, 31 ἐπὶ τῶν ἡμετέρων προγόνων: Demosth. ἐπὶ τῶν κινδύνων, in the moment of danger. We often find the gen. with a present participle expressing an action with which the action of the sentence is coeval, whence ἐπὶ is said to express duration of time: ἐπὶ Κύρου βασιλεύοντος. So also ἐφ' ἡμῶν, *nostrā memoriā*: Demosth. p. 28, 2 ἐπ' ἐμοῦ γὰρ—γέγονε ταῦτα<sup>a</sup>: Ibid. p. 34, 21 ἐπὶ τῶν προγόνων: Ibid. p. 23 τῶν τ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν: Id. p. 22, 14 οἶον ὑπῆρξέ ποθ' ὑμῶν ἐπὶ Τιμοθέου, *duce Timotheo*. 3. Causal.—a. With verbs of saying, swearing, affirming before some one: λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων: Demosth. p. 273, 8 ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν: the judges, witnesses, generals being considered by the Greeks as that whence the action proceeded, arising and having its force from their authority, the antecedent cause of the action; while ἐπὶ still further defines the relation by representing it as resting on these persons. So Hdt. IX. 11 εἶπαν ἐπ' ὄρκου, *quasi substrato vel supposito jurejurando*: Soph. Œ. C. 476 ἐπὶ προσπόλου μῖας οἰκεῖν, with (as it were depending on) one servant maid. b. The occasion, the author of any thing—Καλεῖσθαι ἐπὶ τινος, to be named after some one or something, whereon, as it were, the name rests: Hdt. VII. 40 Νισαῖοι δὲ καλέονται — ἵπποι ἐπὶ τοῦδε: Ibid. c. 74 ἐπὶ δὲ Λυδοῦ τοῦ Ἄττυος ἔσχον τὴν ἐπωνυμίην: Id. IV. 45 ἔχειν ὄνομα ἐπὶ τινος. — τὴν ἐπωνυμίην ποιεῖσθαι ἐπὶ τινος. So Ibid. ἐπ' ὅτε; for why? — ἐφ' αὐτοῦ, *sua sponte*: Id. VII. 151 ἐπὶ προφάσιος, *prætextu*. c. A cause.—The genitive expresses that whence the action springs, and ἐπὶ represents the action as resting on the object: λέγειν ἐπὶ τινος, *dicere de aliqua re*: Plat. Charm. p. 155 D ἐπὶ τοῦ καλοῦ λέγων παιδός. d. Conformity to—after the fashion of, in the case of; with verbs of examining, deciding, saying, shewing, &c. The genitive signifies the antecedent condition whence the action springs; ἐπὶ represents this condition as that whereon the action rests: Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδείξαι τι ἐπὶ τινος, &c.: Isocr. p. 203 ἐπὶ τῶν ἐλαττόνων καὶ τοῦ βίου τοῦ καθ' ἡμέραν ἐπιδείξειεν ἄν τις κ. τ. λ.: Xen. Cyr. I. 6, 25 καὶ ἐπὶ τῶν πράξεων δέ, ἣν μὲν ἐν

<sup>a</sup> Bremi ad loc.

θέρει ὧσι, τὸν ἄρχοντα δεῖ τοῦ ἡλίου πλεονεκτοῦντα φανερόν εἶναι: Plat. Rep. p. 597 B βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; *visne, ad hæc ipsa imitatore[m] istum exigamus* <sup>a</sup> Ibid. p. 475 A εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, *ἵτα ut de me rei exemplum petatur* <sup>b</sup>: Demosth. p. 18. 1 ἐπὶ πολλῶν (in many cases) μὲν ἂν τις ἰδεῖν—δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνυσίαν φανεράν γιγνομένην τῇ πόλει. *e*. Dependence on—ἐπὶ representing a thing as resting on something else: ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς, by oneself—properly, resting or depending on oneself: Homer Il. η, 194 εὐχέσθε—σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳᾶς γε πύθωνται: Hdt. V. 98 οἰκέοντας τῆς Φρυγίης χῶρόν τε καὶ κόμην ἐπ' ἐωῦτῶν: Id. IV. 114 οἰκέωμεν ἐπ' ἡμέων αὐτῶν. So in Attic writers. So also ἐπὶ ἐωῦτοῦ βάλλεσθαι, *secum solo reputare*, in Hdt.: Id VII. 10 προσκεψάμενος ἐπὶ σεωυτοῦ. Hence apparently the phrase so frequent in Attic historians: ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, one, two, three men deep. Hence also ἐπὶ is used to express a steady continuance on a thing; as Dem. p. 42, 6 ἂν—καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐβελήσητε γενέσθαι γνώμης, *firmiter adherere huic rationi*: Ib. 9 οὐχ οἶός τ' ἐστίν, ἔχων ἃ κατέστραπται, μένειν ἐπὶ τούτων: Id. p. 66, 3 κωλύσαιτ' ἂν ἐκείνον (*Philippum*) πράττειν ταῦτα, ἐφ' ᾧ ἔστι νῦν, *quibus nunc studet*: Id. p. 93, 14 οἴεσθε τοὺς Βυζαντίους μένειν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς: Ibid. p. 101, 47 μένειν ἐπὶ τῆς ἑαυτοῦ, *domi se continere*; *f*. The object, conceived as the cause: Hdt. V. 109 ἐπ' οὗ ἐτάχθημεν, over which: *super quâ re constituti sumus*, that is *cui rei præfecti sumus*. Hence οἱ ἐπὶ τῶν πραγμάτων, those entrusted with the management of affairs.

§. 634. II. Dat.—1. Local.—Existence not only as with gen. *on*, but also, and indeed more frequently, in a more remote sense, *at*, or *by* a place or thing. *a*. *On* (rather more usual in poetry than prose): Hdt. V. 77 κληρούχους ἐπὶ τῇ χώρῃ λείπουσιν: Id. VII. 217 ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος: Ibid. 41 τουτέων χίλιοι μὲν ἐπὶ τοῖς δόρασι ἀντὶ τῶν σαυρωτήρων ροῖας εἶχον χρυσέας: cf. c. 74: Plat. Rep. p. 614 B κείμενος ἐπὶ τῇ πυρᾷ. *β*. *By—near*: Hdt. III. 16 ἀποθανόντα ἔθαψεν ἐπὶ τῇσι θύρῃσι: Id. VII. 75 οἰκέοντες ἐπὶ Στρυμόνι: Ib. c. 89 οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν οἴκεον—ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ. Hence Xen. Cyr. VI. 3, 28 τῶν ἐπὶ ταῖς μηχαναῖς, those stationed at the engines: εἶναι ἐπὶ τοῖς πράγμασι, οἱ ἐπὶ τοῖς πράγμασι, Demosth.; though perhaps in these

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Ibid.

instances ἐπὶ has rather a causal force of the object. So λέγειν ἐπὶ τινί, to speak a panegyric on a person who is conceived to lie at the speaker's feet. So also when one thing is spoken of as being by or with another ; as ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, with bread, Xen.: Arist. Ach. 835 παίειν ἐφ' ἁλὶ μάοδαν, with salt : ἐπὶ τῷ σίτῳ πίνειν, Xen. : ἐπὶ τῇ κύλικι ἄδειν, Plat. Hence ἐπὶ τούτοις, on this. So Od. ρ, 308 ταχὺς ἔσκε θέειν ἐπὶ εἶδει, in addition to his beauty. Hence a succession of things in space and time : Il. η, 163 ἐπὶ τῷδε ἀνέστη, on him—after him : Od. η, 120 ὄγχην ἐπ' ὄγχην γηράσκει, pear on pear : Xen. Cyr. II. 3, 7 ἀνέστη ἐπ' αὐτῷ Φεραύλας.—φόνος ἐπὶ φόνῳ, Eur., murder after murder. So Xen. Hell. I. τὰς ἐπὶ πᾶσι, those in all. 2. Temporal.—A period in which any thing is done ; as ἐπὶ νυκτί Il. θ, 529, the time being considered as a space or spot on which the action is done. 3. Causal.—a. The object or aim of an action, considered as the motive or foundation thereof, (mostly with verbs which do not imply a notion of motion, as with these the acc. is commonly used,) generally with a hostile force, *with a view to the harm of*, frequently found in Homer and other poets, and often in Ionic prose : Hdt. I. 61 μαθὼν τὰ ποιούμενα ἐπ' ἑωυτῷ : Id. VI. 88 τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγυπτήσι. So simply with a view to : Id. I. 41 κλώπες—ἐπὶ δηλήσει φανέωσι : Thuc. V. 45 οὐκ ἐπὶ κακῷ, not with any view to injure. So ἐπὶ τούτῳ, *hoc consilio* : Xen. Symp. I. 5 Πρωταγόρα πολλὸν ἀργύρεον ἐπὶ σοφίᾳ, *ad discendam sophiam*. Plat. Apol. p. 20 Ε ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει : Demosth. p. 68, 12 ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἔλοιτο φίλους, ἐπὶ τοῖς δικαίοις αἰρήσεσθαι<sup>a</sup> : Id. p. 92, 9 εἴπερ ὡς ἀληθῶς ἐπὶ πᾶσι δικαίοις ταῦτα συμβουλευουσιν—νόμους θέσθαι ἐπὶ τινι (for) Plat. And so ὀνομάζειν or καλεῖν τι ἐπὶ τινι, *nomen alicui imponere*, in Thuc. and Plat. b. Dependence on any thing ; as ἐπὶ τινι εἶναι, *penes aliquem esse* : Hdt. VIII. 29 ἐπ' ἡμῖν ἔστι ἡνδραποδίσθαι ὑμέας : Id. VII. 10, 3 ἀκοῦσαι δεινὸν, ἐπ' ἀνδρὶ γε ἐνὶ πάντα τὰ βασιλέος πρήγματα γεγενῆσθαι : Plat. Rep. p. 460 A τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοῖς ἀρχουσι ποιήσομεν, i. e. *numerus nuptiarum rectoribus definiendum permittimus*<sup>b</sup> : Demosth. p. 90, 3 ἐφ' ὑμῖν ἔστι (τούτους) κολάζειν : Ibid. p. 103, 55 κολάζειν τοὺς ἀδικοῦντας ἐφ' ὑμῖν ἔστι. c. The condition of any thing—on these terms ; the terms being considered as the foundation on which the whole rests. The dative is local. So especially ἐπὶ τούτῳ, ἐφ' ᾧ, ἐπὶ τούτοις, ἐπ' οὐδενί, *nulla conditione, nullo pacto* : Hdt. III. 83 ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι. d. It expresses also the

<sup>a</sup> Cf. Bremi.<sup>b</sup> Stallh. ad loc.

antecedent as well as final cause: Thuc. VII. 46 ἐπὶ εὐπραγίᾳ ἀναβρῶσθέντες. *e.* The ground of any mental affection; as, γελᾶν ἐπὶ τινι, μέγα φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, &c., ἐπὶ τινι. (§. 607.) So Demosth. p. 21, 10 ἀνθεὶ τι ἐπὶ ταῖς ἐλπίσιν: Id. p. 35. extr. τὴν ἐπὶ (πρὸς) τοῖς ἔργοις δόξαν. *f.* The means and instrument conceived as the foundation of the action: Soph. El. 108 ἐπὶ κοκυτῷ: Id. Antig. 759 ἐπὶ ψόγοισι δειννάσεις ἐμέ. *g.* Price, condition, reward, with a view to: Il. ι, 602 ἐπὶ δώροις ἔρχεο: Il. κ, 304 δῶρῳ ἐπὶ μεγάλῳ: Hdt. III. 38 ἐπὶ τίνι χρήματι δεξαίαια<sup>a</sup> ἀν τελευτέοντας τοὺς πατέρας κατακαίειν πυρί. — ἐπ' ἀργύρῳ τὴν ψυχὴν προδοῦναι, ἐπὶ κέρδεσιν λέγειν Soph. — ἐπὶ μόσχῳ ᾄδειν Arist. Ach. 13, for the prize of a calf: Demosth. p. 103 init. μὴ ποθ' ἡγήσησθε ἐπὶ πολλῷ γεγενῆσθαι, *magno constituisse*<sup>a</sup>.

§. 635. III. Accusative.—1. Local.—*a.* The object in space —of motion towards a place; as, ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. *b.* An extension in space over an object, as well with verbs of rest as motion; as, πλεῖν ἐπὶ οἶνοπα πόντον Hom.: Od. λ, 577 ἐπ' ἐννέα κεῖτο πέλεθρα. — κλέος πάντας ἐπ' ἀνθρώπους Hom. — τὸ κάλλιστον καὶ ἄριστον γένος ἐπ' ἀνθρώπους Plat. Hence the adverbial expressions ὡς ἐπὶ τὸ πλῆθος, ὡς ἐπὶ τὸ πᾶν εἰπεῖν Plat. — ὡς ἐπὶ τὸ πολὺ. — ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ Hom., &c. 2. Temporal.—*a.* The aim or end of a period—*until*; as, ἐπ' ἡώ, until morning. *b.* Extension over a space of time—*during*—till it is completed; as, ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν: Il. β, 299 ἐπὶ χρόνον, for a time. So an end or limit of quantity; as ἐπὶ τριηκόσια Hdt., until—as far as—about: ἐπὶ μέγα, πολὺ (also written ἐπιπολὺ), πλέον, μείζον, μᾶλλον, μακρόν—ἐπὶ τόσον, ἐφ' ὅσον—τετάχθαι ἐπὶ πολλοῦς (*many deep*) Xen. 3. Causal.—*a.* The object—intention; with verbs either expressing or implying motion—*a.* as early as Homer: Od. γ, 421 ἐπὶ βοῦν ἵτω, *ad bovem petendum*: Il. δ, 384 στέλλειν ἐπ' ἀγγελίην: Hdt. I. 37 ἐπὶ θήραν ἵεναι, *venatum ire*: Id. III. 14 ἐπὶ ὕδωρ ἵεναι, *aquatium ire*: Id. VII. 32 ἀπέπεμπε ἐπὶ γῆς αἰτησιν: Id. V. 12 πέμπειν ἐπὶ ὕδωρ. Hence ἐπὶ τί; wherefore? Arist. Aves 298 ἐπὶ τὸν διαυλον ἦλθον: so προτρέπειν ἐπ' ἀρετὴν, so figuratively ἵεναι ἐπ. *β.* With hostile intent—the end or object of an expedition being the enemy—*against*; as, Hdt. I. 71 στρατεύεσθαι ἐπὶ Λυδούς. — ἐλαύνειν ἐπὶ Πέρσας Ibid. 90. Ibid. 153 ἐπὶ Ἰωνας ἄλλον πέμπειν στρατηγόν. So Demosth. p. 62, 28 ταῦτα ἐφ' ἑαυτοὺς ἡγούντο εἶναι: *b.* Conformity—mode and manner: Od. ε, 245 ἐπὶ στάθμην, *ai amussim*. So ἐπ' ἴσα, in the same way: Hdt. III. 71 τὴν—ἐπιχεί-

<sup>a</sup> Bremi ad loc.



ρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε, according to (bringing it to) prudence. *c.* Generally to express particular reference to any thing: II. ζ. 79 ἄριστοι πᾶσαν ἐπ' ἑθύν: Plat. Rep. p. 370 B διαφέρων ἐπὶ πράξιν.—Τὸ ἐπ' ἐμέ, *quod ad me attinet.*

*Obs.* The compounds of ἐπί are constructed with gen., dat., and acc., according to the sense of the compound verb.

### 3. Μετά, with.

§. 636. Μετά (Æol. πέδα), *with*; connected with μέσος.

I. Genitive.—1. Local.—Connexion and community with, so that one thing is so intimately connected with the other that they are affected by the same action as one and the same thing: Od. κ. 140 μετὰ δμῶν πῖνε καὶ ἦσθε: Eur. Hec. 209 μετὰ νεκρῶν κείσομαι, to lie among the dead, and oneself to be dead: Plat. Rep. p. 359 Ε καθῆσθαι μετὰ τῶν ἄλλων. Hence an active connexion, to aid a person; as, μετὰ τινος μάχεσθαι, to fight (in company) with a person: Demosth. p. 117, 24 μετὰ τῶν ἡδικημένων πολεμεῖν.—εἶναι μετὰ τινος Thuc., *ab alivjus partibus stare*.—ἐπεσθαι μετὰ τινος in Att.: Plat. Rep. p. 467 extr. σωθήσονται μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι, following with the older leaders. 2. Causal.—*a.* Mode and manner; the means being considered as accompaniments: Thuc. I. 18. extr. μετὰ κινδύνων τὰς μελέτας ποιούμενοι: Xen. M. S. III. 5, 8 μετ' ἀρετῆς πρωτεύειν, *with*—as it were joined with virtue: Demosth. p. 29, 3 μετὰ παρρησίας ποιέσθαι λόγους: Id. p. 95, 21 μετὰ παρρησίας ἐξετάσαι τὰ παρόντα πράγματα: Id. p. 93, 13 μετὰ πλείστης ἡσυχίας ἅπανθ', ὅσα βούλεται, Φίλιππος διοικῆσεται: Id. p. 130, 74 ὕμιν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. *b.* In conformity with—unity with: μετὰ τῶν νόμων Demosth., according to the laws—in union with the laws (τῶν νόμων ἐχόμενος, *legibus adhærens*): Plat. Apol. p. 32 C μετὰ τοῦ νόμου καὶ τοῦ δικαίου ὄμνῃ μᾶλλον με δεῖν διακινδυνεύειν, ἢ μετ' ὕμῶν γενέσθαι.—μετὰ τοῦ λόγου Id. Phæd. p. 66 B: Demosth. p. 19 princ. μετ' ἀληθείας σκοπεῖσθαι (ἐχόμενος τῆς ἀλ.).

II. Dative.—Only poetic, and especially epic.—*a.* To express a local union, where in prose σύν and ἐν are used. In general it is joined with the plural, or the singular of collective nouns, or with persons or things considered as such, or the parts of animate things: μετ' ἀθανάτοισι, with—among—in the midst of—between: μετὰ στρατῷ; μετὰ χερσὶ ποσσὶ, γέννῳσι, γαμφηλῆσι, μετὰ φρεσίν, in the mind: μετὰ νηυσί, κύμασι. *b.* Society—community; as μετὰ πνοιῆς ἀνέμοιο Hom., together with (so ἅμα πν. ἀ.). Hence to

signify an addition to: Od. κ. 204 δίχα πάντας ἡρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὥπασσα, with, or to both.

III. Accusative.—1. Local.—a. A motion. α. Into the midst of—among; as, ἐκέσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς: Il. ρ. 460 αἰσῶν ὥστ' αἰγυπιδὲς μετὰ χήνας. Seldom of things: Od. β. 308 ὅς με μετ' ἀπρήκτους ξρίδας καὶ νείκεα βάλλει, into the midst of. β. Generally direction or striving after, connection or union, whether friendly or hostile, with a person or thing; as, βῆναι μετὰ Νέστορα, properly into union with, to join Nestor; βῆ δὲ μετ' Ἴδομενεῖα Il. ν. 297, to set after, to join him. Thence generally of succession in space—behind, after: Il. ν. 492 λαοὶ ἔπονθ' ὥσεί τε μετὰ κτῆλον ἔσπετο μῆλα, behind the ram. Thence the same notion is applied to the relations of value, and rank, &c. *secundum*, after, next to, especially with superlatives; as, κάλλιστος μετὰ Πηλείωνα: Il. β. 674. Il. ι. 54 μετὰ πάντας ὀμήλικας ἔπλεν ἄριστος: Hdt. IV. 53 ποταμὸς μέγιστος μετὰ Ἰστρὸν: Ibid. 49 ἔσχατοι—μετὰ Κύνητας οἰκέουσι, *post Cyneios*. β. A space between two objects, in the phrase μετὰ χειρὸς ἔχειν Hdt., between, in hand; *occupatum esse in aliqua re*: Hdt. VII. 16, 2 ταύτην τὴν στρατηλασίην καὶ τὸ κάρτα (*quam maxime*) εἶχομεν μετὰ χειρὸς. 2. Temporal.—Succession in time, analogous to the succession in space; as, μετὰ ταῦτα, after this. The subst. in the acc. is often joined with the part.; as, Il. ρ. 605 μετὰ Λήϊτον ὀρμηθέντα: Hdt. I. 34 μετὰ Σόλωνα οἰχόμενον, after the departure of Solon; μεθ' ἡμέρην Hdt. I. 150, and also Attic, *inter diu*, by day (properly after day rise). 3. Causal.—a. Object: Od. α. 184 πλείν μετὰ χαλκόν, *ad aes petendum*: Eur. Alc. 67 Εὐρυσθέως πέμψαντος Ἰππείων μετὰ ὄχημα. β. Accordance with,—according to a moral following after any thing: Il. ο. 52 τῷ κε Ποσειδάων γε—αἶψα μεταστρέψειε νόον μετὰ σὸν καὶ ἐμὸν κῆρ, according to your and my heart's desire.

Obs. The compounds of μετά, which denote “change,” generally take a genitive of the old, an accusative of the new state, or position; as, Eur. Med. 257 οὐχὶ συγγενῇ μεθεορμίσασθαι τῇσδ' ἔχουσα συμφορᾶς.

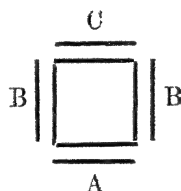
#### 4. Παρά, by, and πρὸς, before.

§. 637. These prepositions are nearly allied in their signification. The chief difference between them is, that παρά is used rather of external relations of space, πρὸς of internal relations of causation. This difference is perceived most strongly in the gen., where παρά generally expresses an external procession in space, πρὸς rather the procession of some energy or operation.

a. Παρά, *by*.

Many of the significations of παρά are apparently contradictory : such as *to, from, in consequence of, against*, but all of them are derived from the different relations of position which are signified by this preposition.

Παρά (Epic παρὰ : Sanser. *parā* ; Litth. *pas, par* ; Goth. and German *fra, fram*). Original meaning—*by the side of*. Hence as every thing has four sides, the relations in which the object is viewed by the speaker will vary according to the position *by* one or other of these sides, and according to the power of the cases with which it is joined.



*Obs.* The letters refer to these lines to denote the position in which the object is supposed to stand.

I. With gen.—1. Local.—(A) *In front of*, and as the genitive with verbs of motion signifies the point whence the motion begins, it is used in the relations of space, to define more clearly this point which might have been denoted by the gen. : (§. 530.) *coming from the side of, motion from* ; as, ἐλθεῖν παρά τινος, like the French *de chez quclqu'un* ; φάσγανον ἐρύσσειν παρὰ μηροῦ : Hdt. VIII. 140 ἀγγελίῃ ἦκει παρὰ βασιλῆος. So always of an embassy, παρά, not πρὸς ; as, πεμφθῆναι παρά τινος Hom.—ἀγγελοι, πρέσβεις παρά τινος—ἀγγέλλειν παρά τινος, τὰ παρά τινος, &c. 2. Causal.—The person or thing whence knowledge or hearing, &c. proceeds ; as, μαρθάνειν παρά τινος, ἀκούειν παρά τινος : Hdt. II. 104 παρ' Αἰγυπτίῳ μεμαθήκασιν. So Demosth. p. 108, 75 τὰ μὲν ἔργα παρ' ὑμῶν αὐτῶν ζητεῖτε, τὰ δὲ βέλτιστα ἐπιστήμῃ λέγειν παρὰ τοῦ παριόντος (*apud oratorem*). α. παρ' ἑαυτοῦ, ἑαυτῶν, *sponse sua*. β. With passive and intransitive verbs (especially in late prose) for ὑπό, when the energy is supposed to proceed immediately from (as it were, the side of) any one—by his means. (So above πεμφθῆναι παρά τινος) : Plat. Symp. p. 175 C οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι. γ. Hence with verbs of giving, &c. : παρ' ἑαυτοῦ, *from his own resources* : Hdt. VIII. 5 παρ' ἐωυτοῦ διδούς : Id. VII. 29 παρ' ἐμωυτοῦ : Ibid. 106 διὰ τοῦτο δέ οἱ τὰ δῶρα πέμπεται παρὰ

τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι. δ. *From*—of any feeling which is supposed to proceed from some one to its object; as, ἡ παρὰ τινος εὐνοία, good will from some one towards some one.

II. Dative (A).—1. *Local*.—A point in front of, without motion (local dative); as, ἔστη παρὰ τῷ βασιλεῖ. So μέγας παρὰ βασιλεῖ, in the king's presence. 2. *Thence Causal*.—To express standing before a person as a judge, and submitting to his decision or sentence: Hdt. III. 160 παρὰ Δαρείῳ κριτῇ, *judice Dario*: Id. I. 33 παρ' ἐμοί, *meo judicio*: Ibid. 86 τοὺς παρὰ σφίσι αὐτοῖσι δοκέοντας δαλβίους: Plat. Rep. p. 529 Α παρὰ σαντῷ: Demosth. p. 18, 3 τοσοῦτ' ἄνθρωπος θαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. Accusative (A. B. C.).—1. *Local*.—*a.* (A) *In front of*, and with verbs of motion, defining more clearly the point whither the motion tends—to the side of—which might have been denoted by the simple acc, (§. 559.) In the sense of *to* it is only used with persons, or sometimes things considered as persons; as a city, &c. Except Pind. Ol. II. 70 παρὰ τύρσιν: Hdt. I. 36 ἀπικέσθαι παρὰ Κροίσον: Ibid. 86 ἡγαγον παρὰ Κῦρον. (B) *Motion by the side of*—parallel to—*along*; as, παρὰ τὴν Βαβυλῶνα παρίεναι Xen., παρὰ τὸν ποταμόν, by the side of the river. *b.* (B) *An extension in space* (without motion) alongside of an object—parallel to: Od. μ. 32 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσι μιν νηός: Hdt. IX. 15 παρὰ τὸν Ἀσωπὸν: Demosth. p. 24, 22 ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα, runs throughout all human things. Thence generally to express an indefinite vicinity—*by*—in the neighbourhood of. *c.* (C) *On the other side of*—*beyond*; παρὰ τὸν ποταμόν, on the other side of the river—transgression. Hence many figurative expressions: παρὰ μοῖραν, beyond, transgressing, contrary to; παρὰ δόξαν, *præter opinionem*, παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν. (Contrary to κατὰ, as κατὰ μοῖραν, δύναμιν.) So Arist. Nub. 698 οὐκ ἔστι παρὰ ταῦτα ἄλλα, beyond these. 2. (B) *Temporal*.—Extension in time (Post-Homeric)—*during*; as, παρ' ἡμέραν, παρὰ τὸν πόλεμον,—παρὰ τὴν πόσιν, *inter potandum*. So of critical moments *during* which any thing happened; as, παρ' αὐτὸν τὸν κίνδυνον: Demosth. p. 49, 33 παρὰ τὸν καιρὸν—βουλευσεται, *in ipso tempore*. 3. *Causal*.—*a.* (B) *Possession*—by the side of any one, *penes aliquem*: Hdt. VIII. 140 πυνθάνεσθε τὴν νῦν παρ' ἐμὲ ἔουσιν δύναμιν. *b.* *Accordance with*—agreeing with—parallel to—according to; with verbs of *trying*, *examining*, *estimating*, &c.: Plat. Rep. p. 550 Α ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων: Demosth. p. 224,

34 παρὰ τὸν λόγον, ὃν ἀποφέρουσιν,—ἐπιδείξω. *c.* Besides; springing up as the leaves from the stalk, ὡς παράφυές τι. So παρὰ ταῦτα, *præter hæc*. Hence through, by means of, according to; as the Latin *propter*, only used of the antecedent, not of the final cause, except perhaps Pindar: Demosth. p. 43, 15 οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσούτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν: Ibid. p. 110, 2 οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίκται <sup>a</sup>. So παρὰ τοῦτο, παρό, *quapropter*. Thence generally, *d.* in comparisons (B): Hdt. VII. 20 ὥστε μήτε τὸν Δαρείου (στολόου) τὸν ἐπὶ Σαύθας παρὰ τοῦτον μηδὲν φαίνεσθαι: so παρ' ὀλίγον ποιεῖσθαι τι, to esteem little—παρ' ὀλίγον, μικρόν, βραχύ, by little—παρὰ πολύ (παραπολύ adv.), by much, by far—παρ' οὐδὲν τίθεσθαι, as nothing: Plat. Rep. p. 348 A ἂν μὲν τοῖνυν—ἀντικατατείναντες λέγωμεν αὐτῷ λόγον παρὰ λόγον. After comparatives or comparative expressions, as ἄλλος, ἕτερος, διάφορος: Thuc. I. 23 ἡλίον ἐκλείψεις πυκνότερα παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεόμενα: Plat. Phæd. p. 93 A οὐδὲ μὴν ποιῶν τι οὐδέ τι πάσχειν ἄλλο παρ' ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη. *e.* Hence Proportion—according to: Demosth. p. 467, 6 παρὰ τὰς τριάκοντα μυριάδας δίδωσιν ὑμῖν μυρίους μεδίμνους, for, or on, every 300,000 bushels gives you 10,000: Ibid. p. 1402, 17 παρὰ τοὺς χρωμένους διαλλαττόντων. Often with the collateral notion of superiority, *præ, præter*: Xen. M. S. I. 4, 14 παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοὶ, οἱ ἄνθρωποι βιοτεύουσι, in comparison with, beyond other creatures. Hence of interchange: ἡμέρα παρ' ἡμέραν, day by day, *alternis diebus*—also alone, παρ' ἡμέραν, παρ' ἡμαρ.—πληγὴν παρὰ πληγὴν, blow upon blow, Arist. Ran. 643. *f.* Besides—within—except: Hdt. IX. 33 παρὰ ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, except one, within one.

*b.* Πρός, before.

§. 638. Πρός (or ποτί and originally προτί, both forms also Epic; Sans. *prati*) is derived from πρό, and has the same original meaning—*before*; but it is joined with all three cases, and with the genitive expresses a far greater variety of causal relations than πρό. While παρὰ expresses the relations of position on all four sides, πρόσ expresses only one, namely *in front of*.

I. Gen.—1. Local.—*a.* Before—in front of—this side of—coming from; the genitive expresses the point whence the motion is supposed to begin, and is further defined by the preposition,

<sup>a</sup> Bremi ad loc.

especially of the position of any spot: Hdt. III. 101 οἰκέουσι πρὸς νότον ἀνέμου: Ibid. 102 πρὸς βορέου ἀνέμου: 107 πρὸς μεσημβρίας Ἀραβίῃ ἔστι, (as also in Latin, *ab oriente* for *versus orientem*.) The same position may be expressed by the acc., a motion *towards* being supposed; (as in Latin also, *versus* or *ad mentem*)—with the genitive it is *from there (towards here)*—with accusative (*from here*) *towards there*: ἔθνος οἰκημένον πρὸς ἧῷ τε καὶ ἡλίου ἀνατολὰς Hdt. I. 201: πρὸς βορῆν τε καὶ νότον Id. II. 149. Sometimes we find both constructions together; as, Hdt. II. 121 τὸν μὲν πρὸς βορέῳ ἑστέῳτα, τὸν δὲ πρὸς νότον: Id. VII. 126 οὔτε γὰρ τὸ πρὸς τὴν ἧῷ τοῦ Νέστου—ἴδοι τις ἂν λέοντα, οὔτε πρὸς ἑσπέρης τοῦ Ἀχελφίου. *b.* The vicinity, or approach of one thing to another, the preposition being used to define the particular relation which the local genitive sometimes expresses alone (§. 522.)—near thereto, and in front of: Il. χ, 198 αὐτὸς δὲ ποτὶ πτόλιος πέτετ' ἀεὶ, he hovered over before the city: Hdt. II. 154 εἰσὶ οὗτοι οἱ χῶροι πρὸς θαλάσσης. The dative could also be used, but would denote merely the actual vicinity, while the genitive represents the place, as that whereon the verbal notion in some way depends. 2. Causal.—The cause, occasion, author, generally any agent; the action being considered to arise by virtue of the presence of a person, or thing considered as a person. *a.* Of descent; as, οἱ πρὸς αἵματος, blood relations; πρὸς πατρός, πρὸς μητρός, from the father's or mother's side. *b.* Of properties which belong to any one, or of the possessor of any thing, whence the action is supposed to arise; as, πρὸς γυναικὸς ἔστι, it is the property of a female, it arises from the nature of a woman; πρὸς δίκης ἔστιν, it is right.—See §. 521. 2. So Od. ζ, 207 πρὸς Διὸς εἰσὶ ξεῖνοί τε πῶχοί τε, they belong to, proceed from, are as it were his children, and under his protection. Further: εἶναι πρὸς τινας, *stare ab aliquo, facere pro aliquo*, Hdt.: Eur. Alc. 58 πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, a law for the rich; proceeding from regard to their interest. *c.* The author or giver of any thing; as, a. Il. a, 239 οὔτε θέμιστας πρὸς Διὸς εἰρύσται, *auctore, datore Jove*: Hdt. II. 139 ἵνα κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι: Id. IV. 144 εἶπας τόδε τὸ ἔπος ἐλείπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων, *gloriam ab Hellespontiiis omni tempore celebratam*: Id. VII. 5 στρατηλάτее ἐπὶ τὰς Ἀθήνας, ἵνα λόγος—σε ἔχη πρὸς ἀνθρώπων ἀγαθός, *ut lauderis ab hominibus (apud homines)*: Id. VII. 139 γνώμην ἐπίφθονον πρὸς τῶν πλεόνων, *sententiam in invidia or odio habitam a plerisque*. *β.* With ἀκούειν *et sim.*, to define more clearly

the relation of genitive. *γ.* With passive and intransitive verbs, even in Homer, frequently Hdt., and often in Attic writers, to define more clearly the relation of the simple genitive (§. 483. *Obs.* 3.): Hdt. I. 61 ἀτιμάζεσθαι πρὸς Πεισιστράτου: Id. I. 73 τὰτα πρὸς Κναξάρεω παθόντες. *δ.* In oaths and adjurations; as, πρὸς θεῶν, *per deos*, properly before the gods; but the genitive expresses that the oath derives its power from the gods. *ε.* The cause—defining the relation of the simple genitive: Hdt. II. 30 φυλακαὶ κατέστασαν πρὸς Αἰθιοπῶν, πρὸς Ἀραβίων, πρὸς Λιβύης, *custodiæ collocatæ erant aduersus Æthiopes &c.*, properly before the Æthiopians &c.; but the genitive denotes them as the cause of the guard, as in Latin, *munimenta a b hoste &c.* *φ.* Sometimes of the reason (*per*): Soph. Antig. 51 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς ὄψεις ἀράξας, *propter facinora*.

II. Dative.—To express a motionless position in front of a object; as, πρὸς τοῖς κριταῖς. So of employments: εἶναι, γίγνεσθαι πρὸς πράγμασι: Demosth. p. 92, 11 πρὸς τοῖς πράγμασι γίγνεσθαι. And *thereon*, in addition to; as, πρὸς τούτῳ, πρὸς τούτοις Hdt., *præter ea*.

III. Accus.—1. Local.—A motion to the front of an object. Frequently in a hostile sense; as, μάχεσθαι, πολεμεῖν πρὸς τινα, against; properly, to go to his front and fight him: Thuc. I. 18 μάχη Μήδων πρὸς Ἀθηναίους. Then with all verbs of *speaking* and *saying*; as we say, “he spoke before me,” that is, “to me:” λέγειν, ἀγορεύειν πρὸς τινα: Demosth. p. 95, 21 βούλομαι—πρὸς ὑμᾶς—ἐξετάσαι τὰ παρόντα πράγματα. So λογίζεσθαι, σκέπτεσθαι, σκοπεῖν πρὸς ἑαυτόν, *secum cogitare*. Of its use in expressing the position of a place, see in its uses with genitive, *a.* 2. Temporal.—An indefinite point of time; as, Xen. Anab. IV. 5, 21 πρὸς ἡμέραν, towards day-break. So also of number: πρὸς ἑκατον, towards an hundred. 3. Causal.—*a.* The object: Demosth. p. 71, 23 παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν. *b.* Accordance with, according to, in consequence of, after, on: Hdt. III. 52 πρὸς τοῦτο τὸ κήρυγμα. So Id. I. 38 πρὸς ᾧ τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, in consequence of. So κρίνειν τι πρὸς τι. Also πρὸς βίαν, by force; πρὸς ἀναγκήν, πρὸς ἡδονήν, πρὸς ἀκρίβειαν, according to necessity, &c. Hence, on account of, *propter*; as, πρὸς ταῦτα, properly, looking to this, in these circumstances, hereon, for this reason. Hence, *c.* (especially in Hdt.) comparison considered as placing one thing in opposition to another; in Latin *contra*. Mostly with collateral idea of superiority—*præ, præter*; it is used

thus when an object is compared with several others, and either equals or surpasses them: Hdt. VIII. 44 Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους (συμμάχους) παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατόν, equal to all the other members of the league: Id. III. 94 Ἴνδοι—φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους, ἐξήκοντα καὶ τριηκόσια τάλαντα ψήγματος. So with comparatives: Thuc. III. 37 οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὥς ἐπὶ τὸ πλείστον ἄμεινον οἰκοῦσι τὰς πόλεις. So also of interchanges: Plat. Phæd. p. 69 Α ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα. Generally to express a reference, regard to: σκοπεῖν, βλέπειν πρὸς τι Plat.: ἀποβλέψω εἰς τὰ πράγματα καὶ—πρὸς τοὺς λόγους Demosth.<sup>a</sup>: διαφέρειν πρὸς ἀρετὴν Isocr.: καλὸς πρὸς δρόμον, πρὸς πάλην, τέλειος πρὸς ἀρετὴν Plat.

## 5. Ὑπό, under.

§. 639. Ὑπό (poet. ὑπαί; Sanscr. *upa*; Lat. *sub*; Goth. *uf*). Original meaning—under.

I. Genitive.—1. Local.—*a*. A motion from under any thing—from below—from beneath—out of (as seen more apparently in the compound ὑπέκ with Gen.): Od. ι, 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους, from under the grotto: Il. ρ, 235 νεκρὸν ὑπ' Αἴαντος ἐρύειν, from under the hands of Ajax: Od. η, 5 ὑπὸ ἀπήνης λύειν ἵππους: Hesiod. Theog. 669 ὑπὸ χθονὸς ἦκε φοῶσδε, from under the earth: Eur. Hec. 53 περὰ γὰρ ἡδ' ὑπὸ σκηνῆς πόδα: Id. Andr. 442 ἦ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας. Here too the preposition is nearly adverbial; it belongs rather to the verb than to the substantive. *b*. Position without motion—under something; where the dative is more usual. But the dative signifies only the position, while the genitive denotes that some genitival relation is implied in the construction; as, Il. θ, 14 ῥίψω ἐς Τάρταρον—, ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον, the deepest abyss of (possessive) the earth below; or, under the earth. So very frequently in Homer: Il. α, 501 δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα (as θιγγάνειν τινός), catching him by the chin; or, under it. So with verbs of casting, hitting; as, Il. π, 606 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος. The preposition here is almost adverbial. 2. Causal.—*a*. The author of an action, with passive and intransitive verbs—mostly the latter, used as passive; as, κτείνεσθαι ὑπό τινος—ἀποθανεῖν ὑπό τινος: Soph. Œ. C. 391 εὖ πράσσειν

<sup>a</sup> Bremi ad loc.



*ὑπό τινος.* *δ.* The cause—occasion—actuating influence : *α.* Hdt. I. 85 *ὑπὸ τῆς παρεούσης συμφορῆς*, under the influence of ; the calamity being as it were upon him, and he under its pressure : Id. III. 129 *ὑπὸ τοῦ παρεόντος κακοῦ* : Id. I. 131 *ὑπὸ μεγάλους τῆς πόλιος* : Id. III. 104 *ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν* : Thuc. II. 85 extr. *ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον.*—*ὑπ'* *ἀνάγκης* : Plat. Legg. p. 695 B *ὑπὸ μέθης μαίνεσθαι.*—*ὑπὸ ῥίγους.* *β.* Of a mental cause : Hdt. I. 85 *ὑπὸ δέουs καὶ κακοῦ φωνῆν ἔρριξε.* So *ὑπὸ χαρᾶς*, φθόνου, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, &c. : Demosth. p. 107, 71 *οὐδὲ προήχθη οὐθ' ὑπὸ κέρδους, οὐθ' ὑπὸ φιλοτιμίας.* *γ.* A mere intermediate cause—means or instrument—as it were a cause under the guidance, accompaniment, cooperation of which any thing happens ; in some of which cases we use the word *under* : Hom. *ὑπὸ Ζεφύροιο ἰωῆς ἔρχεσθαι* : Hdt. VII. 21 *ὄρουsson ὑπὸ μαστίγων.* Also c. 56. Also of persons : *ἀυσάντων ὑπ'* *Ἀχαιῶν* Hom., under a shout from the Greeks : Hdt. IX. 98 *ὑπὸ κήρυκος προηγύρευε*, by the assistance of the herald, *præconis voce* ; especially of the accompaniment of musical instruments ; as, Hdt. I. 17 *ἐστρατεύετο ὑπὸ συρίγγων.* So *ὑπ'* *αὐλοῦ χορεύειν*, *ὑπὸ φορμίγγων*, *ὑπὸ τυμπάνων.* So *ὑπ'* *αὐλητῆρος ἀείδειν* : and Thuc. VI. 32 *ὑπὸ κήρυκος ἐποιοῦντο εὐχάς, πράευντε πράcone*, repeating them after the herald. So Eur. Hipp. 1299 *ὑπ'* *εὐκλείας θανείν*, under the auspices of good fame—famously. *δ.* Subordination to : Od. τ. 114 *ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ.*

II. Dative.—1. Local.—Position without motion under any thing ; as, *ὑπὸ γῇ εἶναι* : applied to mountains, “at the foot ;” Il. β. 866 *ὑπὸ Τρώλφ* : Hdt. VI. 137 *κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ Ὑμησῶ.* 2. Causal.—*α.* The author, as with gen., especially poetic : *δαμῆναι ὑπὸ τινι*, *πίπτειν ὑπὸ τινι.* So Plato : *πεπαιδευμένος, τεθραμμένος ὑπὸ τινι*, e. g. *ὑπὸ τῷ πατρὶ.* *β.* The intermediate cause, &c., as gen., but rather poetic ; as, *ὑπὸ βαρβίτῳ χορεύειν*, *ὑπ'* *αὐλῶ*, &c. *γ.* Subordination ; as, *ποιεῖν τι ὑπὸ τινι*, to subdue under some one : Hdt. VI. 121 *βουλομένους ὑπὸ βαρβάρουσι τε εἶναι Ἀθηναίους καὶ ὑπὸ Ἰππῆν* : Id. VII. 157 *τὴν Ἑλλάδα ὑπ'* *ἐωϋτῷ ποιήσασθαι.* So Attics : *εἶναι ὑπὸ τινι.*

III. Accusative.—1. Local.—*α.* Motion or direction under ; as *εἶναι ὑπὸ γαίαν* : of motion towards any lofty place, as we seem to go under it ; as *ὑπ'* *Ἰλίον ἦλθον* : Hdt. VI. 44 *ὑπὸ τὴν ἡπειρον ἐκόμζοντο*, passed under the shore. So Hdt. IX. 93 *ὑπαγαγόντες μιν ὑπὸ δικαστήριον*, the judgment-seat being raised. So Id. VI. 136 *ὑπάγειν τινὰ ὑπὸ τὸν δῆμον* : Ibid. 82 *ὑπὸ τοὺς ἐφόρους.* *β.* Extension under an object : Hdt. II. 127 *ὑπεσσι οἰκήματα ὑπὸ γῆν* :

Id. VII. 114 τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῶ ἀντιχαρίζεσθαι: Id. V. 11 τὰ ὑπὸ τὴν ἄρκτον ἀόικητα δοκέει εἶναι. 2. Temporal.—*a.* An approximation to a point of time, as in Latin *sub*; as, ὑπὸ νύκτα, *sub noctem*, towards: Hdt. I. 31 μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν κατακαέντα, at the time when the temple was burnt: Id. VI. 2 ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα. So of an indefinite measure in the Attic phrase: ὑπὸ τι, in some measure, *aliquatenus*: Plat. Gorg. p. 493 C ταῦτ' ἐπιεικῶς μὲν ἔστιν ὑπὸ τι ἄτοπα, this is in some measure wonderful<sup>a</sup>. *b.* Extension in time—which is conceived as extending under and parallel to the object: Hdt. IX. 5 ὑπὸ τὴν νύκτα, during: Ibid. 58 ὑπὸ τὴν παροικομένην νύκτα, during the preceding night. 3. Causal.—Subordination; as, ὑπὸ χεῖρα ποιεῖν, ὑπὸ χεῖρα λαβεῖν: Hdt. VII. 108 καὶ ἦν ὑπὸ βασιλῆα δασμοφόρος.

*Remarks on some peculiarities of the Prepositions.*

*The original Adverbial force of Prepositions.*

§. 640. 1. In Homer, the prepositions are used both in their primary force, as local adverbs, and in their secondary force, as prepositions; that is, as defining the local, and afterwards the causal relations of the cases. They are also used adverbially in Ionic Greek, as Hdt., far less frequently in Attic. The particle δέ is often joined to them, and they are frequently placed first in the sentence for greater emphasis.

2. We find used as local adverbs—

Ἄντί: Il. φ. 75 ἀντί τοι εἴμ' ἰκέταο (τοί=σοί).

Ἀπό: Il. φ. 594 πάλιν δ' ἀπὸ χαλκὸς ὄρουσε βλημένου: Od. ζ. 40 πολλὸν γὰρ ἀπὸ πλυνοὶ εἰσι πόληος.

Ἐκ: Il. σ. 480 περὶ δ' ἀντὶ γὰρ βάλλε φαεινὴν—ἐκ δ' ἀργύρεον τελαμῶνα (and therefrom, ἐξ αὐτῆς).

Πρό, before: Il. ν. 800 ὧς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι. Also Sophocles.

Ἐν very frequently: Od. ι. 116—118 νῆσος—τετάνυσται ὑλήεσσι, ἐν δ' αἶγες ἀπειρέσιαι γεγάσιον ἄγριαι: Ibid. 132 sqq. ἐν μὲν γὰρ λειμῶνες—ἐν δ' ἄροσις λείη—ἐν δὲ λιμὴν εὖορμος. Also Ionic: Hdt. III. 39 ἐν δὲ δὴ καὶ Δεσβίους—εἶλε (among them, *in us*). So also Soph. Œ. R. 27.

Σύν (σὺν δέ), at the same time: Il. ψ. 879 αὐτὰρ ἡ ὄρνις—αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίσσθεν. Also Tragedy, especially Soph.; as, Ant. 85 κρυφὴ δὲ κεῖθε· σὺν δ' αὐτῶς ἐγώ.

Ἀνά, upon; generally *sursum*—only Homeric: Il. σ. 562 μέλανες δ' ἀνὰ βότρυες ἦσαν. With accent thrown back, as interjection: ἄνα, up then! Homer., and also Tragedy; as, Soph. Aj. 192. Eur. Troad. 98.

Εἰς: Il. θ. 115 τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην.

Διά, through; Homer, especially διὰ πρό, see below, 3.

Κατά, down; *desuper* and *infra*, often in Homer: Il. ψ. 799 Od. ξ. 349. Hesiod. Sc. 173. Hdt. *prout*, III. 86 οἱ ἐξ κατὰ συνεθήκαντο, παρήσαν ἐπὶ τῶν ἵππων (where however we may read κατ' ᾧ); κατὰπερ, so as, Hdt. VII. 16, 1.

<sup>a</sup> Stallb. ad loc.

Ἄμφι : Homeric, also Pind., Eur.

Περί : Od. ι, 184 *περὶ δ' αὐτῇ ὑψηλῇ δεδμητο καταρुχέεσσι λίθοισιν* : Od. α, 66 *ὅς περὶ μὲν νόον ἐστὶ βροτῶν*. So very often in Homer. Also in Homer : *περὶ κῆρι φιλεῖν τινα* : Od. θ, 44 *τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδῆν* : cf. Od. ξ, 433.

Ἐπὶ, thereon—thereto : Il. σ, 529 *κτείνον δ' ἐπὶ μηλοβοτῆρας*. Also in Hdt. not unfrequently *ἐπὶ δέ*, thereupon, *tum* : VII. 219 *ἐπὶ δέ καὶ αὐτόμολοι ᾤσαν* : cf. 55. Also Soph. *CE. R.* 183.

Μετὰ : Homer—a. Often together—thereto—besides.—b. Behind.—*μετὰ δέ*, *postea*. In Hdt., as III. 11, 39 VI. 125 *πρῶτα μὲν—μετὰ δέ* : VII. 12 *μετὰ δέ*.

Παρά, thereby; often Homer. So especially *παρὰ δέ*. Also Eur. *Iph. A.* 201.

Πρός, thereto—besides. So *πρός γε*, *πρὸς δέ*. So very frequently Homer, and also Attic writers : Hdt. III. 74 *πρὸς δ' ἔτι* : Id. VI. 125 *καὶ πρὸς, insuper*.—*πρός* alone Id. III. 6.—*καὶ πρὸς γε* : Eur. *Med.* 704 *ἄλλα καὶ πρὸς γ' ἐξελαίνομαι χθονός* : Plat. *Rep.* p. 328 A<sup>a</sup>. Ibid. p. 466 E *καὶ πρὸς γε ἄξουσιν* : Demosth. p. 835, 68 *δίκαιοι δ' ἔστ' ἐλεεῖν—ἡμᾶς—στερομένους, καὶ πρὸς ὑπὸ τούτων ὑβριζομένους* : Id. p. 491, 112 *πρὸς δέ καὶ οὐ δίκαιον*. Often at the end of the sentence : Id. p. 47 extr. *τάλαντα ἐνενήκοντα καὶ μικρόν τι πρὸς<sup>b</sup>* : Eur. *Or.* 621 *Μενέλαε, σοὶ δὲ τάδε λέγω, δράσω τε πρὸς* : Id. *Phœn.* 613 *καὶ κατακτενῶ γε πρὸς*.

Ὑπό, under; often in Homer : *ὑπὸ δέ* Od. δ, 636. Also *Æschylus*.

3. In poetry we often find two prepositions joined together; whereof the first is always adverbial, the second is followed by the case of the substantive. This is not a mere pleonasm, but gives a poetic fulness to the expression—

*Διὰ πρό* : Il. ε, 66 *ἣ δέ διὰ πρό ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυνθ'* *ἀκωκή* (where even *ἀντικρὺ* is added:) Il. ρ, 393 *τάννται δέ τε πᾶσα (βοεῖη) διὰ πρό*.

*Ἄμφι περὶ* very frequently : Od. λ, 608 *ἀμφὶ περὶ στήθεσσι* : Il. φ, 10 *ἔχθαι δ' ἀμφὶ περὶ μεγάλ' ἱαχόν* : Il. β, 305 *ἀμφὶ περὶ κρήνην*.—So also Hymn. in Cer. 277 *περὶ τ' ἀμφί τε*. (Hence the Doric adverb *περιαμπετίζε*.)

*Παρέκ* : Od. ι, 116 *παρέκ λιμένος, from—by way of*. Often Hdt. in sense of except. III. 91 *πάρεξ τοῦ ἀργυρίου* : Id. I. 14, 93 and elsewhere.

*Ὑπ' ἐκ* Homer : and Hdt. III. 116 *λέγεται δὲ ὑπ' ἐκ τῶν γρυνῶν ἀρπάζειν Ἀριμασπούς*.

*Ἀπόπρο φέρων* : Il. π, 669 and 679.

*Περὶ πρό* : Il. λ, 180 *περὶ πρό γὰρ ἔγχεϊ θύεν*, round and forwards. Cf. π, 699.

*Obs.* A similar idiom to this occurs, when to a verb compounded with a preposition, this same preposition is prefixed as an adverb : Il. ψ, 709 *ἄν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο* : Od. ε, 260 *ἐν δ' ὑπέρas τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ*.

### Prepositions in Composition.

§. 641. 1. Prepositions were not only used to define the relations of the cases, but were also compounded with simple verbs, not merely as local adverbs, but in one or more of their secondary powers, as expressions of cause, &c. : and being thus united to the

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Bremi ad loc.

verb, they so added to or modified its sense, that a great variety of new verbs were formed, more or less differing from the simple verb, as the one or the other element of the compound prevailed therein.

2. The force and the construction of these compounds varies as the one or the other of the component notions, the preposition or the verb, has the predominant force in the new verb: they may be classed as follows;

a. Where the compound has essentially the same sense as the simple verb, more or less modified by the preposition, as *αἰρεῖσθαι* and *προαἰρεῖσθαι*.

β. Where, instead of the usual construction of the verb, the preposition, and its case, the preposition is joined to the verb without affecting the meaning, but only perfecting the construction thereof, as *εἰσῖναι δόμον* = *ἵναι εἰς δόμον*.

γ. Where a new notion results from the combined force of the preposition and the verb, so that, the preposition supplying the main notion of the compound, the construction of the simple verb is suspended; as *μετέχω*, I have with some one = I share; *κατηγορέω*, I accuse; *καταφρονῶ*, I despise; *ἀπαλλάσσομαι*, I depart; *ἀντιβαίνω*, I oppose.

§. 642. Some compound verbs are used in more than one of these ways, and the sense of the compound is to be determined by the case which follows; for which these rules may be laid down.

a. If the case be that of the simple verb, the compound has either the same essential sense as the simple verb, modified more or less by the preposition, as *προορᾶν τὸν πόλεμον*, to foresee the war; or a new sense, which by the common rules of construction, requires or admits of the same case as the simple verb, as *δοῦναι* to give, and *ἀποδόσθαι* to sell: and this must be decided by the context, or by a lexicon: so *ἐπέχειν τοῦτο*, to hold this back.

*Obs. 1.* The preposition is never quite otiose, but always adds *something* to the verb.

b. If the case be that of the preposition, the compound verb must either be resolved into the simple verb, and the preposition followed by its case, as *εἰσῆλθον δόμον* = *ἦλθον εἰς δόμον*: or it has a new sense, in which the notion of the preposition, as determined by its case, predominates and is carried on to its case, as *κατηγορεῖν σοῦ*, to accuse you; *προορᾶν τοῦ πολέμου*, to take thought about the war; *ἐπέχειν τούτου*, to hold back from this; *ἐπέχειν τούτῳ*, to give one's attention to this.

c. If the case be neither that of the preposition, nor of the simple verb, then it depends on a new notion arising from their combination; as, *προορᾶν τῷ πολέμῳ*, to provide for the war<sup>a</sup>.

*Obs. 2.* Where the preposition is used with more than one case, the sense of the compound varies more or less with one or other of these

<sup>a</sup> Schol. Aristoph. Plut. 225. "Ὡςπερ γὰρ καὶ μεταλαμβάνω τούτου καὶ τοῦτο φάμεν, οὕτως καὶ τὸ μετέχω διπλῶς συντάσσεται: καὶ ὅτε μὲν ἔστι γενικὴ τὸ μετὰ ἔχει τὴν δυνάμιν, ὅτε δὲ αἰτιατικὴ τὸ ἔχω ἢ τὸ λαμβάνω.

cases, as the sense of the preposition with the several cases, as *παραστατεῖν τινι*, to stand by a person; *παραστατεῖν τινα*, to go and stand near a person.

*Obs. 3.* When two cases follow a compound verb, as *κατηγορεῖν ταῦτα σοῦ*, one of them properly depends on the verb (*ταῦτα*), the other on the preposition (*σοῦ*); or if the compound be looked upon as expressing a simple notion, (*accuse*) and not a compound one, (*speak against*) the two cases depend on the common principles for the construction of simple verbs (See §. 501.)

*Obs. 4.* Sometimes two datives follow a compound verb, one of which depends on the verb, the other on the preposition: *Æsch. Ag. 1323 ἡλίφ δ' ἐπεύχομαι, πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαόροις ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ*: = *ἡλίφ εὐχομαι* (§. 589. 1.) *ἐπὶ τοῖς ἐμοῖς ἐχθροῖς τίνειν*, &c. <sup>b</sup> *Id. Choeph. 828 ἐπαύσας πατρός ἔργῳ θροούσῃ πρὸς σε, τέκνον, πατρός αὐδάν* = *αὐτῇ θροούσῃ*—*αὐσας πατρός αὐδάν, ἐπὶ πατρός ἔργῳ*.

*Obs. 5.* Prepositions also compounded with adjectives are followed by their proper case: *Æsch. Ag. 17 ὕπνου ἀντίμολπον ἄκος*: *Eur. Hec. 152 τύμβου προπετῇ*: *Id. Alc. 314 συζύγῳ τῷ σὺ πατρί*.

### *Tmesis in Compound Verbs.*

§. 643. As prepositions are properly merely local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound: and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual *Tmesis* wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech and those which, in his time recently introduced, were in later periods of the language universally adopted. We must distinguish the following cases.

*a.* Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb: *Il. γ, 34 ὑπό τε τρόμος ἔλλαβε γυῖα*. *Il. γ, 135 παρὰ δ' ἔγχεα μακρὰ πέπηγεν*: *Il. δ, 63 ἐπὶ δ' ἔψονται θεοὶ ἄλλοι*: *Il. δ, 161 ἐκ τε καὶ ὀψὲ τελεεί*: *Il. ν, 368 τῷ δ' ὁ γέρων Πρίαμος ὑπό τ' ἔσχετο καὶ κατένευσεν δωσέμεναι*, properly he held himself under (=bound). *Od. δ, 6 ὑπέσχετο καὶ κατένευσεν δωσέμεναι*: *Od. δ, 525 ὑπό δ' ἔσχετο μισθόν* (pregnant construction), he held himself under, and promised: *Il. θ, 108 οὓς (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμην* (ἐλίσθαι τινά τι, *Il. π, 59*): *Il. ν, 394 ἐκ δέ οἱ ἡνίοχος πλῆγῃ φρένας* (πλήττεσθαι φρένας can be used as well as ἐκπλήττεσθαι φρένας: *Od. μ, 312 μετὰ δ' ἄσπρα βεβήκει*: *Il. α, 67 ἀπὸ λοιγὸν ἀμύναι*. The adverbial preposition sometimes, though but rarely, follows; as, *Il. μ, 195 ἐνὰριζον ἀπ' ἔντεα*.

*Obs. 1.* Here belongs an abbreviated form of expression; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others: *Il. ψ, 799 κατὰ μὲν δολιχύσκιον ἔγχος θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν*.—*Hdt. often*; as, *Il. 141 κατὰ μὲν φαγείν τοὺς φαρετρεῶνας αὐτῶν, κατὰ δὲ τὰ τόξα*: *Id. VIII. 33 κατὰ μὲν ἔκανσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην*: *Id. IX. 5 κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα*: (but *Id. III. 36 καὶ ἀπὸ μὲν σεωυτὸν ὤλεσας—ἀπὸ δὲ ὤλεσας Κύρον* with the verb repeated.) Here we must refer such instances as *Il. γ,*

268 ὄρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων, ἀν δ' Ὀδυσσεὺς πολύμητις (as if ἀνῶρνυτο had preceded): Il. ε, 480 sq. ἐνθ' ἄλοχόν τε φίλην ἔλειπον καὶ νήπιον υἱόν, καδ' δὲ κτήματα πολλὰ (as if κατέλειπον had preceded.)

*Obs* 2. The Tmesis cannot be properly spoken of, till in the later dialects, especially the Attic, the preposition coalesced so closely with the verb that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the Dialogue, and only where a particle is the dividing word, so that the connection between the two parts or the unity of the compound notion is not utterly destroyed: Hdt. VII. 15 Ξέρξης—ἀνά τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον: Id. VIII. 89 ἀπὸ μὲν ἔθανε ὁ στρατηγός: Id. VII. 164 extr. ἀπὸ πάντα τὰ χρήματα ἄγων: Æsch. Pers. 455 ἀμφὶ δὲ κυκλοῦντο: Soph. Trach. 565 ἐκ δ' ἦυσ': Eur. Iph. T. 1371 δι' ἄρ' δλώλαμεν: Id. Hec. 1172 ἐκ δὲ πηδήσας. In Attic prose, Tmesis, except in one or two singular instances, is not found: Thuc. III. 13 μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων ἀλλὰ ξυνελευθεροῦν (to increase the antithesis: Plat. Gorg. p. 250 Ε ἀντ' εὖ ποιεῖν: and immediately after, εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται. "Nam τὸ εὖ καὶ τὰ στερητικά μόρια non componuntur cum verbis primitivis, sed cum nominibus et verbis inde derivatis:" Demosth. p. 105, 65 οὐκ ἦν ἀσφαλὲς λέγειν ἐν Ὀλύνθῳ τὰ Φιλίππου, μὴ σὺν εὖ πεπονθότων τῶν πολλῶν Ὀλυνθίων τῷ Ποτίδαιαν καρποῦσθαι.

*b*. Where the preposition seems to be separated from the case of a substantive. Here also in Homer, the preposition retains its adverbial force, and belongs to the verb; these two together form one notion, and this, and not the preposition alone, governs the case. *a*. Genitivus separativus: Il. ι, 292 τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε: Il. ε, 694 ἐκ δ' ἄρα οἱ μηροῦ δόρυ—ὅσσε θύραζε: Od. ζ, 140 ἐκ δέος εἴλετο γυνίω: Od. θ, 149 σκέδασον δ' ἀπὸ κῆδεα θυμοῦ, away from the mind.—Gen. as expressing the spot as the antecedent condition of the action (§. 522. 1.), or a reaching towards and after the object (§. 508.): Od. β, 416 ἀν δ' ἄρα Ἱηλέμαχος νηὸς βαῖν': Od. ι, 177 ἀνὰ νηὸς ἔβην.—Gen. originis or auctoris: Od. ζ, 29 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει ἐσθλή: Il. λ, 831 τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι, where προτί seems to mean "before," "formerly."—Gen. comparativus: Il. ν, 631 ἦ τέ σε φασὶ περὶ φρένας ἔμμεναι ἄλλων, more than: Il. φ, 75 ἀντί τοι εἴμ' ἰκέταο, I am in the place of—β Dativus localis: Il. ι, 382 πλείστα δόμοις ἐν κτήματα κείται, he within, in the house: Il. ο, 266 ἀμφὶ δὲ χαῖται ὤμοις αἰσσονται, on the shoulders, around: Od. θ, 343 ἐν δὲ γέλωος ὄρν' ἀθανάτοισι, in the midst, among the gods: Od. ο, 440 μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ, in the midst, among sorrows.—Dativus commodi: Il. ε, 566 περὶ γὰρ δῖε ποιμὲνι λαῶν.—Transmissivus Dative (§. 587.): Il. τ, 394 ἐν δὲ χαλινούς γαμφηλῆς ἔβαλον: Od. ξ, 520 ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ: Il. π, 291 ἐν γὰρ Πάτροκλος φόβον ἦκεν ἄπασιν, to all he infused fear: Il. θ, 485 ἐν δ' ἔπεισ' Ὠκεανῷ λαμπρὸν φάος ἥελιοιο—γ. Accus. of place (§. 559.): Il. θ, 115 τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην.—Of the patient (§. 566. 1.): Il. β, 156 Ἀθηνάϊην Ἥρη προὸς μῦθον ἔειπεν.

*Obs* 3. This sort of tmesis exists only when a particle, such as μέν, δέ, τέ, βά, γάρ, μὲν ἄρ', δ' ἄρα, intervenes between the subst. and the preposition, as is very often found in the Post-Homeric authors, and even in Attic Greek.

*Prepositions joined with Adverbs.*

§. 644. Prepositions are often joined with local adverbs, which however in such composition assume a sort of substantival force. Many of these compounds are also written as one word, so closely are they united. This species of composition seems to have been more frequently used from the time of Herodotus, than before him. So *ὑποκάτω*, *ὑπεράνω*; *ἐμπροσθεν* (*inante*, contrary to, *exante*), *κατοπισθεν*, *ἐξοπίσω*, *εἰσοπίσω* or *ἐσοπίσω*; *ἐξόθεν* (*exinde*), *ἐκτόθεν*, *ἐξ ὁμόθεν*, *ἀπεντεῦθεν*, *παραντόθεν*; *καταντόθι*, *παρ' αὐτόθι*; *ἐπιπρόσω*, *εἰς τότε* (pure Attic, often in Plato), *ἐς τῆμος* Od. η, 318: *εἰς νῦν* Plat. Tim. p. 20 B. *ἐκ τότε* not till Aristotle: *εἰς ὅτε* Od. β, 99: *ἐς οὗ* Hdt. I. 67: *μέχρι τότε* Hdt. VI. 34: *πρόπαλαι* Aristoph. Eq. 1155, (jokingly) and thence in later writers: *εἰσοψέ* Thuc. VIII. 23. Demosth. p. 1303, 13: *προπέρυσι* Plat., Demosth.: *ἐς αὐτίκα* Aristoph. Pax, 367: *παραντικά* very commonly: *ἐφ' ἅπαξ*, *εἰσάπαξ* (Ionic *ἐσάπαξ*, Hdt. VI. 125): *καθάπαξ*: *εἰς πρόσθεν* Eur. Hec. 960: Plat., Isocrates *εἰς τὸ πρόσθεν*: *ἐπίπροσθεν* and *ἐμπροσθεν* very commonly: *ἐπίπαγχ* Hesiod. Opp. 264. Theocr. XVII. 104: *ἐπὶ μᾶλλον*.

*Obs.* Such prepositions compounded with *ἐτι* take their cases: *προσέτι τούτῳ*, *ἐξέτι πατρῶν* Od. θ, 245: *εἰσέτι που χθιζόν* Apoll. Rhod. IV. 1397. And even with a particle between them; as, *ἐνγεταυθί*, *ἐνμεντευθενί* in comedy.—(See *Index* )

*Pregnant Construction of Prepositions.*

§. 645. Prepositions with dative are sometimes joined to verbs of motion, *whither*, and with the accus. to verbs of rest, especially in the Homeric dialect: this is called the pregnant construction. In the former case, the speaker regards the state of rest following on the completed motion; in the latter, the motion which precedes, and is implied in, the state of rest; so that the two parts, which in other languages require two verbs to express them, are in Greek signified by one.

The verb of motion is considered rather as implying the notion of rest. The dative is used with the preposition instead of the accus.; this occurs with the following prepositions:—

a. *Ἐν*: Especially in Epic dialect: Il. ε, 370 ἡ δ' *ἐν γούνασι πίπτε Διώνης* δὲ Ἀφροδίτη, fell and lay: Od. α, 200 *ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀθάναιτο βάλλουσι*: Il. λ, 743 *ἤριπε δ' ἐν κούρησιν*. So *βάλλειν ἐν κούρησιν* Hom.: Il. ψ, 131 *ἐν τεύχεσσιν ἔδυνον* (but Od. ω, 428 *ἐς τεύχε' ἔδυνον*). Prose, *τιθέναι ἐν χερσίν*, as in Latin, *ponere et collocare in manibus*: Thuc. IV. 14 *ταῖς ἐν τῇ γῇ καταπεφηνύταις* (on account of the past tense); and even Ibid. 42 *ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ ἀπῆσαν*: Xen. Hell. IV. 5, 5 first *ἐς δὲ τὸ Ἡραῖον κατέφυγον*, and then *οἱ δ' ἐν τῷ Ἡραίῳ καταπεφηνότες* (as a completed action) *ἐξήσαν*: Plat. Euthyd. p. 292 E *ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν*. Very frequent in late writers. So also sometimes in Latin; as, Ovid. Fast. III. 664 *in sacri vertice montis abit*: Cæs. B. G. V. 10 *naves in littore ejectas esse*: Sall. Jug. 5 *in amicitia receptus*.

*Obs.* 1. Instances such as Od. ι, 164 *πολλὸν γὰρ (οἶνον) ἐν ἀμφιφορεῦσιν ἔκαυτο ἡφύσασμεν*: Il. ο, 229 *ἐν χεῖρεσσι λάβ' αἰγίδα*: Eur. Hec. 527 *λαβεῖν ἐν χερσίν*: Hdt. III. 23 *ἐν πέδῃσι χρυσέῃσι δεδέσθαι et simil*, do not seem

to belong here. The dative seems to express the notion of the means or instrument.—(§. 608, *Obs.* 2.)

b. Ἀμφί, περί, with accus. for dat.: Π. λ, 17 κνήμῃδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν, placed on the shin bones, so that they fitted firmly on them: Ibid. 19 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν: Od. θ, 434 ἀμφὶ πυρὶ στήσαι τρίποδα.

*Obs.* 2. In the Homeric phrase, κρέα ἀμφὶ ὀβελοῖς ἔπειραν (e.g. Π. α, 465), where we say, “on the spit,” the dat. seems to express the means or instrument, with the collateral notion however, of the meat being around the spit (§. 632. ii).

c. Ἐπὶ: Π. α, 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη (so ἐν φρεσὶ θείναι).

d. Πρὸς: Od. ι, 284 νέα μὲν μοι κατέαξε Ποσειδάων ἑνοσίχθων, πρὸς πτέρησι βαλὼν: Ibid. 289 σὺν δὲ δῶμα μάργας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ.

e. Παρά very rare: Xen. Anab. II. 5, 27 ἵεναι παρὰ Τισσαφέρνει, to go to (and stay with) Tissaphernes

f. Ὑπό in the phrases, ὑπὸ τινι γίνεσθαι, to come into a person's power; ποιεῖν τι ὑπὸ τινι, alicui alicuius subiicere; ποιεῖσθαι ὑφ' ἑαντῶ, sibi subiicere: Demosth. p. 104, 60 οὐ γὰρ ὑφ' αὐτῷ τὴν πόλιν ποιήσασθαι βούλεται Φίλιππος: Ibid. 116, 21 τὰ λοιπὰ ὑφ' αὐτῷ ποιήσασθαι. ὑπὸ si notationem habet subjectionis c. dat. constr. non solum verborum, quæ indicant subjectionem esse finitam, sed eorum etiam, quæ fieri eam significant<sup>a</sup>.

*Obs.* 3. As the dative frequently expresses the aim or object of the operation of the verb, it is in many cases uncertain whether we must suppose a pregnant construction, or take the dative as transmissive and denoting the aim of the verb. In the following cases it is clearly the latter, the dative referring not so much to the motion of the verb, as the intention of the agent: χεῖρας ἰάλλειν ἐπὶ σίτῳ, ἦκαι βέλος ἐπὶ τινι, πέμψαι ὕναιρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσίν, τιταίνεσθαι τόξα ἐπὶ τινι, ἄλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πέτεσθαι ἐπ' ἄνθεσιν.

§. 646. a. The verb of rest is considered as signifying the notion of the previous motion implied in it, when the preposition εἰς with the accus. is used instead of ἐν with the dative: Π. ο, 275 ἐφάνη λῆς εἰς ὁδόν: Od. δ, 51 ἐς θρόνους ἔζοντο: Eur. Iph. T. 624 ἀλλ' εἰς ἀνάγκην κείμεθ': Id. Or. 1315 ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν: Hdt. III. 11 (τοὺς παῖδας) ἔσφαζον ἐς τὸν κρητῆρα. So Cato R. R. 156, 5 in aquam macefate: Ibid. 39, 2 in fornacem coquere: Hdt. III. 62 προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα: Ibid. 64 ὃς ἐδόκει ἐν τῷ ὕπνῳ ἀπαγγεῖλαι τινὰ οἶ, ὥς Σμέρδης ἰζόμενος ἐς τὸν βασιλῆιον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. So εἶναι εἰς Id. I. 21, especially παρῆναι εἰς: Id. VI. 1 παρῆναι ἐς Σάρδεις: Id. IV. 14 φανῆναι εἰς Προκόννησον.—κεῖσθαι εἰς (so Plaut. Casin. II. 3, 26 ubi in lustra jactuisti?): Id. VIII. 60, 2 ἐς τὴν Σαλαμῖνα ὑπέκκεται ἡμῖν τέκνα τε καὶ γυναῖκες (carried into safety in): Id. III. 31 πάντα ἐς τοὺτους ἀνακέαται (i. q. ἀνατεθειμένα ἐστὶ): Id. VI. 100 ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοῆς, relicta urbe se recipere in: Plat. Rep. p. 468 A τὸν δὲ ζῶντα εἰς τοὺς πολεμίους ἀλῶντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἀλῶναι: Demosth. p. 834, 67 καὶ νῦν κομίσασθαι τάμαντοῦ ζητῶν εἰς κίνδυνον καθέστηκε τὸν μέγιστον.

b. So ἐπί with acc. instead of dat.: Arist. Pax 342 ἐς πανηγύρεις θεωρεῖν: Hdt. VIII. 79 στὰς ἐπὶ τὸ συνέδριον: Hdt. III. 111 καταρρίγνυσθαι ἐπὶ γῆν. So πρὸς: Arist. Vesp. 773 πρὸς τὸ πῦρ καθήμενος, going and sitting by the

<sup>a</sup> Bremi ad loc.



fire. Παρά: Eur. Alc. 238 μαραινομένην νόσφ' Ἀθην. Sometimes the verb implies a motion which usually or necessarily follows it, as ἔαλωσαν ἐς Ἀθήνας.

c. The verbs of *standing, sitting, suspending, holding*, are joined with ἀπό and ἐκ, and denote a motion from their objects which is implied therein: Il. λ, 130 τῷ δ' αὐτ' ἐκ δίφρου γοναζέσθην: Il. ξ, 153 Ἥρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι στᾶσ' ἐξ Οὐλύμποιο ἀπὸ βίου: Il. ε, 131 τῷ μὲν ἀφ' ἵπποιον, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός: Od. φ, 420 αὐτόθεν ἐκ δίφροιο καθήμενος ἦκε δ' οἰστόν. Soph. Antig. 411 καθήμεθ' ἄκρων ἐκ πάγων ὑπήνημοι: Od. θ, 67 καδ' δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λήγειαν, he hung it on, so that it hung down from it. So in prose: φέρειν ἐκ τῶν ζωστήρων, to carry at the girdle; ἐκ χειρὸς λαμβάνεσθαι: Hdt. IV. 10 ἐκ τῶν ζωστήρων φορεῖν φιάλας, hanging from the girdle.

Obs. Local adverbs admit also of this pregnant construction.

a. Adverbs of rest, joined with verbs of motion (*whither*), to signify the place of rest after the motion. Soph. Trach. 40 κείνος δ' ὅπου (for ὅποι, quo) βέβηκεν, οὐδεὶς οἶδε. (So Id. Philoct. 256 μηδαμοῦ διηλθέ που: Arist. Lys. 1233 πανταχοῦ πρεσβεύομεν.) Xen. Hell. VII. 1, 25 ὅπου βουληθείεν ἐξελθεῖν. So Tacit. Ann. I. 22 responde, ubi cadaver abjaceris. b. Adverbs of motion (*whither*), joined with verbs of rest, to bring out the notion of the motion implied in the state of rest: Æsch. Suppl. 603 δῆμον κρατοῦσα χεῖρ ὅποι (for ὅπου, ubi) πληθύνεται: Id. Choeph. 1008 τοῦτ' ἄρ' οἶδ' ὅποι τελεί, quorsum evasurum sit: Soph. Œ. C. 23 ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν, quo progressi sumus et ubi stemus: Ibid. 383 τοὺς δέ σούς ὅποι θεοὶ πόρους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν: Eur. Herc. F. 74 ποῖ πατὴρ ἄπεισι γῆς; Ibid. 1160 ποῖ κακῶν ἐρημίαν εὐρώ; quo me ventam, ut requiem inveniam? Id. Hipp. 371 ἄσσημα δ' οὐκ ἔστ' ἐστὶν οἱ φθίνει τύχα Κύπριδος: Id. Iph. T. 349 οἱ μ' ὥστε μόσχον Δαναΐδαι χειρούμενοι ἔσφαζον: Arist. Av. 9 ὅποι γῆς ἐσμέν; *whither* (have we come and) are we? Demosth. p. 102, 50 ποῖ ἀναδύμεθα; quo nos vertamus, ut perniciem vitemus? Id. p. 51, 40 ὁ πληγῆς ἀεὶ τῆς πληγῆς ἔχετο, κἂν ἐτέρωσε πατάξῃ τις, ἐκεῖσε εἰσιν αἱ χεῖρες. So also Æsch. Eum. 80 ἀγκαθεν λαβὼν βρέτας, taking into the arms, so that it hangs therefrom.

#### Attraction of Prepositions with the Article.

§. 647. Another species of pregnant construction occurs when the article with a preposition (with or without a substantival object) expresses a substantival notion, as, οἱ ἐκ τῆς ἀγορᾶς; since there is no motion implied here, the preposition ἐν, as the proper expression for a state of rest, ought to be used; but instead, either ἀπὸ, ἐκ, or εἰς, is joined with the preposition, by virtue of a notion of motion (*whence*, or *whither*) drawn from a verb of motion either in the sentence, or to be supplied from it: this is called the attraction of prepositions. So οἱ ἐκ τῆς ἀγορᾶς ἀπέφυγον, those who were *in* the forum; ἐκ is used for ἐν, because the notion of motion in the mind of the speaker is communicated from ἀπέφυγον to the whole of the sentence, which therefore requires the preposition signifying motion.

a. Ἀπό, ἐκ for ἐν: Hdt. III. 6 τοὺς δὲ ἐκ Μέρμφιος ἐς ταῦτα δὴ τὰ ἄνδρα τῆς Συρίας κομίζειν: Thuc. II. 34 θάπτοντι τοὺς ἐκ τῶν πολέμων: Id. III. 22 ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες: Id. VI. 32 ξυνεπεύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος ὁ ἐκ τῆς γῆς: Id. VII. 70 οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις — ἐχρῶντο: Soph. El. 135 ἀλλ' οὗτοι τόνγ' ἐξ Ἀἰδᾶ παγκοίνου λίμνας πατέρ' ἀνστάσεις<sup>a</sup>: Plat. Apol. p. 32 B ὅτε ὑμεῖς

<sup>a</sup> Herm. ad loc.

τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν<sup>a</sup>: Id. Phæd. p. 109 E οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες: Demosth. p. 53, 45 τὰς ἀπὸ τοῦ βήματος ἐλπίδας ἐκπέμπειν. Id. p. 114, 15 τοὺς ἐκ Σεβρίου τείχους — στρατιώτας ἐξέβαλεν.

*Obs.* This also takes place with local adverbs, ἐκείθεν, ἔνδοθεν being used for ἐκεῖ, ἔνδον: Arist. Av. 1168 ὁδε φύλαξ τῶν ἐκείθεν ἀγγελος ἐσθεῖ πρὸς ἡμᾶς δεῦρο: Id. Plut. 227 τοῦτο δὲ τὸ κρεαδίον τῶν ἐνδοθέν τις εἰσενεγκάτω λαβὼν; Eur. Or. 838 εἴκε — ὁδ' ἀγγελος λέξειν τὰ κείθεν σοῦ κασιγνήτου πέρι: Plat. Apol. p. 40 C καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον: Demosth. p. 13, 15 ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ᾗζοντα.

b. *Eis* for ἐν (far more rarely): Hdt. II. 150 ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη.

### Construction of Prepositions with different cases.

§. 648. The same preposition sometimes occurs in one sentence or paragraph with different cases. The reason of this is either, that although the sense is the same, yet the two relations in which the two objects are viewed are slightly different, as πρὸς βορείου, and πρὸς νότον: thus A | β, the position of A may be regarded either as from or towards the line β: or a different case is used for the sake of variety: Pind. Isthm. VI. 8 sq. τίνι τῶν πάρος, ᾧ μάκαιρα Θήβα, καλῶν ἐπιχωρίων μάλιστα θυμὸν τεδὸν εὐφρανᾶς; ἦ —; ἦ δ' ἄμφι πικρᾶς Τειρεσίας βούλας; ἦ δ' ἄμφ' Ἰόλαον ἱππομήτιν; (θυμὸν εὐφραίνειν ἀμφίτινα and ἀμφίτινα<sup>b</sup>.) Or, thirdly, with a real difference of sense: Hdt. VII. 61 περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας — περὶ δὲ τὸ σῶμα κιθῶνας: Demosth. p. 478 εἰ αἱ μὲν παρὰ τοῖς ἄλλοις δωρεὰ βέβαιοι μένουσιν αὐτῷ, τῆς δὲ παρ' ὑμῶν (granted by you) μόνης τοῦτ' ἀφαιρεθήσεται. Often in late authors.

### Interchange of Prepositions.

§. 649. Sometimes prepositions are interchanged, either (a) without, or (b) with a difference of meaning: a. Hdt. VI. 86, 1 ἀνὰ πᾶσαν μὲν τὴν ἑλλην Ἑλλάδα, ἐν δὲ καὶ περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἦν λόγος πολλός: Demosth. p. 74, 35 τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε. Demosth. frequently περὶ and ὑπέρ with genitive (see above, ὑπέρ). Demosth. p. 621, 7 sqq. ὑπὲρ τοῦ Χερρόνησου ἔχειν ὑμᾶς ἀσφαλῶς — περὶ τούτου μοί ἐστιν ἅπαντα ἡ σπουδὴ: Id. p. 74, 35 καὶ πεποίχη' ὑμῖν μὴ περὶ τῶν δικαίων μὴδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ. b. Demosth. princ. ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν — δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὖνοιαν φανεράν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δὲ ἐν τοῖς παροῦσι πράγμασι: Id. p. 35, 25 ἐπὶ μὲν δὲ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι: ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὁποῖοι ἔν τε κοινοῖς καὶ ἐν τοῖς ἰδίοις.

### Repetition and Omission of Prepositions.

§. 650. 1. In a string of substantives joined by τε and καί, the preposition is either repeated before every one, as Plat. Tim. p. 18 C κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην διαίταν. So where τε and καί are omitted (Asynd.): Demosth. p. 129, 71 ἐκπέμπωμεν πρέσβεις πανταχοῖ, εἰς Πελοπόννησον, εἰς

a Stallb. ad loc.

b Dissen ad loc.

‘Ρόδον, εἰς Χίον. Or placed only before the first subst. : Xen. Hell. I. 1, 3 ἀπό τε τῶν νεῶν καὶ τῆς γῆς : Plat. Phæd. p. 99 A ἡ περὶ Μέγαρα ἢ Βοιωτοῦς. In Asynd. it is scarcely ever omitted, except in poetry : Theocr. I. 83 κῶρα πᾶσας ἀνὰ κράνας, πάντ’ ἄλσεα ποσσὶ φορεῖται : Ibid. 117 ὁ βῶκοςλος ἔμμεν ἐγὼ Δάφνης οὐκ ἔτ’ ἀν’ ὕλαν, οὐκ ἔτ’ ἀνὰ δρυμῶς, οὐκ ἄλσεα.

2. In poetry it is sometimes omitted before the first, and placed before the second only : Od. a, 247 ἡ ἁλὸς ἢ ἐπὶ γῆς : Pind. Isthm. I. 29 βέεθροισι τε Δίρκας ἔφανε καὶ παρ’ Εὐρώτῃ : Id. Nem. X. 38 Χαρίτεσσι τε καὶ σὺν Τυνδαρίδασι. “*quum in continuatâ constructione facilius languescat oratio, hoc artificio poetico nova vis et alacritas secundo membro conciliatur, eaque vera causa est huius collocationis*”<sup>a</sup>. So also traged., as Æsch. Suppl. 313 καὶ μὴν Κάνωβον καὶ πὶ Μέμφιν ἔκετο : Eur. Hec. 146 (Chor.) ἀλλ’ ἔθι ναοὺς, ἔθι πρὸς βωμοῦς<sup>b</sup> : Id. Helen. 872 Τροίης δὲ σωθεῖς καὶ πρὸ βαρβάρου χθονός. Cf. Id. Alc. 509.

3. When a relative follows the substantive joined with the preposition, and is in the same construction with it, the preposition is often repeated before it. Frequently, however, and almost generally in Attic (especially prose) writers it is omitted : Xen. Vectigg IV. 13 ἀπ’ αὐτῶν μὲν οὖν ἐγῶγε ἀφ’ ὧν μελλῶ λέγειν οὐδὲν τι ἀξιώ θανατέσθαι. But Thuc. I. 28 δίκας ἤθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν, οἷς ἂν ἀμφοτέροι ξυμβῶσιν : Xen. Symp. IV. 1 ἐν τῷ χρόνῳ, ᾧ ὡμὸν ἀκούω : Plat. Rep. p. 402 A ἐν ἅπασιν οἷς ἐστί : Id. Phæd. p. 76 D ἐν τούτῳ ἀπολλυμεν, ᾧ περ καὶ λαμβάνομεν<sup>c</sup> : Demosth. p. 848 extr. περὶ μὲν τινων, ὧν αὐτὸς βούλεται<sup>d</sup>. So in Latin ; as, Cic. de Fin. IV. 20 Zeno negat Platonem, si sapiens non sit, eîdem esse in causâ, quâ tyrannum Dionysium.

4. A less frequent omission of the preposition takes place in the second of two antithetical sentences ; as, Thuc. I. 141 ἐν βραχεῖ μὲν μοριῶ σκοποῦσι τὴν κοινῶν, τῷ δὲ πλεονεῖν τὰ οἰκεία πράσσουσι : Xen. M. S. I. 3, 8 τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων, ἀφροδισίων δὲ παρῆναι τῶν καλῶν ισχυρῶς ἀπέχεσθαι.

5. The preposition is frequently omitted in the questions and answers of the dialogue of Aristophanes, and (especially) Plato, but not in tragedy : Arist. Pax, 1080 ποῖων γὰρ κατὰ χρησμὸν ἐκαύσατο μῆρα θεοῖσιν : — δὲν περ κάλλιστον δῆπου πεποίηκεν Ὀμηρος : Plat. Soph. p. 243 D περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτέον : Theat. Τίνος δὴ, λέγεις<sup>e</sup> ; Id. Polit. p. 283 C περὶ δὴ τούτων αὐτῶν ὁ λόγος ἡμῖν — ὁρθῶς ἂν γίγναιτο. E. Τίνων ; X. Μήκους τε περὶ κ. τ. λ. : Id. Rep. p. 456 D πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδε περὶ ; Τίνος δὴ ; Τοῦ ὑπολαμβάνειν παρὰ σαυτῷ κ. τ. λ. : Id. Protag. §. 110 ὑπὸ τίνος, φήσει. Τοῦ ἀγαθοῦ, φήσομεν, νῆ Δία.

6. Lastly, a preposition is omitted in the second member of a comparison, after ὥς rarely ; after ὥσπερ, ἢ frequently in Attic writers ; less frequently when the two members of the comparison are distinctly drawn out, as in Isocr. Pac. 161 E πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νοουθετοῦντας ὑμᾶς οὕτω διατίθεσθε δυσκόλως, ὥς τοὺς κακὸν τι τὴν πόλιν ἐργαζομένους (for ὥς πρὸς τοὺς κ. τ. λ.) : Plat. Rep. p. 330 C περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν. Demosth. p. 127, 63 ἥδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ ἑαυτῶν for ἢ πρὸς τοὺς<sup>f</sup> : but very frequently where the two members of the comparison are joined together and coalesce, since the repetition of the preposition would destroy the unity which it is the purpose of such a collocation to produce : Hom. Od. δ, 413 λέξεσσι ἐν μέσ-

<sup>a</sup> Dissen ad loc.

<sup>d</sup> Bremi ad loc.

<sup>b</sup> Pflugk ad loc.

<sup>e</sup> Heind. ad loc.

<sup>c</sup> Stallb. ad loc.

<sup>f</sup> Bremi ad loc.

σῆσι νομεὺς ὡς πώεσι μήλων: Thuc. VI. 50 ὡς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεῶς ἀπιέναι: Plat. Rep. p. 520 E ὡς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἴσι τὸ ἄρχειν (i. e. ἕκαστος αὐτῶν εἴσι ἐπὶ τὸ ἄρχειν ὡς ἐπ' ἀναγκαῖον): Ibid. p. 545 E ὡς πρὸς παῖδας ἡμᾶς παιζούσας (i. e. πρὸς ἡμᾶς ὡς πρὸς παῖδας): Id. Protag. p. 337 E συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν. συμβιβαζόντων. When the object of comparison is placed before the thing compared, the preposition is seldom repeated, as in Plat. Phædr. p. 250 D ὥσπερ δὲ ἐν κατόπτρῳ ἐν τῷ ἐρώντι ἑαυτὸν ὁρῶν λήθηθε: Id. Rep. p. 553 B πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει (for πρὸς ἔρματι τῇ πόλει).

*Obs.* When a verb, compounded with a preposition, is to be repeated, either the verb is omitted, and the preposition alone repeated, §. 643. *Obs.* x. or, *vice versa*, the verb repeated and the preposition omitted: Eur. Bacch. 1018 λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον, κατ' ἡ γέν, ἡ γέν, ἡ γέν εἰς μέλαν πέδον: Plat. Phæd. p. 59 B παρ' ἡν καὶ Κριτόβουλος καὶ ὁ πατήρ αὐτοῦ — ἡν δὲ καὶ Κτήσιππος κ. τ. λ. <sup>a</sup>

### Collocation of Prepositions.

§. 651. The nature of the preposition requires that it should stand in immediate connection with its substantive. There are the following exceptions.

a. When a particle would follow the substantive, as γέ, μέν, γάρ, μέν γάρ, δέ, οὖν, also μέν οὖν, αὖ, καί, *etiam*, τοίνυν, ὥσως, and the adverbial οἶμαι (Plato), which frequently, in prose, as well as in poetry, intervene between the preposition and substantive; as, ἐν μέν εἰρήνῃ, ἐν μέν γὰρ εἰρήνῃ. So also Hdt. VI. 69 ἐν γάρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι.

*Obs.* We rarely find such a separation as Xen. Symp. IV. 55 ἐπὶ νῇ Δία τοῖς ἄφροσιν: Demosth. p. 859, 51 περὶ μέν τοίνυν, ἔφην ἐγώ, τοῦτο οὖν.

b. On rhetorical grounds. a. when different cases of the same word follow one another; as, Od. ε. 155 παρ' οὐκ ἐθέλων ἐθελούσῃ: — β. Πρὸς in oaths and exclamations: Soph. Phil. 467 πρὸς νῦν σε πατρός, πρὸς τε μητρός, πρὸς τ' εἴ τι σοι οἶκον ἔστι προσφιλές, ἰκέτης ἰκνούμαι: Id. O. C. 1333 πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθέσθαι so in Latin, *per te deos uiο*.

c. Sometimes the preposition (with the accent thrown back on the first syllable) is placed after its case, as Ἰθάκην κατά κοιρανέουσιν: in Attic prose only περί, with gen. (very frequently), even when divided by other words: Hdt. VI. 101 τούτου σφί ἔμελε περί: Plat. Apol. p. 19 C ὦν ἐγὼ οὐδὲν οὔτε μεγὰ οὔτε μικρὸν περί ἐπαίω.

d. If the subst. is joined with an attributive, the preposition stands either before both; as, ἐν τῷ πολέμῳ τῷ μακρῷ, or ἐν τῷ μακρῷ πολέμῳ, ἐν τῷ τοῦ Κ. Κύρου πράγματι or ἐν τῷ πράγματι τῷ τοῦ: or between the two, in which case, if the substantive precedes, the accent is thrown back; as, μάχῃ ἐνι κυδιανείρῃ (but θαὺς ἐπὶ νῆας): or is placed after both, and then, of course, the accent is thrown back; as, τῆς ἐμῆς ψυχῆς περί.—*Ἄντ' ἄμφ' ἱ, δ' ἰά*, never throw back their accent; *πρό* never follows its case, and *ἐν* only in Epic.

<sup>a</sup> Elms. ad Eur. Med. 1219.

## PRONOUNS.

*Use of the Pronouns.*

§. 652. 1. The substantival (*ἐγώ, σύ, αὐτός*), and adjectival or possessive personal pronouns are only used when particular emphasis is laid upon them; hence especially in antithesis; as, *καὶ σὺ τὰυτα ἔπραξας; — καὶ ὁ σὸς πατήρ ἀπέθανεν; — ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε.* Otherwise substantival pronouns are supplied by the inflexions of the verb, the adjectival by prefixing the article to the substantive; as, *γράφω, γράφεις — ἡ μήτηρ ἐπέμει — οἱ γονεῖς στέργουσι τὰ τέκνα*, their children.

*Obs. 1.* In the Homeric dialect, however, *ἐγώ* and *σύ* are used where no emphasis is meant: *Il. a, 207 ἦλθον ἐγὼ παύσουσα τὸ σὺν μένος.*

2. Of the accented and enclitic forms *ἐμοῦ, μου, ἐμοῖ* is emphatic, *μου* is used where no emphasis is intended. Hence in antithesis the accented form is always used; as *ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπήγεσεν.*

*Obs. 2.* In poetry, however, we sometimes find the enclitic even where emphasis is required, in the same way as poetry also expresses an emphatic nominative by the mere inflexions of the verb: *Soph. Œ. C. 726 καὶ γὰρ εἰ γέρον (ἐγὼ) κυρῶ, τὸ τῆσδε χώρας οὐ γεγήρακε σθένος:* *Eur. Andr. 237 ὁ νοῦς ὁ σὸς μοι μὴ ξυνοικίῃ:* *Id. Med. 464 καὶ γὰρ εἰ σὺ με στυγείς, οὐκ ἂν δυνάμην σοὶ (ἐγὼ) κακῶς φρονεῖν ποτε.* This is less surprising, when the pronoun is the first of two persons in the same sentence; as, *Eur. Suppl. 3 εὐδαιμονεῖν με Θησεία τε:* *Id. Or. 736 κάκιστος εἰς με καὶ κασιγνήτην ἐμήν.*

3. Instead of the adjectival pronouns *ἐμός, σός* &c. the gen. of the substantival are used; both the simple (in singular and dual always the enclitic forms) *μου, σου (σέθεν)* and the reflexive *ἐμαντοῦ*, &c. with the simple pronouns. The article is placed before the subst. or the gen.; as, *ὁ πατήρ μου (σου, ἡμῶν, ὑμῶν, νῶν, αὐτοῦ, αὐτῆς, αὐτῶν):* or between them, as, *μου (σου, ἡμῶν, ὑμῶν, αὐτοῦ, αὐτῆς, αὐτῶν) ὁ πατήρ:* with the reflexive before the genitive and subst.; as, *ὁ ἐαυτοῦ (ἐμαντοῦ, σεαυτοῦ) πατήρ:* or repeated if the gen. is placed after the substantive; as, *ὁ πατήρ ὁ ἐαυτοῦ (ἐμαντοῦ, σεαυτοῦ.)* *Αὐτοῦ, αὐτῶν* are sometimes, contrary to the rule, placed between the article and the subst.; as, *Isocr. p. 151 Α ταῖς αὐτῶν ἐπιμελείαις:* and sometimes *ἐαυτοῦ* is placed after it without the article: *Arist. Nub. 516. Isocr. p. 103 D, or placed before the article, (Arist. Ran. 424.)*

*Obs. 3.* When besides the gen. *μου* &c. any attributive is joined to the subst., both are placed between the article and substantive; as, *Aristoph. Ran. 485 εἰς τὴν κάτω μου κοιλίαν.*

*Obs. 4.* The personal pronoun in gen. is sometimes placed before the subst. and even separated from it by another subst. or verb, when it stands in the place of and supplies the notion of the Dat. commodi or incommodi. *Plat. Phæd. p. 117 B οὐδὲν ἄλλο (sc. χρή ποιεῖν) ἢ πίνοντα περιεῖναι, ἕως ἂν σοι βάρος ἐν τοῖς σκέλεσι γένηται:* *Id. Symp. p. 215 E οὐδὲ τεθορύβητό μου ἡ ψυχὴ οὐδ' ἀγανακτεῖ.*

*Obs. 5.* Sometimes, but seldom, *ἐμοῦ* is used for *ἐμαντοῦ*: as, *Aristoph. Vesp. 1398 ἐμοῦ τὰ φορτία:* *Id. Lys. 301 τὰς λημὰς ἐμοῦ*

*Obs. 6.* Sometimes the adjectival personal pronoun supplies the place of the genitive of the object; as, *Od. λ, 201 σὸς πόθος:* as *Terent. Heaut. II. 3, 66 desiderio tuo* for *tui*: *Il. τ, 321 σῇ ποσῇ:* *Xen. Cyr. III. 1, 28 εὐνοία καὶ φιλία τῇ ἐμῇ, benevolentia et amore mei:* *Id. VIII. 3, 32 τῆς ἐμῆς δωρεάς (doni mihi dati<sup>a</sup>):* *Id. Anab. VII. 7, 29 οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἀρχεσθαι:* *Plat. Gorg. p. 486 Α εὐνοία γὰρ ἐρῶ τῇ σῇ.*

<sup>a</sup> Bornemann ad loc.

*Reflexive Pronouns.*

§. 653. The reflexive pronouns *ἐαυτοῦ*, &c. always refer to the word on which they depend, as *ἀπέκτεινεν ἐαυτόν*; but in a dependent clause, or a clause with an acc. and inf., they refer either to some word in the clause wherein they stand, or to the governing word of the principal clause; as, *ἔφη πάντας τοὺς ἀνθρώπους τὰ ἐαυτῶν (sua) ἀγαπᾶν—νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ*. In the last case, however, the pronoun *αὐτός* can stand, and this is always the case when the dependent clause is not conceived in the mind of the person to whom the pronoun refers, but by the writer: Xen. Cyr. I. 1, 5 (*ὁ Κύρος*) τῶν ἰθυῶν τούτων ἤρξεν, οὗθ' ἐαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις· καὶ ὁμως ἡδυνήθη ἐφικέσθαι μὲν ἐπὶ τοσαύτην γῆν τῷ ἐαυτοῦ φόβῳ, ὥστε καταπλήξαι πάντας καὶ μηδένα ἐπιχειρεῖν αὐτῷ· ἐδυνήθη δὲ ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰετῇ αὐτοῦ γνώμῃ ἀξιούν κυβερνᾶσθαι.

*Reflexive Pronoun of III. Person for that of I. and II. Person.*

§. 654. 1. *a.* The simple reflexive pronoun of III. for I. and II. Pers. only Epic; as, Il. κ. 398 φύξω βουλεύοιτε μετὰ σφίσιν (for μεθ' ὑμῖν): Apoll. Rhod. II. 635 αὐτὰρ ἔγωγε εἶο (for ἐμοῦ) οὐδ' ἡβαιὼν ἀτύζομαι.

*b.* The compound reflexive subst. pronoun *ἐαυτοῦ* for *ἐμαυτοῦ* and *σεαυτοῦ* (frequent both in poetry and prose, but commonly only in plural; the instances in sing. are mostly uncertain readings): Soph. CE. T. 138 οὐχ ὑπὲρ τῶν φίλων, ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος, *med ipse causā* (unless here αὐτὸς αὐτοῦ is the reading, see §. 656. *Obs.* 1.): Thuc. I. 82 τὰ αὐτῶν ἅμα ἐκποριζώμεθα: Xen. M. S. I. 4, 9 οὐδὲ γὰρ τὴν ἐαυτοῦ σύγῃ ψυχὴν ὀρέσ (var. *σεαυτοῦ* and *σαντοῦ*, see Schneider): Ibid. II. 6, 35 ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἦττον ἢ ἐπὶ τοῖς ἐαυτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἦττον ἢ ἐπὶ τοῖς ἐαυτοῦ (var. *σαντοῦ*, see Schneider): Plat. Phædon. p. 78 B δεῖ ἡμᾶς ἀνερέσθαι ἐαυτούς.

*c.* Reflexive adjectival pronoun *ἑός*, *σφέτερος* for *ἐμός*, *σός*, *ἡμέτερος*, *ἡμέτερος* (epic): Od. ι. 28 οὔτοι ἔγωγε ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι: Od. α. 402 δώμασιν οἴσιν ἀνάσσοις: Od. ν. 320 ἀλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαιγμένον ἦτορ ἡλώμεην: Il. τ. 174 σὺ δὲ φρεσὶν ἦσιν ἰανθῆς: Cf. Hesiod. Opp. 391.

*Obs.* 1. On the Homeric use of *αὐτοῦ*, &c. for the reflexive pronoun of all three persons, see §. 656. *Obs.* 1.

*Obs.* 2. This interchange may be thus explained; a general reflexive notion is expressed by III. person. pronoun, while the particular person to whom the notion applies is defined by the person of the verb, or a pronoun attached.

*Obs.* 3. As *σφέτερος* is used in the plural and singular, so it is sometimes used for *ἐμός*, *σός*: Theocr. XXV. 163 ὥσεί περ σφετέρῃσιν ἐνὶ φρεσὶ βάλλομαι (*mente med*): Ibid. XXII. 67 σφετέρης μὴ φείδεο τέχνης (*arti tuæ noli parcere*.)

*Reflexive instead of Reciprocal Pronoun.*

2. The reciprocal pronoun *ἀλλήλων* is often represented by the reflexive, as Hes. Scut. 403 ἀλλήλοις κοτέοντες ἐπὶ σφῆας ὁρμήσωσι: then

also in Traged., Pindar, and other poets; very commonly in Attic and modern writers: Thuc. IV. 25. VI. 77: Soph. Ant. 145 πατὺς ἐνὸς μητρὸς τε μῆς φύντε, καθ' αὐτοῖν διακρατεῖς λόγχας στήσαντ' ἔχεται κοινὸν θανάτου μέρος ἀμφω: Plat. Lys. p. 215 B πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, οἳ μῆτε ἀπόντες ποθεινοὶ ἀλλήλοις, ἱκανοὶ γὰρ ἑαυτοῖς καὶ χωρὶς ὄντες, μῆτε παρόντες χρεῖαν αὐτῶν ἔχουσι<sup>a</sup>; Dem. p. 43, 10 ἡβούλεσθε—περιόντες αὐτῶν πυνθάνεσθαι, each other. Id. p. 124, 50 ἐπειδὴν δὲ ἐπὶ τούτοις πρὸς νοσοῦντας ἐν αὐτοῖς προσπέση: but ἀλλήλων can never stand for ἑαυτῶν: so in Thuc. III. 81. we must explain οἱ πολλοὶ τῶν ἱκετῶν—διέφθεραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους, one another.

Obs The subst. pronouns of I. and II. person are also used for ἀλλήλων: Dem. p. 30, 7 ἐπράξαμεν ἡμεῖς κακείνους πρὸς ἡμᾶς (i. e. ἀλλήλους) εἰρήνην<sup>b</sup>.

### Demonstrative Pronoun.

§. 655. 1. The pronouns ὅδε, ὅγε, οὗτος, ἐκεῖνος, express a pointing to the scene (near or distant) of some action; hence they are used in an animated address, and even are applied emphatically to the speaker himself; so especially in the speeches of Homer: Il. κ, 82 τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχειαι οἷος: Od. α, 76 ἀλλ' ἄγετ', ἡμεῖς οἷδε περιφραζώμεθα πάντες, let us here debate: Ibid. 186 νῆς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλης: Il. τ, 344 Ἀχιλλεύς—κείνος ὅγε προπαρίοιτε νεῶν ὀρθοκραϊράων ἦσται (he there): Od. φ, 207 ἔνδον μὲν δὴ ὅδ' αὐτὸς ἐγὼ κακὰ πολλὰ μογήσας ἦλθον: so τόδε in Homer frequently *hic*, Od. α, 409: in the dramatists and Hdt. ὅδε is especially thus used: Eur. Suppl. 1048 ἦδ' ἐγὼ πέτρας ἐπι—δυστήνον αἰώρημα κουφίζω, πάτερ: Id. Or. 374 ὅδ' ἐῖμ' Ὀρέστης, *en! adsum* Or. but also οὗτος in Attic prose; as, Plat. Rep. I. init. ἡρόμην, ὅπου εἶπ. Οὗτος, ἔφη, ὅπισθεν προσέρχεται, there he comes behind me.

2. So also in poetry ὅδε for ἐμός; as, Soph. Ant. 43 εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσὶ (τῇ ἐμῇ θάψεις): hence οὗτος is used generally for every known object to which the speaker points as before him; so in Plato ταῦτα, this world and all therein; and so especially of any famous or notable, much spoken of object, whether person or thing: Xen. Anab. I. 5, 8 ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας: Plat. Menon. p. 80 A καὶ δοκεῖς μοι παντελῶς—ὁμοιότατος εἶναι τό τε εἶδος καὶ ἄλλα ταύτῃ τῇ πλατεῖα νάρκη τῇ θαλαττίᾳ.

3. The notion of “something lying before us” is also apparent in the phrase οὐ τὰδ' ἐστίν, ἐλσίν, which occurs as early as Homer (Od. α, 226 οὐκ ἔρανος τὰδε γ' ἐστίν), but is especially used in the Attic dramatists: Eur. Androm. 168 οὐ γὰρ ἔσθ' Ἐκτωρ τὰδε, οὐ Πρίαμος, οὐδὲ χρυσός, ἀλλ' Ἑλλάς πόλις: also Thuc. VI. 77 οὐκ ἴωνες τὰδε ἐλσίν οὐδὲ Ἑλληνόποντιοι: so τὰδε πάντα; as, Plat. Theæt. p. 168 D τὰδε πάντα πλὴν σοῦ παιδία ἐστίν. also ταῦτα πάντα

4. From the sense of something lying before the speaker, the use of οὗτος and ὅδε for ἐγὼ and σὺ has arisen: Plat. Gorg. p. 489 B οὗτος ἄνθρωπος οὐ παύσεται φλυαρῶν for σὺ οὐ παύσεις: thus in tragedy frequently ἀνὴρ ὅδε for ἐγὼ (in this construction the article is always wanting)

5. When joined with adverbs of time and place, ταῦτο, τόδε, ταῦτα,

<sup>a</sup> Cf. Heindorf. p. 32.

<sup>b</sup> Vide Schäfer p. 284.

τάδε denote more forcibly the time and place, as it were, by pointing at them, as αὐτοῦ τῇδε, exactly here: Hdt. VII. 104 ἐγὼ τυγχάνω τανῦν τάδε ἐστοργῶς ἐκείνους, at this very time: Eur. Ion 566 τοῦτ' ἐκεῖ, exactly there.

6. Οὗτος generally refers to what immediately precedes, ὅδε to what immediately follows: Hdt. VI. 53 ταῦτα (what I have just spoken of) μὲν Λακεδαιμόνιοι λέγουσι—τάδε (what follows) δέ—ἐγὼ γράφω: Ibid. 58 ταῦτα μὲν (quæ dicta sunt) ζῶσι τοῖσι βασιλεῦσι δέδοται ἐκ τοῦ κοινοῦ τῶν Σπαρτιτῶν· ἀποθανοῦσι δὲ τάδε (quæ sequuntur): Cf. VII. 133: Plat. Menon. p. 93 B εἰ διδασκὸν ἐστίν ἀρετή, πάλαι σκοποῦμεν· τοῦτο δὲ σκοποῦντες, τὸ δὲ σκοποῦμεν, ἄρα κ. τ. λ. The same distinction obtains also in τοιοῦτος and τοιόσδε, οὕτως and ὧδε, but not unfrequently the reverse is the case, οὗτος, τοιοῦτος, οὕτως referring to what follows; ὅδε, τοιόσδε, ὧδε to what has gone before.

Obs. 1. Before a relative sentence we generally find οὗτος, seldom ὅδε; as, οὗτός ἐστιν ὃν εἶδες ἄνδρα Plat. Legg. p. 627 E πότερος οὖν ἀμείνων; ὅστις—προστάξειεν, ἢ ὅδε, ὃς ἂν τοὺς χρηστοὺς ἄρχειν ποιήσειεν.

Obs. 2. In Epic, when the same subject belongs to two sentences, ὅγε is often used emphatically in the second sentence, to mark distinctly the identity of the subject: Il. β. 664 αἶψα δὲ νῆας ἐπηξέ, πολλὴν δ' ὅγε (idem-que) λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον: Il. ο. 586 Ἀντίλοχος δ' οὐ μένει, θόος περ ἔων πολεμιστής, ἀλλ' ὅγ' ἄρ' ἔτρεσε. So in Epic, and especially in Hdt., ὁ δὲ is used in a series of actions referring to the same subject, as we should say, and then he, but he, &c.: Il. θ. 302 καὶ τοῦ μὲν ῥ' ἀφάμαρθ'· ὁ δ' ἀμύμονα Γοργυθίωνα—κατὰ στήθος βάλεν ἰφ, idem-que: Cf. 320. Od. χ. 85, 431: Hesiod. Theog. 491 ἔμελλε—ἐξελάαν, ὁ δ' ἐν ἀθανάτοισιν ἀνάξειν, to overthrow him and then to reign: Hdt. VI. 3 τὴν μὲν γενομένην αὐτοῖσι αἰτὴν οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφι (but he). Rarely in Attic Greek; as, Eur. Or. 35 νοσεῖ τλήμων Ὀρέστis, ὁ δὲ πεσὼν ἐν δεμνίοις κείται.—This repetition of the subject by ὁ δὲ is often called for by the mention of another person in the preceding sentence, which makes it necessary that the subject should be distinctly stated: Il. ν. 321 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν (Ποσειδάων) Πηλεΐδῃ Ἀχιλλῆϊ· ὁ δὲ (Ποσειδάων), μελὴν εὐχάλων ἀσπίδος ἐξέρυσεν μεγάλητορος Αἰνείας: Cf. Il. α. 190: Od. ε. 13. This idiom is much used by Hom. and Hdt. in disjunctive sentences: ἢ—ἢ ὅγε: Od. β. 327 ἢ τις ἐκ Πύλου ἄξει ἀμύντορας—, ἢ ὅγε καὶ Σπάρτηθεν: Cf. Od. δ. 789: Il. μ. 239: Hdt. II. 173 λάθοι ἂν ἦτοι μανείς, ἢ ὅγε ἀπόπληκτος γενόμενος: so Lat. ille; as, nunc dextra ingeminans ictus, nunc ille sinistra (Virg.).

Obs. 3. Sometimes οὗτος is used twice in the same sentence of one and the same object: Plat. Lach. p. 200 C τὸν Νικήρατον τοῦτ' ἥδιστ' ἐπιτρέποιμι, εἰ ἐθέλοι οὗτος: Demosth. p. 846. extr. πριάμενοι παρὰ τοῦτου τοῦτ' τὰς τιμὰς διέλυσαν (where instead of τοῦτ' we should expect αὐτῷ). If ἐκεῖνος is used, αὐτός generally follows, though sometimes even ἐκεῖνος is used twice of one object: Soph. Trach. 605 ὅπως μηδεὶς βροτῶν κείνου πάροιθεν ἀμφιδύσεται χροῖ,—πρὶν κείνος αὐτὸν—δείξῃ θεοῖσιν: Id. Aj. 1039 κείνος τὰ κείνου στεργέτω, κἀγὼ τάδε: but Plat. Cratyl. p. 430 E δεῖξαι αὐτῷ, ἂν μὲν τύχη, ἐκείνου εἰκόνα: Lys. p. 429 ζῶς ὁ λεγόμενος ὑπ' ἐκείνου καρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη.

Obs. 4. Οὗτος is sometimes omitted: a. Before relatives—(see *Relative Sentences*): b. In poetry—in animated passages, and expressions of feeling: Od. δ. 292 ἄλγιστον, (this is) bad enough! Theocr. XV. 79 τὰ ποικίλα πρᾶτον ἄθρησον· λεπτά καὶ ὥς χαρίεντα (sc. ταῦτα)· θεὸν περονάματα



φασίς : cf. Ibid. 83. c. In prose—where it is wished to sum up what has been said in a brief conclusion : Plat. Phæd. p. 89 E οὐκ οὐκ, ἢ δ' ὅς, αἰσχρόν; *nonne hoc turpe est?* d. By orators—in the rhetorical phrases : τεκμήριον δέ, κεφάλαιον δέ, σημεῖον δέ μέγιστον, αἴτιον δέ &c., which arises from the animated character of the oration.

7. When ἐκεῖνος and οὗτος are used in opposition to each other, the latter signifies the object nearer, either in time or space, to the speaker, the former the more remote. Sometimes this is reversed, but generally only when οὗτος refers to the more important, ἐκεῖνος to the less important object : Xen. M. S. I. 3, 13 τοσούτω δεινότερον ἐστὶ τῶν φαλαγγίων, ὅσῳ ἐκεῖνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον : Demosth. p. 107, 72 καὶ (δεῖ) τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἀπαντας λέγειν ἐπ' ἐκεῖνο (τὸ ῥᾶστον) μὲν γὰρ ἡ φύσις αὐτὴ βαδιεῖται, ἐπὶ τοῦτο (τὸ βέλτιστον) δὲ τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην "relationem dicas logarithmicam, non grammaticam; quippe τὸ ῥᾶστον remouendum, τὸ βέλτιστον amplexandum a." So in Latin, *hic* and *ille*

8. Ἐκεῖνος is sometimes (like in Latin *ille*, though more rarely) used emphatically of well known objects, or famous persons; as, Soph. Ant. 384 ἦδ' ἐστ' ἐκείνη τοῦργον ἢ ξειργασμένη : Eur. Troad. 1188 τὰ πόλλ' ἀσπασμαθ' αἶψ' ἐμαὶ τροφαὶ ὕπνοι τ' ἐκεῖνοι φροῦδὰ μοι (that restless sleep) : Demosth. p. 301 Καλλίστρατος ἐκεῖνος : so often in late prose. So especially in Aristoph. Plat., &c. : τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο, where ἐκεῖνο signifies some common expression or proverb, and τοῦτο or τόδ' denotes its application to the present case; as, Eur. Or. 804 τοῦτ' ἐκεῖνο, κτῶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον : Arist. Ach. 41 τοῦτ' ἐκεῖν' οὐ γὰρ ἄλλο.

Obs. 5. The nomin. οὗτος (rarely αὗτη) is used as a vocative in Attic Greek; as, ὦ οὗτος : Soph. Aj. 89 ὦ οὗτος Ἀἴαν, δεύτερόν σε προσκαλῶ : Lat. *heus tu*.

### The Demonstrative Pronoun Αὐτός.

§. 656. The original meaning of αὐτός is *aὐτός*, *again he = the same*; in which sense it is found frequently in Homer : afterwards ὁ αὐτός signified *idem* (opposed to ἕτερος), and from its original sense of *idem*, was derived the sense of *ipse*, *he the same and no other*, (opposed to ἄλλος,) and this is its general force. So ὁ υἱὸς αὐτός, or αὐτὸς ὁ υἱός. So αὐτὸ τοῦτο, τοῦτ' αὐτό, *hoc ipsum, just this, no other*. If joined with ἐκαστος, it is always placed first : Hdt VII. 19 θέλων αὐτὸς ἐκαστος τὰ προκείμενα δῶρα λαβεῖν. On the collocation of αὐτός, and a substantive and article, see §. 453.

Obs. 1. Αὐτός, *ipse*, can be referred to any personal pronoun implied in the verb : Il. α, 133 ἡ ἐθέλεις, ὅφρ' αὐτὸς ἐχθρὸς γέρας, αὐτὰρ ἐμ' αὐτῶς ἦσθαι δευόμενον; Thus Homer often used it for the reflexive pronoun of all three persons : Od. δ, 247 ἄλλῳ δ' αὐτόν (for ἐαυτόν) φωτὶ κατακρύπτων ἦισκεν : Od. ζ, 27 σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρὴ καλὰ μὲν αὐτὴν (for σαντήν) ἐννυσθαι : cf. ξ, 389 αὐτόν for σαντόν : κ, 27 αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν. So also Hdt. and sometimes the Trag., wherefore perhaps the readings, αὐτοὶ κατ' αὐτῶν, αὐτὸς πρὸς αὐτοῦ, (for αὐτῶν, αὐτοῦ) αὐτὴ πρὸς αὐτῇ (for ἐμαντήν) Soph. El. 277, &c. are correct.

Obs. 2. Since the αὐτός, *ipse*, separates as it were the object from every thing else, it is especially used in the neuter in Attic Greek to express the

abstract idea; as, αὐτὸ τὸ καλόν, αὐτὸ τὸ δίκαιον, the *very* just; or, and indeed more commonly, without an article: αὐτὸ καλόν, the idea of beauty—beauty taken by itself in the abstract. So Plat. Menon. p. 87 D αὐτὸ τὴν ἀρετήν: (cf. Symp. p. 199 E ἀδελφός, αὐτὸ τοῦτο, ὅπερ ἔστιν.) The plural αὐτὰ is more rarely used of generic notions: Xen. M. S. IV. 5, 7 αὐτὰ ἐναντία: Plat. Soph. p. 225 C περὶ δικαίων αὐτῶν. (Hence we find in Aristotle a variety of compounds, such as αὐτοβούλησις, αὐτοπειθυμία.)

Obs. 3. From this separative and exclusive power of αὐτός, the following meanings are derived: *a. Alone, solus* (*ipse, non alius*): Il. v. 729 ἀλλ' οὕτως ἅμα πάντα δυνήσεται αὐτὸς ἐλίσθαι: Xen. Laced. III. 5 αὐτὰ τὰ πρὸ τῶν ποδῶν ὄραν, *ea sola, quæ sunt ante pedes*: Plat. Phæd. p. 63 C πότερον αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῶ ἔχεις ἀπείναι<sup>a</sup>: hence the Attic phrase, αὐτοὶ ἔσμεν "*de us, qui ut soli cum amicis et familiaribus liberius loqui solent.*" *b. But also himself* (*ipse*); as, αὐτὸς ὁ Σωκράτης ἐδάκρυσεν. *c. Of himself—sponte*, like *ipse*, since a person can hardly be said to do that *himself* which another compels him to do: Il. p. 254 ἀλλὰ τις αὐτὸς ἴτω. *d. In Homer* it is very often used in opposition to some person or thing, which is to be distinguished from the object signified by αὐτός, as the soul in opposition to body (Od. λ, 602), or body to soul (Il. α, 4 αὐτοὺς δὲ ἐλῶρια τεύχε κύνεσσιν), or a man to his goods (Od. τ, 329. 332), or his relations (Il. θ, 4). Hence αὐτός, as in Latin *ipse*, is used of a lord—master; as, αὐτὸς ἔφη. *e. Αὐτός*, as in Lat. *ipse*, is used of that which is spoken of, and supplies the place of αὐτὸς οὗτος. So especially the neuter: Plat. Rep. p. 362 D αὐτό, ἧ δ' ὅς, οὐκ εἴρηται, δ μάλιστα ἔδει ρηθῆναι<sup>b</sup>: Id. Char. p. 166 B ἐπ' αὐτὸ ἥκει ἐρευνῶν, ὅτ' διαφέρει. *f. Joined with ordinal numerals*, it means *himself and no other*, and is generally used of the chief of an expedition: Thuc. I. 46 Κορινθίων στρατηγὸς ἦν Ξενοκλείδης—πέμπτος αὐτὸς, he with four subordinate generals.

Obs. 4. When the verb is followed by a reflexive pronoun in gen., dat., or acc., the subject is opposed to itself by the use of the nom. αὐτός, as it represents the subject of the verb as something distinct from the object thereof: Od. α, 33 οἱ δὲ καὶ αὐτοὶ σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλγε' ἔχουσιν, just as in Latin, *suâ ipsi temeritate* (they themselves, no others); while v. 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο signifies, *suâ ipsorum temeritate*, by their own, not that of another: Soph. Antig. 1177 (Αἴμων ὄλωλεν) αὐτὸς πρὸς αὐτοῦ: Plat. Phæd. p. 94 E οὔτε γὰρ ἂν Ὀμήρῳ ὁμολογοῖμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς. In this idiom, αὐτός is placed between the preposition (or the article) and the reflexive pronoun; as, Æsch. Ag. 845 τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται: Id. Prom. 929 τοῖον παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ.

Obs. 5. Αὐτός is sometimes followed by a relative sentence, and then stands instead of οὗτος or ἐκεῖνος: Eur. Troad. 668 ἀπέπτυσ' αὐτὴν, ἥτις ἄνδρα τὸν καινοῖσι λέκτροις ἀποβαλοῦσ' ἄλλον φιλεῖ. Especially Plato; as, Charm. p. 166 B ἐπ' αὐτὸ ἥκει ἐρευνῶν, ὅτ' διαφέρει—ἡ σωφροσύνη: Parm. p. 130 C ἐν ἀπορίᾳ—περὶ αὐτῶν γέγονα, πότ' ἐστιν ἢ φάναι ὅσπερ περὶ ἐκείνων ἢ ἄλλως. This is rarely found in other good authors: cf. Eur. Iph. A. 1025. Thuc. VII. 34 νομίσαντες δι' αὐτὸ οὐχ ἡσασσάσθαι, δι' ὅπερ οὐδ' οἱ ἕτεροι νικᾶν: Xen. M. S. III. 10, 14.

Obs. 6. Αὐτός, in composition, sometimes signifies "together with." So αὐτότοκος, *cum ipso fetu*, young and all: cf. Eumen. 404<sup>c</sup>.

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Ibid.<sup>c</sup> Blomfield Gloss. Ag. 134.

*Prospective use of the III. Personal and the Demonstrative Pronouns.*

§. 657. 1. The III. personal pronoun, *οἱ, οἱ, ἐ, μίν*, and the demonstrative, *ὁ, ἡ, τό*, are often used in Homer to direct the reader's attention to some substantive which is to follow, and as it were to prepare the way for it: *Π. α.* 488 *αὐτὰρ ὁ μήνιε, ἡνυσὶ παρήμενος ὠκυπόροισιν, Διογενὲς Πηλεΐδης υἱός, πόδας ὠκὺς Ἀχιλλεύς*: *Π. υ.* 321 *αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν, Πηλεΐδῃ Ἀχιλλῇ*: *Π. φ.* 249 *ἦρα μιν παύσειε πόνοιο, δῖον Ἀχιλλῆα*: *Od. α.* 125 *ἡ δ' ἔσπετο Παλλὰς Ἀθήνη*. In the Post-Homeric writers more rarely, sometimes in Attic in the formula, *ὁ (οἱ, τό) μὲν*, and *ὁ (οἱ, τό) δέ*.

2. Similarly the neuter demonstrative, *ταῦτα, τοῦτο*, rarely *ἐκείνο* is used (*a*) to prepare the way for a following substantive; as, *Od. α.* 159 *τούτοις μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή*: *Plat. Gorg.* p. 478 C *οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὥς ἔοικε, κακοῦ ἀπαλλαγῇ, ἀλλὰ τὴν ἀρχὴν μηδὲ κτήσις*: *Id. Apol.* p. 37 A *τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως*: *Id. Rep.* p. 583 D *τοῦτο γὰρ τότε ἡδὺ ἴσως καὶ ἀγαπητὸν γίγνεται ἡσυχία*: *Ibid.* p. 606 B *ἐκείνο κερδαίνειν ἡγείται, τὴν ἡδονήν*. (*b*) For a whole sentence (*τοῦτο*, more rarely *τόδε*): *Plat. Gorg.* p. 515 E *ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι*: *Demosth.* p. 41, 5 *ἄλλ' οἶδεν, ἄνδρες Ἀθ., τοῦτο καλῶς ἐκείνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ*. This usage is very common before infinitives, generally without the article, as early as *Hom.*; as, *Od. α.* 82 *εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν, νοστήσαι Ὀδυσῆα δαΐφρονα*: *Plat. Apol. S.* p. 38 C *ἀπὸ τοῦ αὐτομάτου ἂν ἡμῖν τοῦτο ἐγένετο, ἐμὲ τεθνάναι δὴ*. So also in *gen.*, *dat.*, and *acc.*; as, *Plat. Gorg.* p. 474 E *οὐ δὴ ποτε ἐκτὸς τούτων ἐστὶ τὰ καλά, τοῦ ἡ ἀφέλεια εἶναι ἢ ἡ δόξα ἢ ἀμφοτέρω*: *Id. Ap. S.* p. 35 C *οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια*. Even before a participle with article: *Plat. Legg.* p. 680 D *μὴν οὐκ ἐκ τούτων, τῶν κατὰ μίαν οἰκισιν καὶ κατὰ γένος διεσπαρμένων (τοιαῦται πολιτεῖαι γίγνονται)*.

*Retrospective Power of the Demonstrative and Personal Pronouns.*

§. 658. On the other hand, after a substantive or pronoun, between which and its verb another sentence intervenes, or on which emphasis is to be laid, it is not unusual to place *οὗτος* or (especially) *αὐτός*, to recall the preceding substantive to the mind, or to bespeak especial attention to it. As early as Homer, though but rarely: *Π. α.* 300 *τῶν δ' ἄλλων ἃ μοι ἔστι, τὸν οὐκ ἂν τι φέροις*. Also rarely in dramatists; as, *Soph. CE. R.* 386 *εἰ τῇσδ' ἐγ' ἀρχῆς οὐνεχ', ἦν ἐμοὶ πόλις — εἰσεχειρίσεν, ταύτης Κρέων ἐκβαλεῖν ἱμείρεται*. Very frequently in prose, especially Herodotus; as, *III.* 63 *ὁ δέ μοι Μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετελεστο*: *Ibid.* 85 *τῶν θηλέων ἵππων μῆν, τὴν ὁ Δαρείου ἵππος ἔσπεργε μάστιγα, ταύτην ἀγαγὼν ἐς τὸ προάστειον κατέδρασε*: *Thuc. IV.* 69 *αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπὸ τῆς Κρήνης*: *Id. VIII.* 61 *Λέοντα —, ὅς — ξυνεξῆλθε τοῦτον κεκομισμένοι*: *Plat. Rep.* p. 398 A *ἄνδρα δὴ, ὥς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν γίνεσθαι καὶ μμεῖσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν — προσκυνούμεν αὐτόν*, (for the sake of clearness:) *Xen. Cyr. VI.* 1, 17 *ὑμεῖς δὲ τὰ πρὸς*

ο ρα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας, ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε: Demosth. p. 837, 6 αὐτὴν δὲ τὴν διαθήκην — ταύτην δ', where also δὲ is repeated to increase the emphasis. So in Antithesis: Xen. M. S. I. 2, 24 Ἀλκιβιάδης — ὥσπερ οἱ τῶν γυμνικῶν ἀγῶνων ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω καὶ ἐκεῖνος ἡμέλησεν αὐτοῦ. So also personal pronouns are there repeated (the enclitic form being always used in the second): Soph. OE. C. 1407 μήτοι με — μή μ' ἀτιμάσῃ γέ: Eur. Phœn. 507 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν: Xen. Cyr. IV. 5, 29 σκέψαι δὲ καί, οἷφ' ὄντι μοι περὶ σὲ οἷος ὦν περὶ ἐμὲ ἔπειτά μοι μέμφη.

Obs. For Relative Pronoun, see *Syntax of Relative Sentences*.

### *Indefinite Pronoun τῖς, τί.*

§. 659. 1. The indefinite pronoun often has in its substantival force a collective sense: even in Homer very usually; as, οὐκ ἂν τις εὖροι ἄνδρα σοφώτερον. It often has an ironical force, and signifies a great number; as, Demosth. p. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκείνον (Φίλιππον), ὃ ἄνδρες Ἀθ., καὶ δέδιεν καὶ φθονεῖ<sup>a</sup>:

2. It is also used in all its cases for ἐγώ, σύ: Arist. Thesm. 603 ποῖ τις τρέψεται; (for ἐγώ): Soph. Aj. 1138 τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινι (for σοί): Plat. Alc. II. init. Socr. φαῖνέ γε τι ἐσκυθρωπακεῖν τε καὶ εἰς γῆν βλέπειν ὥς τι συννοούμενος: Alc. καὶ τί ἂν τις συννοῖτο; (for ἐγώ).

3. When joined with substantives, it supplies the place of the indefinite article (see §. 446, *Remark*).

4. When joined with adjectives, indefinite numerals, and adverbs, it brings the notion of these words more prominently forward, by either increasing or weakening the notion, according as the meaning of the word or the context requires; as, μέγας τις, μικρός τις, πᾶς τις, ἕκαστός τις, οὐδεὶς τις, ὀλίγοι τινές, ποῖός τις, πόσος τις: Plat. Rep. p. 432 C δὲ ὑσβατός τις δ' τόπος φαίνεται καὶ κατάσκοπος, as in Lat., Cic. Acad. II. 1 incredibilis quædam ingenii magnitudo —; habuit enim divinam quamdam memoriam rerum.—βραχύ τι, ὁμοῦ τι, ἐγγύς τι, σχεδόν τι, πάντ τι, παντάπασί τι, πολὺ τι, οὐδέν τι, πάλα τι, διαφερόντως τι: Hdt. III. 38 οὕτω νομίζουσι πολλὸν τι καλλίστους τοὺς ἐωυτῶν νόμους ἕκαστοι εἶναι. A word may also intervene: Plat. Phæd. p. 63 E ἀλλὰ σχεδὸν μὲν τι ἦδεν<sup>b</sup>: Id. Lysid. p. 204 E οὐ γὰρ πάντ, ἔφη, τι αὐτοῦ ὄνομα λέγουσιν: Id. Lachet. p. 192 C σχεδὸν γάρ τι οἶδα.

Obs. 1. Hence the substantival sense of τῖς: *eximius quidam*, *eximium quiddam*, as the Latin, *aliquis*, *aliquid*. In this meaning τῖς is always accented, and generally placed before its verb: Eur. El. 939 ἡχέεις τῖς εἶναι: Plat. Amat. p. 133 C τὸ μὲν πρῶτον ἔδοξε τὶ εἰπεῖν. So also δρᾶν τί, to do some wrong.

5. When joined with pronouns and cardinal numerals, τῖς expresses indefiniteness; as, Plat. Symp. p. 175 B ἔθος τι τοῦτ' ἔχει: Id. Gorg. p. 522 D αὕτη τις βοήθεια. So οὕτω δὴ τι, *sic fere*. — Τρεῖς τινες, some three. So Shakespeare, "*We four set upon some dozen*:" Plat. Rep. p. 601 D ταύτας τινὰς τρεῖς.

Obs. 2. The phrase adopted from common life by Herodotus and the Attic writers ἢ τις ἢ οὐδεὶς signifies "*scarcely any one*:" Hdt. III. 140 ἀναβέβηκε δ' ἢ τις ἢ οὐδεὶς κω παρ' ἡμέας αὐτῶν: Xen. Cyr. VII. 5, 45 τούτων

a Bremi ad loc.

b Stallb. ad loc.

τῶν περιστηκότων ἢ τινα ἢ οὐδένα οἶδα : Plat. Apol. p. 17 B οὔτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, i. e. *nihil propemodum veri dixerunt*<sup>a</sup>, they have said nearly no word of truth.

*Position of τις.*

§. 660. The regular position of *τις* is as an enclitic after the word to which it belongs, as *ἀνὴρ τις, καλὸς τις ἀνὴρ*, but it is sometimes in closely connected combinations of words placed before it; as, Il. π. 406 ὥς δ' ὅτε *τις φῶς* : Demosth. p. 123, 47 ἔστι τοίνυν *τις εὐθήης λόγος*. When *τις* refers to two members of the sentence, it is sometimes joined to the latter, as, Plat. Phileb. p. 43 A οὔτε ἡδονή — οὔτ' ἂν *τις λύπη*. The Ionic frequently places it between the genitive depending on it, and the article belonging to the genitive; as, τῶν *τις* ἱερέων for τῶν ἱερέων *τις*.

*Obs. 1.* The enclitic *τις* seems never to have been placed at the beginning of the sentence by the old writers. In such passages as Æsch. Choeph. 111, 650. Eur. Phœn. 1097. Bacch. 69. Suppl. 1186. *τις* must be taken as interrogative, and written *τίς*.

*Obs. 2.* *Τίς* is sometimes found at the beginning of a member of a sentence, or of an abbreviated dependent sentence : such sentences, according to the ancient system of punctuation, not being considered as separate sentences; as, Theocr. I. 32 ἐντοσθεν δὲ γυνά, *τι* θεῶν δαίδαλμα, τέτυκται.

*Obs. 3.* *Τίς* is sometimes omitted, where it is very indefinite, the very indefiniteness suggesting *τις*. See §. 373. 5. Soph. Ant. 1068 τῶν ἄνω κάτω βαλὼν<sup>b</sup>.

*Syntax of the Infinitive and Participle.*

§. 661. 1. The same relations of time, cause, mode (not place), which are expressed by the cases, are also expressed by the infinitive and participle.

2. The relation of time is expressed either by the simple participle, or the participle in construction with a substantive; as, ταῦτα ποιήσας ἀπέβη, after this act; τοῦ ξαρος ἐλθόντος τὰ ἀνθη θάλλει, on the approach of spring : the causal relation (of cause and effect), either by infin., as μέλλω γράφειν, or by a participle, as τιμώμενος χαίρει — θεοῦ διδόντος πάντα ἂν γίγνοιτο — παρεσκευάζοντο πολεμήσουντες : the modal relation by the simple participle, as γελῶν εἶπε.

*Remarks on the notions expressed by the Infinitive and Participle.*

§. 662. 1. The Infinitive expresses the notion of the verb in a substantival, the Participle in an adjectival form, abstractedly, without the relations of mood or person; but they retain the temporal relations of the verb, and follow its construction; as, πάντα τὰ προσήκοντα εὖ πράττειν καλὸν ἐστίν — ὁ τὴν ἐπιστολὴν καλῶς γράψας παῖς.

2. The adjectival nature of the participle is clearly seen in its

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Herm. Ant. 1056.

agreement with the form of the adjective, and also in its use as an attributive of the subst. And though the infinitive differs from the substantive in its form, yet its substantival character is apparent in its use, and also from the fact that it is joined with the article. In Sanscrit also the infinitive is used as a substantive, though it retains the government of its verb.

3. The infinitive without the article also differs from the substantive, in that it always depends on some verbal notion, (verb, adjective or substantive with *ἐστί*); even when apparently it is used as the subject; as, *οὐ κακὸν ἐστί βασιλεύειν*, it is not bad that one should be king; and therefore always has the nature of an object in government, as the equivalent notion of the verb, the effect, &c. (*ἐλπίζω νικήσειν* = *spero victoriam* — *ἤκω μαθάνειν*, *πειθω σε ταῦτα ποιεῖν*). The Indian infinitive, which is always the object, has the accusative termination.

4. In course of time the article was prefixed to the infinitive, to mark more clearly its substantival character; and by this form, which differs from the substantive only as expressing abstract notions, and retaining the government of its verb, may be expressed all the relations signified by the cases, or by the cases with a preposition.

#### INFINITIVE.

##### *Without the Article.*

§. 663. *a.* As subject: Il. κ, 173 *ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἡ μάλα λυγρὸς ὄλκθρος Ἀχαιοῖς ἥε βιῶναι*: Od. α, 392 *οὐ μὲν γάρ τι κακὸν βασιλεύεμεν*: Il. μ, 243 *εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης*: Æsch. Ag. 595 *αἰὲ γὰρ ἡβᾷ τοῖς γέρονσιν εὖ μαθεῖν*: Eur. Med. 652 *μόχθων δ' οὐκ ἄλλος ὑπερθεν, ἢ γὰς πατρίας στέρεσθαι*: Hdt. III. 81 *ὁ μὲν γὰρ, εἴ τι ποιεῖ, γινώσκων ποιεῖν τῷ δὲ οὐ γινώσκειν (intelligentia) ἐνι*.

*Obs.* The verbal element in the infin does not allow of its taking an attributive adjective, as *καλὸς θάνατος*, but in place thereof the adverb is used, as *καλῶς θνήσκειν*.

*b.* Object.—The infinitive expresses the notion of the thing done, effected, resulting from—or something to be done, or effected—the aim, purpose, consequence, &c. and stands as an accus., whether the verb would have the object, if expressed by a substantive, in acc., or gen., or dat. If the particular relations of the gen. or dat. are to be distinctly signified, the article is added, as it always is when a preposition is joined to an infinitive.

§. 664. The infinitive occurs as the object with the following classes of verbs and adjectives.

*A.* Verbs which signify any sensual or mental energy of the subject, or some expression of such energy:

1. Verbs which denote a motion of the will; as, *βούλομαι, θέλω, ἐθέλω, μέλλω, ἐπιθυμῶ, μέμονα, δικαιῶ, σπουδάζομαι, προθυμοῦμαι,*

πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανώμαι, τολμῶ, ἀνέχομαι, ὑπομένω, ἔτλην, εἴωθα, — δέομαι (I pray), λίσσομαι, ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, ἀναγιγνώσκω (*persuadeo*, Ion.), συμβουλεύω, νουθετῶ, κελεύω, προστάττω, λέγω (*juveo*) — ἐὼ, περιορῶ, ἐπιτρέπω, (allow), συγχωρῶ, ἀμελῶ &c. So also the contraries thereof; as, δέδοικα, φοβοῦμαι, φοβερόν or φόβος ἐστί, φεύγω, ἀναβάλλομαι, ὀκνῶ, αἰσχύνομαι, αἰσχρὸν ἐστίν, — ἔχω (hold of), κατέχω, καλύω, εἴργω, ἀπαγορεύω &c. Βούλομαι, μέλλω γράφειν — ἐπιθυμῶ πορεύεσθαι — τολμῶ ὑπομένειν τὸν κίνδυνον — παραινῶ σοι γράφειν: Π. λ, 783 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ, αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων: Hdt. VI. 75 τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημάρητον γενόμενα λέγειν: Ibid. 83 οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότησι: Id. V. 49 ἀναβάλλομαί τοι ἀποκρίνεσθαι: Id. VII. 11 τοῦτό με ῥύσεται μηδὲνα ἄξιον μισθὸν λαβεῖν: Thuc. III. 110 τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτοὺς. — Κωλύω σε ταῦτα ποιεῖν: Eur. Hec. 762 πατήρ νιν ἐξέπεμψεν ὀρρωδῶν θανεῖν: Id. Troad. 718 λέξας ἀρίστου παῖδα μὴ τρέφειν πατρός, that one should not bring up: Id. Or. 257 σχήσω σε πηδᾶν: Id. Alc. 11 ὃν θανεῖν ἐρρυσάμην: Plat. Gorg. p. 457 Ε φοβοῦμαι διελέγχειν σε: Id. Lys. p. 207 Ε διακωλύουσι τοῦτο ποιεῖν, ὃ ἂν βούλῃ: Id. Phæd. p. 98 D ἀμελήσας τὰς ὥς ἀληθῶς αἰτίας λέγειν: Demosth. p. 16, 23 τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν.

Obs. 1. Here also belongs μένειν and its compounds—to wait for, to expect, (wherein is implied the notion of “wishing”) followed by the infin.: Π. ο, 599 τὸ γὰρ (*quapropter*) μένε μητιάτα Ζεὺς, νηὶς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι: Od. α, 422 μένον δ' ἐπὶ ἔσπερον ἔλθειν, like μένειν Ἡὼ δῖαν: Æsch. Ag. 460 μένει δ' ἀκοῦσαί τι μου μέριμνα νυκτηρεφές, expects to hear: Plat. Rep. p. 375 C οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθῆσσονται αὐτὸ δράσαντες.

Obs. 2. Πείθειν, to persuade, generally takes its object in a substantival sentence expressed by ὥς and the verb, rarely the infin. (see §. 665.): Xen. M. S. princ. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σακράτην, ὥς ἄξιός ἐ'η θανάτου τῇ πόλει

Obs. 3. To mark the notion of “something to be done,” &c. more clearly, the old writers added ὥστε to the infinitive with these verbs. Homer once: Π. ι, 44 εἰ δέ σοι αὐτῷ θυμὸς ἐπέσσεται, ὥστε νέεσθαι: Soph. Œ. C. 1350 δικαίῳ, ὥστ' ἐμοὶ κλύειν λόγους: Eur. Hipp. 1342 Κύπρις γὰρ ἤβελ', ὥστε γίγνεσθαι τάδε. Often after πείθειν; as, Soph. Phil. 389 ἔπεισεν, ὥστε—ἄγειν: Hdt. VII. 6 ἀνέπεισε Ξέρξεα, ὥστε ποιεῖν ταῦτα: cf. VI. 5. Sometimes also to mark yet more distinctly the notion of “intention” or “purpose,” ὅπως or ὥς is used with the conj. or opt., or ind. fut., instead of the infin.: Od. θ, 344 λίσσεται δ' αἰεὶ Ἠφαίστον κλυτοεργόν, ὅπως λύσειεν Ἄρηα: Hdt. III. 44 εἰδέθη, ὅπως ἂν δόειτο στρατοῦ and elsewhere: Xen. Cyr. I. 4, 13 βουλευόμεναι, ὅπως σε ἀποδρῶ: γλίχεται also is followed by ὥς with ind. fut. So in Attic prose, προθυμείσθαι, διανοεῖσθαι, μηχανάσθαι, παρακείλεύεσθαι, διακείλεύεσθαι, παρασκευάζεσθαι with indic. fut. Also συγχωρεῖν ὥστε in Thucyd.

§. 665. II. Verbs which signify the notion of the operation of some power of thought, or the expression thereof: ἡγεῖσθαι, νομίζειν, ἔλπεσθαι, ἐλπίζειν, εὐχεσθαι, λογίζεσθαι, δοκεῖν, κινδυνεύειν, φαίνεσθαι (*videri*)—δοκεῖ (*placet*)—διανοοῦμαι (like *cogito facere*), προαιρούμαι (*statuo*)—εἰδέναι, μαρθάνειν, γινώσκειν—λέγειν, φάναι, ἀγγέλλειν, πείθειν (to persuade), &c.; and their contraries, ἀρνεῖσθαι, ἀπιστεῖν, καταρνεῖσθαι &c.: Hdt. III. 53 συνεγινώσκετο ἐαυτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν τε καὶ διέπειν: Id. VIII. 108 δοκεῖ ἐπιδιώκειν: Thuc. III. 74 ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι.—Ἐφη εἶναι στρατηγός.—Ὁ Ἀλέξανδρος ἔφη εἶναι Διὸς υἱός.—Λέγω εἰδέναι ταῦτα—μαρθάνω ἱππεύειν: Xen. M. S. I. 2, 49 Σωκράτης τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς ξυνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων: Plat. Prot. p. 346 B Σιμωνίδης ἡγήσατο καὶ αὐτὸς ἢ τύραννον ἢ ἄλλον τινὰ τῶν τοιούτων ἐπαινέσαι, thought that he must: Eur. Or. 555 ἐλογισάμην μ' ἀμῦναι, I considered that I must help.

Obs. Ὅστε is also used with the infinitive after these verbs to denote more clearly the effect or consequences: Eur. Or. 52 ἐλπῖδα δὲ δὴ τιν' ἔχομεν, ὥστε μὴ θανεῖν. And also a substantival sentence with ὥς or ὅτι is used instead of infin.

§. 666. III. After verbs which express the notion of *ability*, *efficacy*, *power*, *capacity*, *causing*, or their contraries; as, δύναμαι, δυνατός, ἀδύνατος, οἶός τ' εἰμί, also οἶός εἰμι (οὐχ οἶός εἰμι), ἔχω—ἔστι, πάρεστιν, ἔξεστιν, ἔνεστι (*licet*),—ποιῶ, δεινός (strong, clever), ἱκανός, ἐπιτήδειος, κακός, ἥσσω εἰμί &c.;—so τοιόσδε, τοιοῦτος, ποῖός εἰμι &c. (but rarely and rather poetic),—αἰτιός εἰμι (*auctor sum*),—κατεργάζομαι, διαπράττομαι, and hence after verbs of *choosing*, *naming*, *educating*, *teaching*; Δύναμαι ποιεῖν ταῦτα: Od. ι, 411 νοῦσον γ' οὐπὼς ἔστι Διὸς μεγάλου ἀλέασθαι: Il. ν, 483 ὃς μάλα κάρτερός ἐστι μάχῃ ἐνὶ φῶτας ἐναίρειν: Od. φ, 173 οὐ γάρ τοι σέ γε τοῖον ἐγέλνατο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ διστῶν: Od. β, 271 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν, οἷος ἐκεῖνος ἔην τελέσαι ἔργον τε ἔπος τε: Il. ζ, 463 τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμᾶρ: cf. Od. β, 60. Od. φ, 195 ποῖοί κ' εἴτ' Ὀδυσσῆϊ ἀμυνέμεν. (So Od. ρ, 20 τηλίκος; Hdt. III. 34 κοῖος:) Il. ω, 369 γέρων δέ τοι οὗτος ὀπηδεῖ ἄνδρ' ἀπαμύνασθαι, too weak to: Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν: Id. II. 20 τοὺς ἐτησίας ἀνέμους εἶναι αἰτλίους πληθύνειν τὸν ποταμόν: cf. III. 12. Id. VII. 129 ἀνωγύμους τοὺς ἄλλους εἶναι ποιέει: Id. V. 97 στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον: cf. V. 55. Id. II. 44 τὰς ὀνομάζουσιν Δήλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Plat. Prot. p. 311 Ε σοφιστήν—ὀνομάζουσί γε τὸν ἄνδρα εἶναι.—



Οἶός τ' εἰμὶ ποιεῖν ταῦτα: Xen. Cyr. I. 4, 12 τίς γὰρ ἂν — σοῦ γε ἱκανώτερος πείσαι; Ibid. δεινότητος λαλεῖν: Ibid. III. 18 δεινότερος διδάσκειν. — διδάσκω σε γράφειν — ποιῶ σε γελᾶν.

*Obs.* "Ὡστε is also joined with the infin. after these verbs: Soph. Phil. 656 ἄρ' ἔστιν, ὥστε καγγύθεν θεὸν λαβεῖν; Id. El. 1446 πάρεστ' ἄρ' ἡμῖν, ὥστε — μαθεῖν: Plat. Legg. p. 709 E ἔξεις, ὥστε — διοικῆσαι: Id. Prot. p. 338 C ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰλέσθαι<sup>a</sup>: Id. Phædr. p. 269 D τὸ μὲν δύνασθαι, ὃ Φαῖδρε, ὥστε ἀγωνιστὴν τέλεον γενέσθαι<sup>b</sup>. So often Plat. ἱκανὸς ὥστε: Xen. Agcs. I. 37 ἐποίησεν (sc. Agesilaus), ὥστ' ἄνευ φυγῆς καὶ θανάτων — τὰς πόλεις διατελέσαι. After ποιεῖν, instead of infin, we sometimes find ὅπως with ind. fut, when the notion of "taking care," is to be expressed: Hdt. I. 8 ποίει ὅπως ἐκέλευν θεήσσαι.

§. 667. B. The infin. is also used,

a. After various adjectives and even subst., to limit or define the operation of the notion thereof: ἄξιος, δίκαιος (worthy), ἡδύς, ῥάδιος, χαλεπός &c., θαῦμα, φόβος. Ἄξιός ἐστι θανμάζεσθαι: Il. κ, 437 ἀλεγεινοὶ δαμῆμεναι, *difficiles ad domandum*: Hdt. IV. 53 Βορυσθένης πίνεσθαι ἥδιστός ἐστι, *dulcissimus ad bibendum*, (πίνεσθαι defines the ἥδιστος:) Id. VI. 112 τέως δὲ ἦν τοῖσι Ἑλλήσι καὶ τὸ οὔνομα τὸ Μήδων φόβος ἀκοῦσαι, a horror to hear. — Θ α ὕ μ α ἰδέσθαι, a wonder to see: Plat. Symp p. 185 D δίκαιος εἶ ἡ παῦσαί με τῆς λυγρὸς ἢ λέγειν ὑπὲρ ἐμοῦ.

*Obs.* 1. Homer also uses the infin with adjectives in the same way as the accus. (§. 579.): Il. κ, 437 θείειν (= πόδας) δ' ἀνέμοισιν ὁμοῖοι (ἵπποι): Od. θ, 123 θείειν ἄριστος: Il. ο, 570 οὔτε ποσὶν θάσσω, οὔτ' ἄλκιμος, ὥς σὺ, μάχεσθαι. So also in the phrase, καίνυσθαι τινα, to surpass a person in; Od. γ, 283 ἐκαίνυτο φύλ' ἀνθρώπων νῆα κυβερνήσαι. The phrase ἐκὼν εἶναι must be explained by this analogy, "willing (εἶναι = οὐσίαν) according to his real nature," that is *really*: Hdt. VII. 104 ἐκὼν τε εἶναι οὐδ' ἂν μουνομαχείοιμι: Ibid. 164 ὁ δὲ Κάδμος — ἐκὼν τε εἶναι καὶ δεινὸν ἐπιόντος οὐδενός, ἀλλ' ἀπὸ δικαιοσύνης, ἐς μέσον Κώοισι καταβείς τὴν ἀρχὴν, οἵχετο ἐς Σικελίην: Id. I. 8, 30 (Φωκῆες ἔφασαν) οὐκ ἔσεσθαι ἐκόντες εἶναι προδύται τῆς Ἑλλάδος: Plat. Phædr. p. 242 A ὅθεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχὴ. Also with the gen.: Id. Gorg. p. 499 C καίτοι οὐκ ᾤμην γε κατ' ἀρχὰς ὑπὸ σοῦ ἐκόντος εἶναι ἐξαπατηθῆσθαι, ὥς ὄντος φίλου. This phrase rarely occurs in affirmative sentences; as, Hdt. VII. 164: Plat. Legg. p. 646 B.

*Obs.* 2. After the analogy of θαῦμα ἰδέσθαι, we find the infin. after verbs of "appearing," "shewing oneself:" ὁρᾶν, εἰσορᾶν, ἰδεῖν, ἰδῆσθαι: Od. ι, 143 οὐδὲ προῦφαινετ' ἰδέσθαι, *non apparebat ad conspiciendum*, i. e. *nec se praebebat conspiciendum*: Hesiod. Theog. 700 εἴσατο δ' ἄντα ὀφθαλμοῖσιν ἰδεῖν ἡδ' ὄμμασιν ὄσσαν ἀκοῦσαι αὐτως, ὥς ὅτε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθεὶν πύλατο: Ibid. 216 τοῖος ἰδεῖν ἐφάνη: Plat. Phædr. p. 84 C ὁ Σωκράτης, ὥς ἰδεῖν ἐφαίνετο.

*Obs.* 3. With the adjectives and substantives of this and the preceding paragraph, the infin. act. or midd. is joined; as, καλὸς ἐστὶν ἰδεῖν, he is fair to look upon. The subject of the infin. is either easily supplied from the context; as, Il. σ, 258 τόφρα δὲ ῥήγτεροι πολεμίζον ἦσαν Ἀχαιοί, *Achivi*

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Heindorf ad loc.

*faciles erant* (sc. *nobis*) *ad devincendum*, or is indefinite, in which case we may supply *τινί*: Hdt. VII. 59 ἔδοξε—τῷ Ξέρξῃ ὁ χώρος εἶναι ἐπιτήδεος ἐνδιατάξαι τε καὶ ἐξαριθμῆσαι τὸν στρατὸν, *idoneus*, in quo *ordinaret* &c.: Thuc. I. 138 ἄξιος θαυμάσαι. Plat. Phæd. p. 62 B λόγος δυνατὸς κατανοῆσαι (sc. *cuius*): Id. Phæd. p. 92 D ὑπόθεσις ἀξία ἀποδέξασθαι, *digna quæm quis accipiat*: Id. Rep. p. 368 E ῥᾶν καταμαθεῖν: Id. Phæd. p. 110 B λέγεται εἶναι τοιαύτη ἡ γῆ αὕτη ἰδεῖν. With the dative: Id. Rep. p. 599 A ῥᾶ δια ποιεῖν μὴ εἰδότε τι τὴν ἀλήθειαν: Eur. Med. 316 λέγεις ἀκοῦσαι μαλθάκ', *dulcia ad audiendum* (sc. *ἀκούοντι, ei qui audit*). Id. Or. 1146 sq. πάσαις γυναιξίν ἀξία στυγεῖν ἔφν ἡ Τυνδαρίς παῖς.

§. 668. *b.* After the verbs εἶναι, πεφυκέναι, with a substantive to signify the object, or define the nature of the states expressed by those verbs: Il. ν, 312 νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. Often in Homer and other poets, and sometimes in prose: Soph. Phil. 80 ἔξοιδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, μηδὲ τεχνῶσθαι κακά: Ibid. 88 ἔφυν γὰρ οὐδὲν ἐκ τέχνης πρᾶσσειν κακῶς: Demosth. p. 100, 42 ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὖ πεφυκότες.

*c.* After abstract substant. which, with εἶναι or γίνεσθαι, express a verbal notion, to signify the operation or effect thereof, as early as Homer with subst., which express some mental state: Il. μ, 245 σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι: Il. ν, 175 ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι: Od. ζ, 314 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι. Also Il. ν, 98 νῦν δὴ εἴδεται ἡμαρ ὑπὸ Τρώεσσι δαμῆναι. In Attic, πράγματα, ἀσχολίαν, ὄχλον παρέχειν τινὶ &c., in infin.; as, Thuc. I. 16 ἐπεγίγνετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι: Xen. Ages. I. 7 ἀσχολίαν αὐτῷ παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας: cf. Cyr. IV. 5, 46. Anab. III. 2, 27. Plat. Phæd. p. 115 A. Demosth. p. 102, 53 ἡσυχίαν δὲ ποιούσιν ἐκείνῳ πρᾶττειν, ὅτι βούλεται.

*Obs.* The article τό is often added after substantives by writers after Homer: Plat. Rep. p. 465 B δέος δὲ τὸ τῷ πάσχοντι τοὺς ἄλλους βοθεῖν: Xen. Anab. II. 5, 22 τῆς δολήσεως προσγεγενημένης αὐτῷ τὸ κρατίστους εἶναι. And also as an attributive; as, Thuc. I. 44 ἐς ἐλπίδα τοῦ περιέσεσθαι.

§. 669. *d.* This infin. is also used with single words or phrases, or whole sentences, to complete or define the notion involved therein; and expresses the operation, effect, or intended effect.

*a.* After συμβαίνει, συνήνεικεν (Hdt.), accidit, κατέλαβε (Hdt.), accidit, ἔστι in the same sense, δεῖ, χρή, ἀνάγκη, δίκαιον, ὀφελιμὸν ἔστιν &c.; also after ἀφίκετο, ἦλθεν, it came to: Hdt. VII. 166 συνέβη Γέλωνα νικᾶν: Id. VI. 117 συνήνεικε δ' αὐτόθι θωῦμα γενέσθαι τοιούδε: Ibid. 103 καὶ μιν — κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πεισιστράτου παίδων: Id. III. 71 ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπῆκετο γνώμην ἀποφαίνεσθαι: Thuc. VIII. 76 ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι.

*Obs. 1.* "Ωστε is often used to define these notions of effect, &c. more clearly: Hdt. III. 14 συνήνεκε ὥστε. Thuc. V. 14 ξυνέβη ὥστε. So ἔστιν ὥστε Plat. Phæd. p. 103 E<sup>a</sup>: γέγονεν ὥστε Isocr. p. 124 A: compare *est*, *ut* with conjunct.

β. After subst.: Hdt. I. 32 εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτήσαι εὖ τὸν βίον.

γ. After a demonstrative, either alone or with an adj. or subst.: Od. α, 370 ἐπεὶ τόγε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ: cf. δ, 197. Hdt. VI. 23 μισθὸς δέ οἱ ἦν εἰρημένος ὃ δ' ἐπὶ τῶν Σαμίων, πάντων—τὰ ἡμίσεα μεταλαβεῖν: Id. VII. 52 ἐπὶ τούτοισι ἡ πᾶσα Περσικὴ στρατὴ ἐγένετο διαφθεῖραι καὶ περιποιῆσαι.

ε. Lastly, the infin. is used with verbs of *giving*, *taking*, *going*, *sending*, &c. to express the aim or object, and answers to the Latin Supine: Il. η, 251 Ἑλένην δώομεν Ἀτρεΐδῃσιν ἄγειν.—Βῆ δ' ἵναι he stept forth to go—ἦκομεν μαυθάνειν—: Il. ι, 442 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα: Od. α, 138 χέρνιβα δ' ἀμφιπόλος προχόφ' ἐπέχευε φέρουσα νύψασθαι: Hdt. VI. 23 τοὺς δὲ κορυφαίους (*principes*)—ἔδωκε τοῖσι Σαμίοισι κατασφάζαι: Thuc. II. 27 τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι: Plat. Apol. p. 33 B ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμαυτὸν ἐρωτᾶν: cf. Arist. Nub. 441.

*Obs. 2.* After a verb of "giving," when a dative of the person, to whom any thing is given, is not expressed, the infin. pass. should properly be used; and sometimes, though very seldom, this construction is found; as, Plat. Charm. p. 157 B ὅς ἂν μὴ τὴν ψυχὴν παράσχη τῇ ἐπωδῇ ὑπὸ σοῦ θεραπευθῆναι: cf. §. 667. *Obs. 3.*

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*Remarks on the use of the Infinitive with the Article for the Infinitive without it.*

§. 670. From the substantival use of the infin. it would naturally follow that the article would be attached to it, when especial emphasis was to be laid on the notion expressed by the infin.; and as this infin. always stands to the preceding verb in the relation of the accus., (effect, or operation, or intention, &c. as the verbal notion may require,) this article is always the neuter τὸ, even when the preceding verb is constructed with a substantive in genitive. This construction, as being emphatical, is very often used in antithesis; it most frequently occurs in tragedy: Æsch. Ag. 15 τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὑπὸν: Id. Eum. 220 τὸ μὴ γενέσθαι: cf. Id. Pers. 292: Soph. CE. C. 441 οἱ δ' ἐπωφελεῖν, οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν οὐκ ἡθέλησαν: Id. Antig. 79 τὸ γὰρ βίᾳ πολιτῶν δρᾶν ἔφην ἀμήχανος: Ibid. 264 ἦμεν δ' ἔτοιμοι—καὶ ὀρκωμοτεῖν τὸ μήτε δρᾶσαι, μήτε τῷ ξυνειδέναι τὸ πρᾶγμα βουλεύσαντι: Ibid. 1106 μολὺς μὲν, καρδίας δ' ἐξίσταμαι τὸ δρᾶν, *ægre quidem, sed cedam, ut faciam*: Id. Phil. 1241 ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν: Eur. Iph. A. 452

τὸ μὴ δακρῦσαι αἰδοῦμαι : Thuc. II. 53 τὸ μὲν προσταλαίπω-  
ρεῖν τῷ δόξαντι καλῶ οὐδείς πρόθυμος ἦν · Xen. Apol. S. 13 τὸ προει-  
δέναι τὸν θεὸν τὸ μέλλον πάντες λέγουσι : Id. M. S. III. 6, 6 τὸ μὲν  
πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα : Id. Symp. III. 3  
οὐδείς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξειν : Id. Hell. V. 2, 36 οὐ μὲν-  
τοι ἔπειθε τὸ μὴ πολυπράγμων τε καὶ κακοπράγμων εἶναι (πεῖθειν τινὰ τι) :  
Plat. Soph. p. 247 C αἰσχύνονται τὸ τολμᾶν ὁμολογεῖν : Id. Legg.  
p. 943 D χρὴ φοβεῖσθαι τὸ μῆτε ἐπενεγκεῖν ψευδῇ τιμωρίαν. Where the  
verb is generally constructed with the genitive : Hdt. V. 101 τὸ μὴ λεη-  
λατῆσαι σφεας ἔσχε τόδε : Thuc. III. 1 τὸν πλείστον ὄμιλον τῶν ψιλῶν  
εἶργον τὸ μῆ—τὰ ἐγγὺς τῆς πόλεως κακουργεῖν : Xen. Rep. Lac.  
V. 7 τὸ ὑπὸ οἴνου μὴ σφάλλῃσθαι ἐπιμελεῖσθαι : Plat. Rep. extr.  
οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου<sup>a</sup> · Id. Criton.  
p. 43 C οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀνανακτεῖν τῇ παρούσῃ  
τύχῃ (*neque senectus eos liberos præstat a mortis metu*<sup>b</sup>) : Id. Lach. p. 190  
E ἐγὼ αἷτιος τό σε ἀποκρίνασθαι : Demosth. p. 392 οὐδ' ἄρνησις  
ἐστὶν αὐτοῖς τὸ μῆ—πράττειν : and even when τούτου has preceded. Xen.  
Anab. II. 5, 22 ὁ ἐμὸς ἔρως τούτου αἷτιος, τὸ τοῖς Ἑλλησιν ἐμὲ πιστὸν  
γενέσθαι.

*The Elliptical use of Inf. in commands and wishes.*

§. 671. From the use of the infin. after verbs of *willing, wishing, pray-*  
*ing, &c.* we may explain the following apparent anomalies.

a. The inf. is used (in Epic, and sometimes other poets, and even in  
Attic prose) in the place of the imperative, to express a command or wish  
that the person addressed would do something. It depends on a verb of  
“wishing” or “desiring” in the mind of the speaker, but can only stand  
for the second person sing. or plur. The subject of the infin. itself, and of  
the verb on which it depends, (such as ἔθελε : Il. a, 277 μῆτε σὺ, Πη-  
λεΐδῃ, θέλ' ἐριζέμεναι βασιλῇ) is the person addressed, which is  
sometimes placed before the inf. in the nom. or vocative; wherefore if a  
predicative adjective follows the inf. it is likewise in the nominative :  
Il. c, 501 Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχήμεν ἵππους, ἀλλὰ μάλ'  
ἐμπνέοντε μεταφρένῃ : Od. a, 290 sqq. νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα  
γαίαν σῆμά τε οἱ χεῖναι, καὶ ἐπὶ κτέρεα κτερεῖξαι — καὶ ἀνέρι μητέρα  
δοῦναι : Il. β, 75 ὑμεῖς δ' ἄλλοθεν ἄλλοι ἐρητύειν ἐπέεσσιν : Hdt. VI.  
86 extr. σὺ δὴ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὅς δ'  
ἂν ἔχων ταῦτα ἀπαιτῇ, τοῦτ' ἀποδοῦναι, εἰ reddde : Id. VII. 159 εἰ μὲν βού-  
λει βοηθέειν τῇ Ἑλλάδι, ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων· εἰ δ' ἄρα μὴ δικαιοῖς  
ἄρχεσθαι, σὺ δὲ μὴ βοηθέειν : Plat. Rep. p. 473 A εἰάν οἱοί τε γενώμεθα  
εὐρεῖν ὥς ἂν ἐγγύτατα τῶν εἰρημένων πόλιν οἰκήσειε, φάναι ἡμᾶς εὐρηκέναι  
κ. τ. λ. c : Ibid. p. 508 B τοῦτον τοῖνυν, ἦν δ' ἐγώ, φάναι : Ibid. p. 509 B  
καὶ τοῖς γινωσκομένοις τοῖνυν μὴ μόνον τὸ γινώσκεισθαι φάναι : Ibid. p. 580  
B καὶ σὺ οὕτω, τίς πρῶτος κατὰ τὴν σὴν δόξαν εὐδαιμονία καὶ τίς δεύτερος, καὶ  
τοὺς ἄλλους—κρίναι : Id. Soph. p. 218 A ἂν δ' ἄρα τι τῷ μήκει ποιῶν ἀχθῇ,  
μὴ ἐμὲ αἷτιᾱσθαι τούτων : Id. p. 262 E λέξω τοῖνυν σοι λόγον—ὅτου δ' ἂν  
ὁ λόγος ᾖ, σὺ μοι φράζειν : Demosth. p. 99, 39 πρῶτον μὲν, ὧ ἄνδρες Ἀθ,  
τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γινώναι, ὅτι τῇ πόλει Φίλιππος πολέμει<sup>d</sup>.

b. The infin. is used in forms of wishing or praying, in invocations and  
entreaties that the person addressed would cause some one else to do

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Stallb. ad loc.

<sup>c</sup> Stallb. ad loc.

<sup>d</sup> Bremi ad loc.

something; the accus. is joined with the infin. and the two together stand as the object of a verb, expressing or implying the notion of wishing, or desiring, such as *ἔθελε* or *εὐχομαι*, *δός* (*Æsch. Choeph.* 16 *ὦ Ζεῦ, δός με τίσασθαι μόνον πατρός*), *ποιέι*, *cause*. II. β 412 *Ζεῦ κύνιδε—, μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν, πρὶν με κατὰ πηγὰς βαλέειν Πριάμοιο μέλαθρον*: II. η, 179 sq. *ὦδε δέ τις εἵπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν, ἡ Τυδέος νιόν, ἡ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκήνης!* *Æsch. Suppl.* 255 *θεοὶ πολῖται, μή με δουλείας τυχεῖν*: *Hdt.* V. 105 *ὦ Ζεῦ, ἐκ γενέσθαι μοι Ἀθηναίους τίσασθαι*, may it be granted me. Interchanged with the imp. III. person: II. γ, 285 *Ζεῦ πάτερ—* *Ἡελιὸς θ'—ὕμεις μάρτυροι ἔσθε, φυλάσσετε δ' ὄρκια πιστά· εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειτ' Ἑλένην ἐχέτω καὶ κτήματα πάντα—εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, Τρώας ἔπειτ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι* (but if Menel. kills Paris, then grant that &c.)

c. Hence the infin., either alone or with subj. and predicate in acc., can be used of all three persons, as a general expression of necessity, or of something to be done. a. I. Pers.: *Hdt.* VIII. 109 *νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων τε αὐτέων ἐπιμελεσθῆναι καὶ τῶν οἰκετῶν* (i. e. *ἡμᾶς χρὴ* or *δεῖ καταμείναντας ἐπιμελεσθῆναι*). β. II. Pers., as *Hesiod. Opp.* 391 *γυμνὸν σπεῖρειν, γυμνὸν δὲ βοωτεῖν* (i. e. *χρὴ σε γ. σπ.*). γ. III. Pers.: *Hdt.* I. 32 *πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλεῖν κω ὄλβιον, ἀλλ' εὐτυχία*, where *τίνα* must be supplied as the subst. “*men*.”

d. Thence it is used, of I. and II. person, in questions expressing reluctance. a. I. Pers.: *Hdt.* I. 88 *ὦ βασιλεῦ, κότερον λέγειν πρὸς σέ τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρέοντι χρόνῳ*, shall I (must I) speak or be silent? *Bion* V. 4 *εἰ δ' οὐχ ἄδεια ταῦτα, τί μοι πολλὴ πλῆθνα μοχθήν*. β. II. Pers.: *Od.* κ, 431 *ὦ δῖοι, πόσ' ἔμεν; τί κακῶν ἰμείρετε τούτων*; whither are ye (fated) to go?

e. Lastly, it stands with *αἶ γάρ, εἴθε*, as an expression of a wish, in the place of the optative, with the nominative, the verb to be supplied being *ᾤφελον*, *-es, -e, &c.*<sup>a</sup>: *Od.* η, 311 sqq. *αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων, τοίος ἐὼν οἷός ἐσσι, τά τε φρονέων ἄ τ' ἐγὼ περ, παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι αὐθι μένων!* (for *ἔχοις—καλοῖο*): *Od.* ω, 375 sqq. *αἶ γάρ, Ζεῦ τε πάτερ—, τοίος ἐὼν τοι χιζὶς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὁμοιοι, ἐφ' ἐστάμεναι καὶ ἀμύνειν ἄνδρας μνηστήρας*. This construction occurs in Homer only in the *Odyssey*<sup>b</sup>, and does not appear to have been much used elsewhere: *Eur. Hel.* 262 *εἴθ' ἐξαλειφθεῖσ' ὥς ἄγαλμ' αὐθις πάλιν αἰσχίων εἶδος ἀντὶ τοῦ καλοῦ λαβεῖν* (for *λάβοις* or *ἔλαβε* c).

*Nominative, Genitive, Dative, and Accusative, with the Infinitive.*

§. 672. 1. Most of the verbs which take this inf. have also a personal object on which the infinitive depends; as, *ἡγοῦμαι σε ἁμαρτεῖν* or *ἡγοῦμαι σε εὐδαίμονα εἶναι*: this object is in the case which the usual construction of the verb requires, accus. gen. or dat.; as, *δέομαι σοῦ ἐλθεῖν—συμβουλεύω σὸν σὺ φρονεῖν—ἐποτρύνω σε μάχεσθαι*.

2. But when the same person is both the subject and object of

<sup>a</sup> *Klausen. Choeph.* 349. *λέπειν τὸ ᾤφελον* Schol.

<sup>b</sup> *Buttm. Lexil.*

<sup>c</sup> *Pflugk ad loc.*

the verb, this verb being *declarandi* or *sentienti*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun, but altogether omitted, so that the nominative stands with the inf., as οἶομαι (οἶει, οἶεται) ἁμαρτεῖν (for οἶομαι ἑμαυτὸν ἁμαρτεῖν, οἶει σαυτὸν ἁμ., οἶεται ἑαυτὸν ἁμ., *credo me errasse, credis te errasse, credit se errasse*) οὐκ ἔφη αὐτὸς λέγειν = αὐτὸς οὐκ ἔφη ἑαυτὸν λέγειν.

3. When an adjective or a subst. follows the inf. as part of the predicate, it is in the same case as the personal subject which precedes, gen. dat. or acc.; when the subject is omitted as above, (§. 2.), in nominative. This construction is called the attraction of the infinitive.

Nom. with Inf. Od. α, 180 Μέντης Ἀγχιάλιοι δαίφρονος εὐχομαι εἶναι νῆός, cf. 418. Ibid. 187 ξείνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι.—Gen. with Inf. Δέομαι σου προθύμου εἶναι: Hdt. I. 176 τῶν δὲ τῶν Λυκίων φαμένων Ξανθίων εἶναι, *se esse Xanthios*: Id. III. 75 φαμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι ποιεῖν τοῦ Πηξάσπεω: Xen. Hier. III. 8 εὐρήσεις—πολλοὺς τυράννους—διεφθαρμένους—ὅπο ἐταίρων γε τῶν μάλιστα δοκούντων φίλων εἶναι: Plat. Apol. p. 21 B ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι.—Dat. with Inf. Xen. Anab. II. 1, 2 ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προΐναι: Demosth. p. 35. princ. οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν, ἀλλ' οἰκείοις, ὧ ἄνδρες Ἀθηναῖοι, εὐδαίμοσιν ἔξεστι γενέσθαι.—Acc. with Inf. Ἐπώτρυνεν αὐτὸν πρόθυμον εἶναι.—Ἐφη σε εὐδαίμονα εἶναι: Hdt. VII. 136 Ξέρξης οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισι κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς δὲ ταῦτα οὐ ποιήσειν.

### Remarks on these Constructions.

§. 673. 1. Sometimes, however, instead of the nom. with inf. we find the full construction as in Latin; as, οἶομαι ἑμαυτὸν ἁμαρτεῖν, *credo me errasse* (for οἶομαι ἁμ.), νομίζει ἑαυτὸν εἶναι εὐδαιμονέστατον, *putat se beatissimum esse* (for νομ. εὐδαιμονέστατος εἶναι); but almost always for some definite reason. The principal reason is to lay emphasis on the subject, especially in antithesis; as, Od. θ, 221 τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι: Il. η, 198 ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέναι τε (*that I also, opposed to preceding words οὐ γάρ τις με βίη γε ἑκὼν ἀέκοντα διήται, οὐδὲ μὲν ἰδρεῖη*): Il. ν, 269 οὐδὲ γὰρ οἶδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς (opposed to the words of Idomeneus): Hdt. II. 2 οἱ Αἰγύπτιοι—ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*): Id. I. 34 Κροίσος ἐνόμιζε ἑωυτὸν εἶναι πάντων ὀλβιώτατον. In other instances the accusatives, ἑμαυτόν, σεαυτόν, ἐνυτόν, are used on rhetorical grounds, or to define more clearly

the person meant, or to round off the sentence; as, Xen. Cyr. V. 1, 21 νομίζοιμι γὰρ ἐμαυτὸν εἰκέναι λέγοντι ταῦτα κ. τ. λ.<sup>a</sup> : Id. VIII. 2, 26 ταῦτα μὲν δὴ καὶ τοιαῦτα πολλὰ ἐμχανᾶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο εἶναυτὸν φιλεῖσθαι. The enclitic pronouns are sometimes thus used without any particular emphasis being intended. Hesiod. Opp. 656 ἔνθα μὲ φημι ὕμῳ νικήσαντα φέρειν τρίποδ' ὠπώντα : Plat. Rep. p. 400 B οἶμαι δέ με ἀκηκοέναι<sup>b</sup> : Id. Symp. p. 175 E οἶμαι γάρ με παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθῆσσεσθαι : Id. Charmid. p. 173 A οἶμαι μὲν, ἦν δ' ἐγὼ, ληρῆιν με.

2. The acc. pers. pron. which is thus joined to the infin., as the object of the verb, sometimes, though but rarely, becomes the nom., by attraction to the suppressed subject of the verb. Thuc. VIII. 76 (*in orat. obliquâ*) πολλὸν τε γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῆ (*scil. ἔφησαν οἱ ἐν Σάμῳ*)—καὶ δυνατωτέροι εἶναι σφέεσις (for καὶ δυνατωτέρους εἶναι ἑαυτούς), ἔχοντες τὰς ναῦς, πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει. So we must read Xen. Cyr. II. 4, 25 νόμιζε δ', ὥσπερ ἐν θήρῃ, ἡμᾶς μὲν τοὺς ἐπιζητοῦντας ἔσεσθαι, σὺ δὲ τὸν ἐπὶ ταῖς ἄρκυσι. (*Schneider cum Castalione et Stephano*, σὲ δέ; Edd. primæ, σὺ δέ) Id. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἣ κινδυνεύσεις ἐπιδείξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ (sc. κινδυνεύσει ἐπιδείξαι) φαῦλός τε καὶ οὐκ ἄξιός εὐεργεσίας; Demosth. p. 579 νομίζεις—ἡμᾶς μὲν ἀποψηφίεσθαι, σὺ δὲ οὐδὲ παύσεσθαι; Ibid. p. 130, 74 εἰ δ' οἴεσθε Χαλκιδίας τὴν Ἑλλάδα σώσειν ἢ Μεγαρέας, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε<sup>c</sup>. Exactly similar: Il. τ. 258 ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἄριστος, μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενείκαι, οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου. (After ἴστω νῦν Ζεὺς, we must supply ὅτι ὀμνυμι; as, Od. ε. 184 ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρὺς ὑπερθεῖν—μήτι σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, but ἐγὼ, though really belonging to the suppressed ὁ μνῆρ, is expressed with the infinitive, for the sake of emphasis.

*Obs.* The nom. pronoun or adj. is joined sometimes with the inf., even where δεῖν requires the accus. : Plat. Protag. p. 316 C σκόπει, πότερον περὶ αὐτῶν μόνος οἶει δεῖν διαλέγεσθαι πρὸς μόνους ἢ μετ' ἄλλων; Demosth. p. 414, 15 (R) ἡγοῦμην ἐν τούτοις πρῶτος αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίνεσθαι.

*Remarks on the use of the Accusative with Infinitive instead of Genitive and Dative with Infinitive.*

§. 674. It is remarkable, that verbs which are followed either always or generally by a dative of the personal object, take an accusative of this object in construction with the infinitive. The reason of this seems to be, that the accusative in reality no longer stands as the personal object of the verb, but coalesces with the infinitive, so as together to make up one compound notion of the *action* of that *person*. So in κελεύω σοι τοῦτο, the σοί is in the dative, as being the personal object of a verb of transmission; but in κελεύω σε-τοῦτο-ποιεῖν, these three last words together (σέ being joined with ποιεῖν) = κέλευσμα, as in λέγει σε χαίρειν, the λόγος is χαίρει σὺ. Wherefore, as the person in the accus. and infin. together represents the cognate substantive, the person takes the form of the accusative, according to the common principles of accusative construction. So ἐλπείν, λέγειν, φράζειν (σοί τι), κελεύειν, which sometimes takes dat., sometimes acc.

<sup>a</sup> Bornemann ad loc.

<sup>b</sup> Stallb. ad loc.

<sup>c</sup> Bremi ad loc.

with infin. With those verbs which take both cases with infin., the difference is, that when the dative is used, it is considered as the personal object of the verb; when the acc., as part of the compound cognate notion. So II. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγουσι κέλευσε κηρύσσειν ἀγορήνδε κερηκομῶντας Ἀχαιοὺς, he gave an order to the heralds: but, Hdt. VI. 81 ὁ δὲ Κλεομένης τὸν ἱεῖα ἐκέλευε τοὺς εἴλωτας ἀπὸ τοῦ βωμοῦ ἀπάγοντας μαστιγῶσαι, he ordered, "that the priest should;" the order being, ὁ ἱερεὺς τοὺς εἴλωτας — μαστιγούτω = κέλευσμα: Xen. Cyr. I. 3, 9 κέλευσον δὴ, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα: Soph. Cē. T. 350 ἐννέπω σε τῷ κηρύγματι — ἐμμένειν (= ἔπος). Hence χαίρειν λέγειν τινά (like *aliquem valere jubere*, *aliquem missum facere*, *non curare*) and χαίρειν εἰπεῖν, λέγειν, φράζειν τινί, both Attic. Here belong the following verbs: μεγαίρω (σοί τι): Od. γ, 55 κλῦθι, Ποσειδάων γαίῳχε, μηδὲ μεγέληρς ἡμῖν εἰχομένοισι τελευτῆσαι τάδε ἔργα, grudge not to us; but, Od. β, 235 ἀλλ' ἦτοι μνηστῆρας ἀγήμενος οὔτι μεγαίρω ἔρδειν ἔργα βίαια κακοῖ-  
 ραφίησι νόοιο, grudge not that they: Od. α, 346 φθονέω with acc and inf., νεμεσίζομαι II. β, 296. So προσήκει, πρέπει, ἔξεστι, σύμφορόν ἐστι, with dat., or acc. with infin.; συμβαίνει, δεῖ, χρή Æsch. Suppl. 218 θρασυτομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας: Thuc. II. 36 νομίζω — τὸν πάντα ὄμιλον ἀστῶν — ξύμφορον εἶναι αὐτῶν ἑπακούσαι: Plat. Gorg. p. 479 Ε τοῦτ' ὃ προσήκειν ἀθλίω εἶναι. Æsch. Ag. 1551 οὐ σε προσήκει λέγειν. But Id. Ion. p. 539 extr. οὐκ ἂν πρέποι γε ἐπιλήσιμονα εἶναι ῥαψῳδὸν ἄνδρα.

Obs. If a predicative word follows the infin., referring to the object of the verb, this predicate, by coalescing with the infin., frequently forms with it the compound cognate notion; while the object, thus being (so to say) released from the infin., returns to its proper government as the object of the verb; as, Hdt. III. 36 ἐνετείλατο τοῖς θεράπονοις λαβόντας (sc. τοὺς θεράποντας) μὴ ἀποκτείνειν. And sometimes the proper construction of the verb obtains in an after part of the sentence: Soph. Cē. R. 350 ἐννέπω σὲ (σοί) τῷ κηρύγματι — ἐμμένειν ὥς ὄντι γῆς μιάστορι. Cf Eur. Med. 56 a.

§. 675. Hence we may see how it happens that participles after infin., which ought to be in the same case as the object of the verb to which they refer (§. 672. 3), are often in the accus., because they are not considered as referring to that object, but as forming with the infin. the compound notion cognate to the verb.

a. The object of the verb in the genitive.—Hdt. VI. 100 Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι (but Id. V. 80 δέεσθαι τῶν Αἰγυπτίων τιμωρητῶν γενέσθαι): Thuc. I. 120 ἀνδρῶν σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦν, ἡσυχάζειν, ἀγαθῶν δὲ, ἀδικουμένων, ἐκ μὲν εἰρήνης πολεμῶν.

b. In the dative.—II. α, 115 sq μὴ νῦν μοι νεμεσήσῃ, Ὀλύμπια δώματ' ἔχοντες, τίσασθαι φόνον υἱός, ἰόντ' ἐπὶ νῆας Ἀχαιῶν: Od. κ, 531 ἐτάροισιν ἐποτρύναι καὶ ἀνῶσαι μῆλα—δείραντας κατακταῖ: Æsch. Choeph. 136 καὶ σὺ κλῦθι μου, πάτερ, αὐτῇ τέ μοι δὸς εὐτυχεστέραν πολὺ μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν: Eur. Med. 815 σοὶ δὲ συγγνώμη λέγειν τὰδ' ἔστι, μὴ πάσχουσιν ὥς ἐγὼ κακῶς<sup>b</sup>: Hdt. VI. 78 παραγγέλλει σφί, ὅταν σημήνῃ ὁ κήρυξ ποιέσθαι ἄριστον, τότε ἀναλαβόντας τὰ ὅπλα χωρέειν ἐς τοὺς Ἀργεῖους. Ibid. 109 ἐν σοὶ νῦν — ἔστι ἡ καταδουλῶσαι Ἀθήνας, ἡ ἐλευθερίας ποιήσαντα μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον: Id. III. 36 ἐνετείλατο τοῖσι θεράπονοις λαβόντας μὴ ἀποκτείνειν: Thuc. IV. 2

<sup>a</sup> Elmsl. Med. 56.<sup>b</sup> Pflugk ad loc.



εἶπον δὲ τοῦτοις καὶ Κερκυραίων ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι : Id. VII. 75 οἷς ἀντὶ μὲν τοῦ ἄλλους δουλωσομένους ἦκειν, αὐτοὺς τοῦτο μᾶλλον δεδιότας μὴ πάθωσι ξυνέβη ἀπιέναι : Lys. Epitaph. p. 129 (R) εἰ μὲν γὰρ οἶόν τε ἦν τοὺς ἐν τῷ πολέμῳ κινδύνους διαφυγοῦσιν ἀθανάτους εἶναι : Ibid. p. 86 ἐνόμιζον αὐτοῖς προσ- ἦκειν ἀγαθούς εἶναι : Xen. M. S. II. 6, 26 εἰ ἐξῆν τοῖς κρατί- τοις συνθεμένους ἐπὶ τοὺς χεῖρους ἵναι . Id. Anab. I. 2, 1 Ξενία — ἦκειν παρήγγειλε λαβόντα τοὺς ἄνδρας. And even the two constructions are found in the same passage. II. χ, 109 ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη, ἂντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι, ἥ καὶ αὐτῷ δλέσθαι εὐκλείως πρὸ πολλοῦ : Soph. El. 958 ἢ πάρεστι μὲν στένετον πλουτοῦ πατρὸς κτήσιν ἐστέρη μένη, πάρεστι δ' ἀλγύνειν εἰς τοσόνδε τοῦ χρόνου ἄλεκτρα γηράσκου- σαν ἀνυμέναιά τε : Eur. Med. 1236 sqq. φίλοι, δέδοκται τοῦργον ὥς τάχιστα μοι παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονός, καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα ἄλλῃ φονεῦσαι<sup>1</sup>.

*Obs.* Sometimes, by a singular attraction, the noun preceding the infin. is in the case of the subject of a parenthetical sentence ; as, Thuc. V. 50 αὐθις τὰδε ἤξιον (οἱ Ἕλαιοι), Δέπρον μὲν μὴ ἀποδοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλονται· ἀναβάντες δὲ ἐπὶ τὸν βωμόν τοῦ Διὸς τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ ἱερῷ, ἀπομόσαι κ.τ.λ. : Id. VII. 48 (ὁ Νικίας οὐκ ἐβούλετο) ἐμφανῶς σφᾶς ψηφίζομένους μετὰ πολλῶν τὴν ἀναχώ- ρησιν τοῖς πολέμοις καταγέλτους γίγνεσθαι· λαθεῖν γὰρ ἂν, ὅποτε βού- λονται, τοῦτο ποιοῦντες πολλῷ ἦσαν.

### *Accusative with Infinitive, as Subject of a Sentence.*

§. 676. 1. From this substantival usage of the accus. and infin. as representing together the cognate notion of the verb, it arose that they performed other substantival functions, and stood with some verbs as the subject : thus in λέγουσι τὸν Κύρον νικῆσαι, the τὸν Κύρ. νικῆ. = the victory of Cyrus ; then the form of the sentence being altered into “ the victory of Cyrus is reported,” the compound notion retains the form whereby it originally derived its substantival power as the compound object of the verb, and stands in that form as a compound subject to the verb which would otherwise be impersonal — τὸν-Κύρον-νικῆσαι λέγεται. If the nomin. were used it would immediately destroy the substantival power of the expression, and the compound would separate itself into the subject and predicate of the verb, as ὁ Κύρος, (subj.) λέγεται νικῆσαι : and it must be observed that this use of the accus. and infin. as a subject depends on the original form of the thought, which is implied in its altered expression ; as, λέγεται τὸν Κύρον νικῆσαι = λέγουσι ; πέπρωται τὸν βασιλέα ἀποθανεῖν = *fatum constituit* ; δοκεῖ μοι σε ἁμαρτεῖν = ἡγοῦμαι ; ἀγαθὸν ἐστὶ σε τοὺς γονεῖς ἀγαπᾶν = *probo* &c.

2. It is used as the subject,

a. After passive verbs, λέγεται, ἀγγέλλεται, ὁμολογεῖται &c., for which however we often find the active form used : Hdt. III. 9 λέγεται τὸν βασιλέα—ἀγαγεῖν : Ibid. 26 ἐς μὲν δὴ τοῦτον τὸν χώρον λέγεται ἀπικέσθαι τὸν στρατὸν : Xen. Cyr. I. 4, 26 καὶ Κύρον δὲ αὐτὸν σὺν πολλοῖς δακρύοις λέγεται ἀποχωρῆσαι. Immediately afterwards, πολλὰ δὲ δῶρα διαδοῦναι φασιν αὐτὸν (τὸν Κύρον) τοῖς ἡλικιώταις — Τοὺς μέντοι λαβόντας καὶ δεξαμένους τὰ δῶρα λέγεται Ἀστυάγει ἀποδοῦναι Ἀστυάγειν δὲ δεξάμενον ἀποπέμψαι· τὸν δὲ πάλιν τε ἀποπέμψαι εἰς Μήδους : Plat. Phæd. p. 72 A ὁμολογεῖται δὲ καὶ ταύτη,

<sup>a</sup> Pflugk ad loc.

τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι.—But Xen. Cyr. V. 3, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται: Ibid. I. 2. princ. πατὴρς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου. Both constructions, Plat. Charm. princ. καὶ μὴν ἡγγελαί γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι.

b. After πέπρωται, ἔοικε, προσήκει, πρέπει, δοκεῖ, ξυμβαίνει &c.: Pl. σ, 329 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι αὐτοῦ ἐνὶ Τροίῃ: Pl. α, 126 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγεῖρειν: Hdt. III. 124 ἐδόκεε οἱ τὸν πατέρα — λουσθαι μὲν ὑπὸ τοῦ Διὸς, χρίσθαι δὲ ὑπὸ τοῦ ἡλίου: Thuc. IV. 3. extr. τῷ δὲ ἐδόκει — τοὺς Μεσσηνίους ἂν βλάπτειν κ.τ.λ.: Plat. Phæd. p. 74 A ἂρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἄφ' ὁμοίων κ.τ.λ.

Obs. Δοκεῖν is sometimes used as a personal, as in Lat., *videri*: Xen. Anab. III. 1, 21 λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις, καὶ ἡ ἡμετέρα ὑποψία. So also συμβαίνειν, there being no connection between the infin. and subst.: Plat. Phæd. p. 67 C κάθαρσις δὲ εἶναι οὐ τοῦτο ξυμβαίνει κ.τ.λ. for ξυμβαίνει κάθαρσιν τοῦτο εἶναι<sup>a</sup>: Id. Rep. p. 438 E ἐπιστήμη — ποῦ δὴ τις συνέβη καὶ αὐτὴ γενέσθαι.

c. After adj. and subst. with εἶναι, (a) when the infin. signifies something to be done, or (β) when it signifies an object of a mental emotion, expressed by an adj. or subst.: a. After ἀγαθόν, κακόν, καλόν, φίλον, ἐπιεικὲς ἔστιν &c. — μοῖρά ἔστιν &c. — οὐκ ἔστιν, οὕτως ἔστιν &c.; Od η, 159 sq. οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικεν, ξεῖνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν: Pl. ν, 226 sq. μέλλει δὴ φίλον εἶναι ὑπερμενεί Κρονίωνι, νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς: Pl. ρ, 421 μοῖρα παρ' ἀνέρι τῷδε δαμῆναι πάντας ὁμῶς: Pl. ν, 114 ἡμέας γ' οὕτως ἔστι μεθιέμεναι πολέμοιο; β. Pl. τ, 182 οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα ἄνδρ' ἀπαρέσασθαι, ὅτε τις πρότερος χαλεπήνῃ: Pl. γ, 156 οὐ νέμεσις, Τρώας καὶ ἐκνημίδας Ἀχαιοὺς τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν: Pl. ρ, 336 sq. αἰδῶς μὲν νῦν ἦδε γ', Ἀρηϊφίλων ὑπ' Ἀχαιῶν Ἰλιον εἰσαναβῆναι ἀναλκείησι δαμέντας!

### *Change of the Impersonal into the Personal Construction.*

§. 677. In the instances given under a. and b. §. 676. 2, we see the Greeks avoid the impersonal construction, by placing the acc. and infin. as the subject of the passive or impersonal verbs. Another mode of avoiding this construction with the verb εἶναι is, by separating the noun in the accus. from the infin., placing it in the nom. as the subject of the verb εἶναι, and making the adjective, which with ἔστι makes up the verbal notion, agree with it. This is especially the case with the adj.: δίκαιος, ἄξιος, ἐπίδοξος, δυνατός, ἀμήχανος, χαλεπός &c.; as, δίκαιός εἰμι τοῦτο πράττειν, for δίκαιόν ἐστὶ με ταῦτα πράττειν.—Δίκαιός εἰμι εἶναι ἐλεύθερος: Pl. α, 107 αἰεὶ τοι τὰ κάκ' ἔστι φίλα φρεσὶ μαντεύεσθαι: Pl. ν, 726 Ἐκτορ, ἀμήχανός ἐστι παραρρητοῖσι πιθέσθαι: Hdt. VI. 12 ἐπίδοξοι τῶντ' οὗτο πείσεσθαι εἰσι: Xen. Cyr. V. 4, 20 ἄξιοί γε μέντοι ἐσμέν τοῦ γεγενημένου πράγματος τοῦτον ἀπολαῦσαι τι ἀγαθόν: Id. Anab. I. 2, 21 ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι: Ibid. IV. 1, 17 δυνατὴν καὶ ὑποζυγίους πορεύεσθαι ὁδόν: Plat. Rep. p. 471 C δυνατὴ αὕτη ἡ πολιτεία γενέσθαι<sup>a</sup>: Id. Phædr. p. 256 B οὐ μείζον ἀγαθὸν οὔτε σωφροσύνη ἀνθρωπίνῃ οὔτε θεία μανία δυνατὴ πορίσαι ἀνθρώπων: Id. Rep. p. 559 B δυνατὴ δὲ κολαζομένη—ἀπαλλάττεσθαι: Ibid. p. 330 C (οἱ χρηματισάμενοι) χαλεποὶ—ξυγγενέσθαι εἰσίν, οὐδὲν ἐθιλοντες ἐπαινεῖν ἄλλ' ἢ τὸν πλοῦτον.

<sup>a</sup> Hemdorf ad loc.

<sup>b</sup> Stallb. ad loc.

*Obs.* The construction with certain verbs compounded with ἐν affords a remarkable instance of this attraction, where even the object of the infin. is made the subject of the verb · Hdt. IX. 7 τῆς ἡμετέρας ἐπιτηδεώτατον ἐστὶν ἐμαχέσασθαι τὸ Θριασίον πεδίον (i. e. ἐπιτηδεώτατον ἦν μαχέσασθαι ἐν τῷ Θριασίῳ πεδίῳ : Eur. Phœn. 739 ἐνδυστυχήσαι δεινὸν εὐφρόνης κνέφας. And this occurs not only with adj. but with verbs : Demosth. p. 294, 13 τὰ τῶν Ἑλλήνων ἀνυχήματα ἐνευδοκίμειν ἀπέκειτο, for ἀπέκειτο εὐδ. ἐν τοῖς ἀνυχήμασι : Plat. Phædr. p. 228 Εἰ ἐμαυτὸν σοὶ ἐμμελετᾶν παρέχειν οὐ πάνυ δέδοκται.

*Infinitive with the Article.*

§. 678. 1. The Infin. with the article (τό) is treated as a substantive, capable of declension by means of the inflexions of the article, and thereby of expressing all the relations of the cases of a substantive. It retains however so much of its verbal nature as to admit the objective relations : τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν ἐπιστολὴν &c., τὸ καλῶς θνήσκειν, τὸ ὑπὲρ τῆς πατρίδος θνήσκειν.

2. In this way whole sentences, by prefixing the article, may assume the character of one lengthened substantival notion. The unity of this notion is often marked by the position of the article first, and the infinitive last, so that all the words between them are marked as belonging to the infinitive, and making up with it one notion. This collocation however is not always observed, and in poetry is not unfrequently violated ; as, Soph. Ant. 723 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν for τὸ τῶν εὖ λεγόντων μανθάνειν καλὸν.

3. If a noun is joined with the infin. as the subject thereof, it is in the accus., unless it is the same as the principle subject of the sentence, when it is in the nomin.—(See §. 672. 1, 2.)

*a.* Nominative (subject).—Τὸ θνήσκειν τινα ὑπὲρ τῆς πατρίδος καλὴ τις τύχη : Xen. Cyr. V. 4, 19 τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδὲν, οἶμαι, θανατοστόν. As an explanation : Plat. Rep. p. 590 Εἰ ἡ τῶν παίδων ἀρχή, τὸ μὴ εἶναι ἐλευθέρους εἶναι.

*b.* Genitive—whether as attribute of another subst., or object of a verbal notion : Hdt. I. 86 εἴ τις μιν δαιμόνων ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι : Xen. Anab. I. 3, 2 Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι : Xen. Cyr. I. 4, 4 ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσηβου γενέσθαι : Id. M. S. I. 2, 55 παρεκάλει ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον : Plat. Rep. p. 354 Β οὐκ ἀπεσχόμην τοῦ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου : Demosth. p. 16. princ. δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι. The genitive is very often used to define a preceding subst. : Plat. Legg. p. 657 Β ἡ—ζήτησις τοῦ καινῇ ζητεῖν ἀεὶ μουσικῇ χρῆσθαι : (cf. Ibid. p. 776 D ἡ

τε τῶν Ἡρακλεωτῶν δουλεία τῆς τῶν Μαριανδυνῶν καταδουλώσεως.) With prepos. ; as, ἀντί, *instead of*, χωρίς, μέχρι, ἐκ, especially ὑπέρ and ἔνεκα with μή: Thuc. I. 45 προείπον δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς σπονδὰς, *ne fœdera frangerent*: Xen. Hier. IV. 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν: Plat. Crit. p. 44 B χωρίς μὲν τοῦ ἐστέρησθαι τοιούτου ἐπιτηδείου<sup>a</sup>: Demosth. p. 101, 45 κακεῖνα ὑπὲρ τοῦ τούτων γενέσθαι κύριος καὶ τᾶλλα πάντα πραγματοῦται. The genitive is especially used to denote something to be done—an object, aim, purpose. (in a negative sense most commonly,) this object, &c. being considered as the cause of the action (§. 492.). This was an Attic idiom, not usual in the old orators, but very usual in Demosth. and still more so in the later writers: Xen. Cyr. I. 3, 9 οἱ γὰρ τῶν βασιλέων οἰνοχόοι—εἰς τὴν ἀριστερὰν (οἶνον) ἐγχέόμενοι καταρροφοῦσι, τοῦ δὴ, εἰ φάρμακα ἐγχέειν, μὴ λυσίτελεῖν αὐτοῖς: Plat. Gorg. p. 509 D ἐὰν δύναιμι παρασκευάσῃται τοῦ μὴ ἀδικεῖσθαι. Without any negation: Ibid. p. 457 E φοβοῦμαι οὖν διελέγχειν σε. μή με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σέ, i. e. *ne suspiceris me non rei causâ contententem dicere, ut manifesta fiat, sed tuâ causâ*<sup>b</sup>.

c. Dative.—Xen. Cyr. IV. 5, 9 ἐβρμυτό τε τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχεσθαι: Plat. Phæd. p. 71 C τῷ ζῆν ἔστι τι ἐναντίον ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν: Demosth. p. 92, 11 οὐδενὶ τῶν πάντων πλέον κεκράτηκε τῆς πόλεως Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι. With the nom. in attraction for acc.: Thuc. II. 42 καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σῶζεσθαι: Plat. Hipp. Maj. p. 299 D ἐρωτῶ, εἴ τις (ἡδονή) αὐτῷ τούτῳ διαφέρει, τῷ ἢ μὲν ἡδονὴ εἶναι, ἢ δὲ μὴ ἡδονὴ εἶναι τῶν ἡδονῶν. With prepositions; as, ἐν, ἐπὶ: Soph. Aj. 554 ἐν τῷ φρονεῖν ἡδιστος βίος: Plat. Gorg. p. 456 E ἐκεῖνοι μὲν γὰρ παρέδοσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις.

d. Accusative.—Xen. Cyr. I. 4, 21 ὁ Κῦρος ἐφέρετο, μόνον ὄρων τὸ παίειν τὸν ἀλίσκόμενον: Plat. Gorg. p. 512 E αὐτὸ μὲν γὰρ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται: Id. Apol. S. p. 28 D πολὺ μᾶλλον δείσας τὸ ζῆν. Frequently, as more accurate explanation of a preceding accusative: Xen. Cyr. V. 1, 28 δαίμονος ἂν φαίην τὴν ἐπιβουλήν (*αἰὶν βούλησιν*) εἶναι τὸ μὴ ἔασαι ὑμᾶς μέγα εὐδαίμονας γενέσθαι. With prepositions, as πρὸς, especially διά. With the nominative in attraction with the infin.: Xen. Cyr. I. 4, 3 δ

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Stallb. ad loc.

Κῦρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ—τοὺς παρόντας ἀνηρώτα —, καὶ ὅσα αὐτὸς ὑπ' ἄλλων, διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο.

*Obs. 1.* With many verbs the infin. is used both with and without the article, as may be seen by a comparison of the instances given of each; but when a preposition is joined with the infin., as if it were actually a substantive, it must have the article, as without it it is not capable of inflexion. Herodotus alone uses ἀντὶ with the infin. without the article: as, I. 210 ὃς ἀντὶ μὲν δούλως ἐποίησας ἐλευθέρους Πέρσας εἶναι, ὑντὶ δὲ ἄρ-  
χεσθαι ὑπ' ἄλλων, ἄρχειν ἀπάντων, apparently for antithesis. In other passages, as VI. 32, VII. 170, the reading is doubtful.

*Obs. 2.* For the Infin. with Acc., for Infin. with Gen., see §. 675, a.

*Infinitive with the Article (a) in exclamations and questions,  
(b) in adverbial expressions.*

§. 679. 1. As the equivalent acc. is used to express the annoyance, or object of pain, dislike, &c., so the infin. with the article (which, however, is sometimes omitted in poetry) is used in similar expressions and questions: Xen. Cyr. II. 2, 3 ἐκείνος πανὶ ἀνίαθεις εἶπε πρὸς εαυτόν· τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! Soph. Phil. 234 ὦ φίλτατον φῶνημα· φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ! Without the article: Æsch. Eum. 835 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γὰρ οἰκεῖν, ἀτίετον, φεῦ, μύσος!

2. Many phrases, in which the article τό precedes the infin. εἶναι, joined with an adverb or prepos. and its case, are used adverbially. These are to be considered as accusatives, as this is the proper form of adverbial expressions of this sort (§. 548. 2. f.); the infin. signifies the state; as, τὸ νῦν εἶναι, the present state; and is used adverbially, “with respect to the present state,” *pro præsenti temporis conditione*; τὸ τήμερον εἶναι, *pro hodierni diei conditione*: Thuc. IV. 48 ἐκέλευεν ἦντινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφᾶς εἶναι ἐπιχειρεῖν.—τὸ ἐπ' ἐκείνοις εἶναι Thuc.: Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, as far as belongs to him: (Plat. Protag. p. 317 princ. ἐγὼ δὲ τοῦτοις ᾧπασι κατὰ τοῦτο εἶναι οὐ ξυμφέρομαι, *ego vero cum his omnibus, quantum quidem ad hoc attinet, non consentio*, it should probably be read with Ast, τὸ κατὰ τοῦτο εἶναι<sup>a</sup>. Τὸ νῦν is also used without εἶναι, which must be supplied by the reader. The following passages grammarians generally class here improperly: Hdt. I. 153 καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην εἶναι. Εἶναι is here the predicate of Ἴωνας, and the construction is correct without it; cf. Id. VII. 143 extr. Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων, οἳ οὐκ ἔων ναυμαχίην ἀρτέεσθαι, τὸ δὲ σύμπαν εἶναι, οὐδὲ χεῖρας ἀνταείρεσθαι, ἀλλὰ ἐκλιπόντας χώρην τὴν Ἀττικὴν, ἄλλην τινὰ οἰκίζειν, i. e. *censuerunt Athenienses potius esse rationem, quam illam, quæ erat ab oraculorum interpretibus proposita, qui, apparatus navalis pugna dissuadentes, summam rei in eo verti aiebant, ut ne manus quidem tollerent* &c.: Id. VI. 137, where the infin. ἰδεῖν stands (as elsewhere) in the oratio obliqua for the opt.: Soph. C. C. 1184 (1191) ἔφυσας αὐτὸν, ὥστε μὴ γε δρῶντά σε τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ, θέμις σ' ἐγ'.

<sup>a</sup> Cf. Stallb.

εἶναι κείνον ἀντιδρᾶν κακῶς. join ὥστε θέμις εἶναι (not ὥστε ἀντιδρᾶν; θέμις εἶναι is here a predicate of the sentence σε κείνον ἀντιδρᾶν: θέμις is here indeclinable).

## PARTICIPLE.

§. 680. 1. The use of the participle for the object of the verb differs from that of the infin., inasmuch as the latter expresses either the immediate object of the verb, or end or result thereof, while the former is used not only, as the infin., to add to the verbal notion the accessories which are required to give it a definite meaning, as χαίρω, I rejoice, τῷ πατρὶ ἔλθοντι (or τὸν πατέρα ἔλθειν); but also adverbially, to express notions of time, cause, mode and manner, which are the accidents of the verbal notion, and not actually necessary to its definite meaning, as τοῦ ξαρος ἐλθόντος τὰ ἄνθη θάλλει.

2. The essential force of the participle is attributive, which it retains throughout: hence it must always be joined with a subst. which it represents as being in the action or state expressed by the participle, while the infin. signifies the effect, or result, or aim of the action or state of the governing verb.

*Participle as the completion of the verbal notion.*

§. 681. The participle with a substantive completes the notion of an action or state by expressing the exact circumstances under which the action or state took place, as χαίρω, I rejoice, is an imperfect notion, as we do not know the cause of the joy—χαίρω τῷ πατρὶ ἔλθόντι is a complete notion, as we know of what nature the joy is.

It is not used with verbs where these circumstances express the consequent aim or the effect of the action, but where the notion of the participle is conceived, as either actually existing, or as having taken place antecedently to the notion of the verb; as, ἁμαρτάνων ὁρῶ, erring I (now) see it; or (more rarely) coincidently with it; as, ἐπειρᾶτο κατιών, he endeavoured to come back—or, coming back he endeavoured; the endeavour consisted in beginning κατιέναι. So ὁρῶ τὸν ἄνθρωπον τρέχοντα—χαίρω τῷ φίλῳ ἐλθόντι—οἶδα ἄνθρωπον θνητὸν ὄντα—ἀκούω αὐτοῦ λέγοντος—παύω αὐτὸν γράφοντα. In many of these constructions in Latin, *quod*, *that*, with the subjunctive would be used.

1. The part. of course stands in the same case as its subst., and this in the case of the governing verb; as, ἀκούω Σωκράτους and

ἡκουσά ποτε αὐτοῦ περὶ φίλων διαλεγόμενον. — Χαίρω σοι and χαίρω σοι ἐλθόντι. — Ὅρῳ ἄνθρωπον and ὁρῶ ἄνθρωπον τρέχοντα.

2. But when the subst. or pers. pronoun following the verb refers to the subject of the verb, as οἶδα (ἐγώ) ἐμέ θνητὸν ὄντα — ; the subst. or pronoun is suppressed, and the participle by attraction to the subj. is in the nomin. ; as, οἶδα θνητὸς ὢν : Thuc. VII. 47 ἐώρων οὐ κατορθοῦντες (*se rem non prospere gerere*) καὶ τοὺς στρατιώτας ἀχθόμενους. So also must the part. be in the nom. when it refers to the subject of a passive or reflexive verb ; as, ὁρῶμαι, φαίνομαι, φανερός εἰμι, δηλός εἰμι ἡμᾶς εὖ ποιήσας. — Ἐπαύοντο ἀδικούντες.

Obs. Sometimes this construction occurs with a seemingly future notion, when the participle is in the future, as Isocr. p. 311 C. ἐώρων οὔτε—οἶός τε γενησόμενος, but the future expresses here not the future fact, but the existing fact of something being about to happen. So also with present or past perceptions of a future fact, the future here equals μέλλον with the infin., as in many other constructions.

#### Remarks on this construction.

§ 682. 1. This attraction sometimes does not take place when it is to be expressly marked that the subject of the verb is also the object of it, and the participle and pronoun follow the verb in the acc. : Xen. Cyr. I. 4, 4 οὐχ, ἂ κρείττων ᾗδαι ὢν, ταῦτα προὔκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπερ εὖ ᾗδαι ἑαυτὸν ἥττονα ὄντα, ταῦτα ἐξήρχε : Ibid. 5, 10 περιέδον αὐτοὺς γῆρα ἀδυνάτους γενομένους : Demosth. p. 817 extr. ἀπέγραψε ταῦτα—ἐχόντα ἑαυτόν.

2. With σύνοιδα, συγγιγνώσκω ἐμαυτῷ the participle may either agree with the subject or with the personal pronoun following the verb ; as, σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὖ ποιήσας, or σύνοιδα ἐμαυτῷ εὖ ποιήσαντι : Plat. Apol. p. 21 B ἐγὼ — ξύνοιδα ἐμαυτῷ σοφὸς ὢν : Id. p. 22 D ἐμαυτῷ ξυνῆδεν οὐδέν ἐπισταμένῳ. But when the object of these verbs is not the same person as the subj., then the part. and subst. are either in the dat., as σύνοιδά σοι εὖ ποιήσαντι, or both in acc., as σύνοιδά σε εὖ ποιήσαντα, or the subst. in dat., and participle in acc., where the dat. depends upon σύν, and the acc. on οἶδα : Xen. Œc III 7 ἐγὼ σοι σύνοιδα ἐπὶ μὲν κομφῶδων θέαν καὶ πάνν προῖ ἀνιστάμενον, καὶ πάνν μικρὰν ὁδὸν βαδίζοντα καὶ ἐμέ ἀναπαίθοντα προθυμῶς συνθεᾶσθαι. Also with εἰοικέναι, *to be like*, and ὁμοιον εἶναι, the part. agrees either with the subj. or object : Plat. Cratyl p. 419 C ὁδύνει δὲ ἀπὸ τῆς ἐνδύσεως τῆς λύπης κεκλημένῃ εἰκεν : Xen. Hell. VI. 3, 5 εἰοίκατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι : Id. M. S. IV 3, 8 ταῦτα παντάσιν εἰκεν ἀνθρώπων ἕνεκα γιγνόμενα : But Xen. Anab. III. 5, 13 ὁμοιοί ἦσαν θαυμάζοντες : Plat. Menon. p. 97 A ὁμοιοί ἐσμεν οὐκ ὁρθῶς ὁμολογηκόσι : Id. Rep. p. 414 C εἰοικας, ἔφη, ὁκνοῦντι λέγειν : Id. Apol. p. 26 extr. εἰοικε γάρ ὥσπερ αἶνγμα ξυντιθέντι, διαπειρωμένῳ κ. τ. λ., the partic. being omitted (see 3.) : Id. Phæd p. 62 C ὁ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐβέλαι ἀποθνήσκων, εἰοικε τοῦτο, ὃ Σώκρατες, ἀτόπῳ (sc. ὄντι).

3. The participle ὢν is often omitted with predicative adj. and subst. : Soph. Œ. C. 783 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακὸν (sc. ὄντα) :

Ibid. 1210 σῶς ἴσθι (sc. ὦν) : Id. Antig. 471 δηλοῖ τὸ γέννημ' ὦμον ἐξ ὦμοῦ πατρὸς τῆς παιδός (sc. ὦν) : Eur. Hipp. 903 σὴν δάμαρθ' ὀρῶ, πάτερ, νεκρόν (sc. οὖσαν) · Ibid. 1074 σαφῶς τόδ' ἔργον — σε μηνύει κακόν : cf. 1288 : Id. Hec. 348 κακὴ φανοῦμαι καὶ φιλόψυχος γυνή : Ibid. 423 ἀγγελλε πασῶν ἀθλιωτάτην ἐμέ<sup>a</sup>. So also after ἡγείσθαι, νομίζειν : Eur. El. 67 ἐγὼ σ' ἴσον θεοῖσιν ἡγοῦμαι φίλον : Demosth. p. 45, 18 εἰδὼς εὐτρεπείς ὑμᾶς. And even when εἶναι is the substantive verb Ibid. p. 51, 41 ἐὰν ἐν Χερρόνησφ πύθῃσθε Φίλιππον (sc. ὄντα, i. e. *versantem*). So probably we must explain Eur. Hec. 1215 καπνῷ δ' ἐσήμην' (intrans) ἄστν πολέμιων ὕπο (sc. ὦν, the city appeared to be in flames (καπνῷ), under the hand of the enemy, i. e. fired by them.

4. Where the participle is in the nom. by attraction, the Latins would use either the pronoun with infin., as *sensit se errasse* ; or in fut. time, the future in *rus* with *esse*, as *sensit se lapsurum esse* ; or sometimes the Greek construction, *sensit medios delapsus in hostes*. In similar cases, in English we should use either the pronoun and infin. ; as, I know myself to be mortal ; or the finite verb with “that,” I know that I am mortal. And, as a general rule, such Latin and English expressions may be translated into Greek by this construction, when the verbal notion of the part. is conceived to exist antecedently or coincidently with the notion of the verb.

§. 683. The verbs which admit of this construction are,

I. Verbs of sensual or mental perception (as the action or state must always be antecedent to, or coincident with, the perception) ; as, ὀρᾶν, ἀκούειν, κλύειν poet. : νοεῖν, ἐννοεῖν, ἀγνοεῖν, εἰδέναι, ἐπίστασθαι ; μαυθάνειν, γινώσκειν ; φρονεῖν, ἐνθυμεῖσθαι ; πυνθάνεσθαι, αἰσθάνεσθαι ; μμνήσκεσθαι, ἐπιλανθάνεσθαι &c. : Thuc. I. 32 καὶ ἡμεῖς ἀδύνατοι ὀρῶμεν ὄντες περιγενέσθαι. Ὅρῶ σε τρέχοντα. Seldom with the genitive : Soph. Trach. 394 διδαξον, ὥς ἔρποντος εισορᾶς ἐμοῦ. — Ἀκούειν : Xen. M. S. II. 2, 4 ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου : Eur. Phoen. 1341 ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε παίδων ὁμοίας ξυμφοραῖς ὁλωλότων : Soph. El. 293 ὅταν κλύῃ τινὸς ἥξοντ' Ὅρεστην. — Οἶδα θνητὸς ὦν — οἶδα ἄνθρωπον θνητὸν ὄντα : Hdt. III. 1 ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μαυθάνεις<sup>a</sup> ; Ibid. 40 ἡδὺ μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα : Id. VI. 23 οἱ Ζαγκλαῖοι ὥς ἐπύθοντο ἐχομένην τὴν πόλιν ἐωυτῶν ἐβροήθειον αὐτῇ : Ibid. 100 Ἐρετριέες δὲ πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπιπλέουσιν Ἀθηναίους ἐδεήθησαν κ. τ. λ. (More rarely with gen. ; as, Il. ρ, 426 κλαῖον, ἐπεὶδὴ πρῶτα πυθέσθην ἡνιόχοιο ἐν κοινῇσι πεσόντος :) Eur. Med. 26 πρὸς ἀνδρὸς ἥσθετ' ἡδικομένην : Xen. M. S. II. 2, 1 αἰσθόμενος δέ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. And with gen. : Ibid. IV. 4, 11 ἥσθησαι οὖν πάποτε μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος ;

<sup>a</sup> Pflugk ad loc.



*Obs.* As the action of the part. must be supposed to exist antecedently to or coincidently with the verb, it follows naturally that when the object is not conceived of as actually existing, but only as possible, or where a consequent object is to be expressed, the mfin., not the part., is used. So with the verbs εἰδέναι, ἐπίστασθαι, to understand how to do something; μανθάνειν, not to perceive, but to learn, γιγνώσκειν, to learn, decide, determine, μνησκεισθαι, to remember to do a thing, the object is in mfin : Eur. Hipp. 993 ἐπίσταμαι—θεοὺς σέβειν, I understand how to honour the gods (consequence of understanding); but ibid. 1244 ἐπεὶ νῦν ἐσθλὸν ὄντ' ἐπίσταμαι, I know that he is good (antecedent to knowledge) : Soph. Aj. 666 εἰσόμεσθα μὲν θεοὺς εἴκειν : Xen. Cyr. IV. 1, 18 εἰ μαθήσονται ἐναντιοῦσθαι : ἔμαθε ἀγαθὸς ὢν, he knew that he was : Soph. Antig. 1089 ἵνα—γνῶ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν : ἔγνω τρέφων : Isocr. p. 361 D ἔγνωσαν Παισιῶνα ἐμοὶ παραδοῦναι τὸν παῖδα, they determined that he should : Xen. Cyr. II. 1, 22 ἀγῶνάς τε αὐτοῖς προεῖπεν ἀπάντων, ὅπως ἐγίγνωσκεν (*judicabat*) ἀσκεῖσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν : Xen. Anab. III. 2, 39 μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, remember to be; ἔμαθε ἀνὴρ ἀγαθὸς ὢν, he felt that he was. After εἰδέναι and ἐπίστασθαι, in the sense of *to know*, the mfin. follows, but very seldom after πυνθάνεσθαι and αἰσθάνεσθαι, *to observe*, when the action of the dependent verb is future, and perceived as such, or where these verbs express only a *supposition* of the notion of the verb having taken place, or taking place, as the part gives the notion of its actually being past, or present. Soph. Phil. 1329 καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν νόσου βαρύνει : Hdt. VII. 171 ἐπίστασθε ἡμέας ὁμολογήσειν τῷ Πέρσῃ. Thuc. VI 59 αἰσθανόμενος (*oripans*) αὐτοὺς μέγα παρὰ βασιλεῖ Δαρεῖφι δύνασθαι : Plat. Phæd. p. 235 C πλήρῃς πως, ὦ δαιμόνιε, τὸ στήθος ἔχων αἰσθάνομαι (*oripior*) παρὰ τὰτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ χεῖρον.

§. 684. II. The verbs which imply or produce perception of the mind or senses also have the participle in this construction; as, before any perception can be roused, the object which is perceived must exist; as, δεικνύναι, δηλοῦν, δηλον ποιεῖν, φαίνειν, to shew; φαίνεσθαι, to appear, *apparere*; εἰκέναι, to appear—to resemble—be like; ὅμοιον εἶναι, ὁμολογεῖν, δηλον and φανερόν εἶναι, and sometimes ἀγγέλλειν; ἐλέγχειν, ἐξελέγχειν, to prove; ἀλίσκεσθαι, to be convicted; ποιεῖν, to represent; εὗρίσκειν, to find; εὗρίσκεσθαι, be found, &c. : Hdt. VII. 18 Ἀρτάβανος, ὃς πρότερον ἀποσπεύδων μῦθος ἐφαίνετο, τότε ἐπισπεύδων φανερός ηῖν : Id. VI. 21 Ἀθηναῖοι—δηλον ἐποίησαν ὑπεραχθῆσθέντες τῇ Μιλήτου ἀλώσει : Thuc. III. 84 ἡ ἀνθρωπεία φύσις—ἀσμένῃ ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὕσα, κρείσσων δὲ τοῦ δικαίου, πολέμια δὲ τοῦ προὔχοντος : Eur. Med. 84 κακὸς ὢν ἐς φίλους ἀλίσκεται : Isocr. p. 190 D τοῖς ποιηταῖς—τοὺς θεοὺς οἶόντ' ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζόμενους, οἷς ἂν βουληθῶσιν : Plat. Criton. p. 50 A ἐμμένομεν οἷς ὁμολογήσαμεν δικαίους οὕσιν : Demosth. p. 846, 5 ἐπιδείξω δὲ τοῦτον οὐ μόνον ὁμολογηκότα εἶναι τὸν Μιλίαν ἐλεύθερον, ἀλλὰ καὶ φανερόν τοῦτ' ἔργῳ πεποιηκότα, καὶ πρὸς τοῦτους

ἐκ βασάνου περὶ αὐτῶν πεφενυγότα τοῦτον τοὺς ἀκριβεστάτους ἐλέγχους, καὶ οὐκ ἐθελήσαντ' ἐκ τούτων ἐπιδείξαι τὴν ἀλήθειαν, ἀλλ' αἰεὶ πανουργοῦντα καὶ μάρτυρας ψευδεῖς παρεχόμενον καὶ διακλέποντα τοῖς αὐτοῦ λόγοις τὴν ἀλήθειαν τῶν πεπραγμένων : Id. p. 818, 16 φανήσεται — ταῦθ' ὁμολογηκώς : Ibid. p. 819, 20 ῥαδίως ἐλεγχθήσεται ψευδόμενος.

Obs. 1. Instead of the impersonal forms, δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, *apparet*, the Greeks used the personal ; as, δῆλός εἰμι, φανερός εἰμι, φαίνομαι, τὴν πατρίδα εὖ ποιήσας : and the part. is constructed with the subject thus created : Soph. Aj. 326 δῆλός ἐστιν ὥς τι δρασεῖων κακόν : Hdt. III. 26 ἀπικόμενοι μὲν φανεροὶ εἰσι ἐς Ὅασιν πόλιν : Xen. Anab. II. 6, 23 στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγγίγνετο ἐπιβουλεύων . Plat. Apol. p. 23 D κατὰδῆλοι γίγνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν

Obs. 2. Many of these verbs in a different signification take the infin. :

a. Δεικνύναι, to teach ; what is learnt being consequent on teaching : Eur. Androm. 707 δείξω δ' ἐγὼ σοι μὴ τὸν Ἰδαῖον Πάριον μείζω νομίζειν Πηλέως ἐχθρόν ποτε Ibid 1002 ὁ μητροφόντης—δείξει γαμῖν σφε μηδέν' ὧν ἐχρῆν ἐμέ. So when the object is represented not as something actually perceived as in existence, but only supposed as possible : Xen. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδείξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας ; Ἄλλ' οὐδὲν οἶμαι τοῦτον ἔσεσθαι.

b. Ἀγγέλλειν. Demosth. p. 29, 4 ἀπηγγέλθῃ τεθνήκως ; but Xen. Cyr. I. 5, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (it is not expressed whether he has really entered the country). And other verbs of this class, which are generally constructed with infin., sometimes take the part. ; as, λέγω, φράζω, ἐννέπειν Trag., λέγεσθαι Plat. Phileb. p. 22 E : μαρτυρεῖω Soph. Ant. 995 : ὁμολογεῖσθαι Isocr. Paneg. p. 47 B : ἀναινομαι Trag.

c. Φαίνεσθαι, to seem, has the infin. ; *apparere*, to shew oneself, the part. · Hdt III. 53 κατεφάνετο εἶναι νωθέστερος, he seemed to be : but ἐφάνετο ἀνὴρ ἀγαθὸς ὧν, he shewed himself a brave man ; because the seeming does not imply the reality of the fact . Plat. Criton. p. 52 E μηδὲ δίκαιαι ἐφαινοντό σοι αἱ ὁμολογίαι εἶναι.

d. Ποιεῖν, *facere, efficere*, takes infin., as ποιῶ σε γελᾶν, *efficio ut* · signifying to represent, the part. See examples given above.

§. 685. III. Verbs of mental feelings and affections (as that action which caused the feeling must have existed before it or coincidently with it) ; as, χαίρειν, ἡδεσθαι, γηθεῖν ; ἀγαπᾶν, to be content ; ἄχθεσθαι, ἀγανακτεῖν, ἀσχαλᾶν ; αἰδεῖσθαι, αἰσχύνεσθαι ; μεταμελεῖν ; ῥαδίως φέρειν &c. : Il. v. 352 ἦχθετο—δαμναμένους (τοὺς Ἀχαιοὺς) : Hdt. IX. 98 ἦχθοντο ἐκ πεφενυγόντων : Id. VII. 54 μετεμέλησέ οἱ τὸν Ἑλλησποντον μαστιγώσαντι : Thuc. V. 35 τοὺς δ' ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες : Eur. Med. 244 ἀνὴρ δ' ὕταν τοῖς ἔνδον ἄχθηται ξυνών, ἔξω μολὼν ἔπαυσε καρδίαν ἄσης : Id. Hipp. 8 τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὑπο : Plat. Rep. p. 328 E χαίρω γε διαλεγόμενος τοῖς σφόδρα πρεσβύταις.—χαίρω σοι ἐλθόντι.

But often with acc. (see §. 549. c.). Soph. Aj. 136 σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω : Id. Phil. 1314 ἦσθην σε εὐλογοῦντα πατέρα τὸν ἐμόν : Plat. Rep. p. 475 B ὑπὸ μικροτέρων καὶ φανλοτέρων τιμώμενοι ἀγαπῶσιν : Id. Phæd. p. 62 Ε τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποθυήσκοντας πρέπει, τοὺς δὲ ἄφρονας χαίρειν.

*Obs.* When the object expresses the consequent effect of these feelings, the infin. is used. Αἰσχύνεσθαι and αἰδεῖσθαι take the infin. when the feelings prevent the person from acting, the part. when the person has done something which causes them Xen. Cyr. V. 1, 20 καὶ τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων τὸ δέ· Ἐὰν μὲν γὰρ ἐμοὶ, ἀποδώσω, τοῦτο, εὖ ἔσται, αἰσχυνοίμην ἂν εἰπείν : Plat. Apol. p. 22 B αἰσχύνομαι οὖν ὑμῖν εἰπεῖν — τὰ ληθῆ : Eur. Hec. 967 αἰσχύνομαί σε προσβλέπειν ἐναντίον, shame prevents me : Xen. de Rep. Lac. I. 5 ἔθηκε γὰρ (Λυκούργος) αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξίοντα. But Soph. Aj. 506 αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῇ γήρᾳ προλεῖπον.

§. 686. IV. The verbs of *satisfying oneself, enjoying the possession of, being full of any thing* (as that which satisfies, is possessed, or which fills, must have existed antecedently to these states) ; as, *τέρπεσθαι, ἐμπίπασθαι, μεστὸν εἶναι* &c. : Od. a, 369 νῦν μὲν δαινύμενοι τερπόμεθα : Il. ω, 633 ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες : Soph. Œ. C. 768 μεστὸς ἦν θυμούμενος : Eur. Ion. 943 οὐ τοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον : Hdt. VII. 146 ἐπεὶ ταῦτα θεεύμενοι ἔωσι πληρές.

§. 687. V. The verbs of *permitting, allowing to happen, tolerating, persevering, continuing, &c.* ; and the contrary, *being weary of* ; as, *περιορᾶν* (poet., ἰδεῖν), *κατιδεῖν, εἰσιδεῖν, οὐ φροντίζειν, ἐπιτρέπειν*, (seldom) ; *ἀνέχεσθαι, καρτερεῖν, ὑπομένειν* (seldom) ; *τλῆναι* and *τολμᾶν* (both seldom, usually with infin.) ; *λιπαρεῖν, perseverare, κάμνειν ; διατελεῖν, διαγίνεσθαι, διαγεῖν* : Od. ω, 162 ἐτόλμα ἐνὶ μεγάροισιν ἐοῖσιν βαλλόμενος καὶ ἐνισσόμενος τετληότι θυμῷ, like Eur. Hipp. 476 τόλμα δ' ἐρώσα : Hdt. VII. 101 εἰ Ἕλληνες ὑπομένεουσιν χεῖρας ἐμοὶ ἀνταειρόμενοι : Id. IX. 45 λιπαρέετε μένοντες : Id. III. 65 (ὑμῖν ἐπισκήπτω) μὴ περιῖδεν τὴν ἡγεμονίην αὐτὶς ἐς Μήδους περιελθοῦσαν : Isocr. p. 268 Ε ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον, permit them to overstep : Xen. Cyr. V. 1, 26 ὀρώοντες σε ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι : Eur. Or. 736 μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστών : Id. Hec. 256 τοὺς φίλους βλάπτουτες οὐ φροντίζετε : Id. Hipp. 354 οὐκ ἀνέξομαι ζῶσα : Id. Med. 74 Ἰάσων παῖδας ἐξανέξεται πάσχοντας. Also with the gen. : Plat. Apol. p. 31 B ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων. (See §. 504.) : Demosth. p. 112, 6 ἀνέχεσθαί τινων ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις, ὥς κ. τ. λ. : Id. p. 118, 29 μεῖζω γιγνόμενον τὸν ἀνθρώπου περιωρῶμεν.

*Obs.* The verbs ἀνέχεσθαι, ὑπομένειν, τλῆναι, τολμᾶν, in the sense of to dare (*audere*), have the infin. : Hdt. VII. 130 extr. καταμείναντες ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι. — Ἐπιτρέπειν, usually the infin. So περιόραν, when the notion is not of permitting something already existing, but something which may exist hereafter. So often Hdt., and Thuc. : Hdt. VII. 16, 1 πνύματα ἀνέμων ἐμπίπτοντα οὐ περιόραν τὴν θάλασσαν φύσει τῇ ἐωυτῆς χρῆσθαι : Thuc. II. 20 τοὺς Ἀθηναίους ἤλπιζεν τὴν γῆν οὐκ ἂν περιδεῖν τηρεῖναι — Ἀποκρίνεται in the sense of to cease to strive after something, infin. : Plat. Crit. p. 45 μήτε—ἀποκρίνεται σαυτὸν σῶσαι.

§. 688. VI. Verbs of *beginning*, and *ceasing*, *making to cease*, &c. : (as the beginning is coincident with the action begun, ceasing is consequent on that from which one ceases;) as, ἀρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; *of relating in any thing*, as μεθίεσθαι, μεθίναί ποτ., λείπεσθαι, ἐκλείπειν, ἐπιλείπειν : Il. ω, 48 κλαύσας μεθέηκε, having wept he left off (weeping) = he ceased to weep : Hdt. VI. 75 Κλεομένης δὲ παραλαβὼν τὸν σιδηρον, ἄρχετο ἐκ τῶν κνημέων ἐωυτὸν λωβώμενος : Eur. Hipp. 701 παύσαι λέγουσα. — Παύω σε ἀδικοῦντα. — Παύομαι σε ἀδικῶν : Xen. Œc. I. 23 (αἱ ἐπιθυμίαι) αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν. — Ἐλλείπεται εὖ ποιῶν τοὺς ἐνεργητοῦντας ἑαυτὸν Id. : Plat. Phaed. p. 60 C ὁ θεὸς βουλόμενος αὐτὰ (τὰ ἡδὺ καὶ τὸ λυπηρὸν) διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἡῴρατο, ἐννήριεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς : Id. Symp. p. 186 B ἄρξομαι ἐν ἀπὸ τῆς ἱατρικῆς λέγων.

*Obs.* Ἀρχεσθαι is used with infin. when the notion of the dependent verb is only in intention, not in act; as, Thuc. I. 107 ἤρξαντο καὶ τὰ μικρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν : οἰκοδομοῦντες, when it is actually begun. Παύειν is also sometimes joined with the infin. when the ceasing from the action, is to be represented as the effect of the active verb : Il. λ, 442 ἔμ' ἔπαισαν ἐπὶ Τρώεσσι μάχεσθαι, *effecisti, ut ego pugnare desinerem*. So Hdt. V. 67. VII. 54. Plat. Rep. p. 416 C ἦτις (οὐσία) μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσει, *quæ neque custodes impediunt, quominus quam optimi sint*.

§. 689. VII. Verbs of *being in luck*, or *success*, *distinguishing oneself*, *doing well*, *being deficient*, *being in error*, take a participle of the notion which precedes any of these states; as, εὐτεχεῖν, εὖ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν &c., so καταπροΐξεσθαι, *impune facturum esse* : Eur. Or. 1218 εἴπερ εὐτυχήσομεν ἐλόντες, if we shall be successful enough to take it—if having taken it, we shall be : Hdt. V. 24 εὖ ἐποίησας ἀφικόμενος : Id. VII. 17 οὕτε—νῦν καταπροΐξεαι ἀποτρέπων τὸ χρεὼν γενέσθαι, *nec impune feres, qui infecta red-dere studeas, quæ fieri oportet* : Thuc. I. 53 ἀδικεῖτε—πολέμου ἄρχοντες καὶ σπονδὰς λύοντες.—Ἀμαρτάνει ταῦτα ποιῶν : Plat. Phaed. p. 60 C εὖ γ' ἐποίησας ἀναμνήσας με : Id. Euthyd. p. 282 C καὶ εὖ ἐποίησας ἀπαλλάξας με σκέψεως πολλῆς : Xen. Cyr. I. 4, 13 καλῶς

ἐποίησας προειπών: Aristoph. Eccles. 1045 κεχάρισαί γε μοι, ὦ γλυκύτατον, τὴν γραῦν ἀπαλλάξασά μου.

§. 690. VIII. Πειρᾶσθαι, very frequently in Hdt. (as the notion of attempting any action generally may be taken to imply that this action is begun, "doing it he tried it," or "he tried to do it"): and also sometimes in Attic, and the Ionic phrases, πολλός ἐστι, παντοῖός ἐστι, e. g. ποιῶν τι, which imply the notion of endeavouring: so παρασκευάζεσθαι, but generally with ὥς and fut. part.: Hdt. VII. 158 ὁ Γέλων πολλὸς ἐνέκειτο λέγων: Id. IX. 90 πολλὸς ἦν λισσόμενος ὁ ξεῖνος: Id. I. 98 ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνέμενος: Id. IX. 109 παντοῖος ἐγένετο οὐ βουλόμενος δοῦναι, *nil nil non tentavit, quo efficeret, ut non daret*: Id. VII. 10, 3 παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον. (So after this analogy: Plat. Euth. p. 8 C πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν δίκην:) Hdt. VII. 9, 1 ἐπειρήθην—ἐπελαύνων ἐπὶ τοὺς ἀνδρας τούτους: Ibid. 139 οὐδαμῶς ἐπειρῶντο ἀντιεύμενοι βασιλεί: cf. Id. VI. 5, 9.—Thuc. II. 7 οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμήσοντες. So ἐπείγεσθαι is, in Hdt., joined with part.; as, VIII. 68, 2 ἦν μὲν μὴ ἐπιχθῆς ναυμαχίην ποιούμενος.

Obs. 1. The infin. is also used with παντοῖος ἐγένετο in Hdt., as III 124 παντοίῃ ἐγένετο μὴ ἀποδηῆσαι τὸν Πολυκράτεια. Πειρᾶσθαι and παρασκευάζεσθαι take the infin. usually, when the part. of the action yet remaining to be done, or its completion, is more especially considered; so also ἐπείγεσθαι, Hdt. VIII. 68, 3 ἦν δὲ αὐτίκα ἐπιχθῆς ναυμαχεῖν, though shortly before the part. occurs with this verb

Obs. 2. In παρασκευάζεσθαι with ὥς and fut. part., the fut. expresses the intention, which exists before the verb, and gives rise to its action; that the action itself of the part. does not yet exist is marked by ὥς. So we must look at ἔρχομαι, ἤκω φράσω; as, Hdt. III. 6 τοῦτο ἔρχομαι φράσω, with the intention of saying I am present here: Id. VI. 70 ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται: Xen. M. S. III. 7, 5 σέ γε διδάξων ὀρμημαί. So generally when the fut. part. is joined with the verb, it expresses an intention. Hdt. III. 36 ἐλάμβανε τὸ τόξον ὥς κατατοξεύσων αὐτόν. So πέμπω σε λέγοντα. The pres. part. is joined with verbs of "going," when the subject of the verb is supposed to continue a state of real or metaphorical motion already begun: Hdt. I. 122 ἦϊε ταύτην (τὴν γυναῖκα) αἰνέων διὰ παντός, he proceeded to praise.

§. 691. IX. Certain expressions (mostly impersonal); *it is fitting, useful, profitable, good, agreeable, shameful, to my mind, &c.*; but they have the infin. as frequently, and even more so than the participle, the notion of the dependent verb being conceived to follow from the notion of the governing verb, not to have preceded it as already attached to the subject; Πρέπει μοι ἀγαθὸ ὄντι, to me who am good it suits well; and ἀγαθὸ εἶναι, it suits

well that I should be good: Xen. Œc. IV. 1 αἱ δοκοῦσι κάλλιστα τῶν ἐπιστημῶν καὶ ἐμοὶ πρέποι ἂν μάλιστα ἐπιμελομένην sc. αὐτῶν: Plat. Phæd. p. 114 D τοῦτο καὶ πρέπειν μοι δοκεῖ—οἴομένην οὕτως ἔχειν<sup>a</sup>. (So perhaps we may explain Od. ζ, 193 οὐτ' οὖν ἐσθήτος δεινῆσαι, οὔτε τευ ἄλλον, ὦν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.) So φίλον ἐστίν: Æsch. Ag. 169 εἰ τὸδ' αὐτῷ φίλον κεκλημένην.—Λυσιτελεῖ: Lysias p. 174, 14 οἷς οὐδὲ ἄπαξ ἐλυσιτέλησε πειθομένοις: Soph. Œ. R. 316 φρονεῖν ὥς δεινὸν, ἔνθα μὴ τέλη λύει φρονοῦντι.—Ἀμεινόν ἐστιν &c.: Thuc. I. 118 ἐπηρώτων τὸν θεὸν, εἰ (sc. αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται: Plat. Apol. p. 41 B ἀντιπαράβαλλοντι (sc. μοί, *conferenti*) τὰ ἐμαντοῦ πάθη πρὸς τὰ ἐκείνων οὐκ ἂν ἀηδὲς εἴη: Id. Rep. p. 458 B (ταῦτα) ξυμφορώτατ' ἂν εἴη πραχθέντα τῇ τε πόλει καὶ τοῖς φύλαξι (and ξυμφορώτατ' ἂν εἴη ταῦτα πραχθῆναι): Id. Phil. p. 42 D ἄπανθ' ὅποσα τοιαῦτ' ὀνόματ' ἔχει ξυμβαίνει γιγνόμενα: Id. Alcib. p. 113 D σκοποῦσιν ὁποτέρα συνοίσει πράξασιν. So ἔστι, ὕπ-εστι, ξύνεστι μοι τι: Soph. Œ. C. 648 εἰ σοί γ' ἄπερ φῆς ἐμμένει τελοῦντί μοι: Id. Œ. T. 296 ᾗ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ: Id. El. 480 ὕπεστι μοι θράσος ἄδυνάων κλύουσας ἀρτίως δυνεράτων. Also Æsch. Choeph. 408 πέπαλται δ' αὐτὲ μοι φίλον κέαρ τόνδε κλύουσας οἶκτον.

*Obs.* 1. On the accus. ἀντιάσαντα, κλύουσας, for dat. see below, §. 711. 1.

*Obs.* 2. When the part. is applied generally, not to any definite subject, the article may be joined with it: Plat. Legg p. 656 A μὴν οὖν τι βλαβὴν ἔσθ' ἦντινα φέρει τῷ χαίρουσι πονηρίας ἢ σχήμασιν ἢ μέλεσιν: that any one should rejoice, &c.

§. 692. X. Ἐχειν, in the sense of *to be, to hold oneself*, forms when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the continuance of the action when already begun, (as in Latin *habere* with a passive part. in acc.; as, *rem aliquam pertractatam habere*): Soph. Antig. 22 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει: Eur. Med. 33 ἀφίκετο μετ' ἀνδρὸς, ὅς σφε (i. e. αὐτήν) νῦν ἀτιμάσας ἔχει: Id. Bacch. 302 Ἄρεως τε μοῖραν μεταλαβὼν ἔχει τινά: Id. Hecub. 1013 πέπλων ἐντὸς ἧ κρύψας' ἔχεις: Id. Med. 90 σὺ δ' ὥς μάλιστα τοῦσδ' ἐρημώσας ἔχει: Hdt. III. 65 δόλφ' ἔχουσι αὐτήν (τὴν ἡγεμονίην) κτησάμενοι: Id. VI. 12 ἀνδρὶ Φωκαεῖ ἀλαζόνι—ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν<sup>b</sup>: Demosth. p. 818. extr. τὴν μὲν τοίνυν προῖκα—ἔχει λαβών: Id. p. 113, 12 καὶ μὴν καὶ Φερὰς πρῶην ὡς φίλος—εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών.

<sup>a</sup> Cf. Heindorf.

<sup>b</sup> Valckenar. ad loc.

Obs. On the contrary: *ἔχω λέγειν*, I can say, *habeo dicere*.

§. 693. XI. Another sense in which the participle may be said to complete a verbal notion is, where it explains and defines a demonstrative, which is joined to a preceding verb. Plat. Phæd. p. 59 *Α καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες*: Xen. Anab. IV. 1, 4 *τὴν δὲ — ἐμβολὴν ᾧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι*. So Soph. Œ. T. 10 *τίνι τρόπῳ καθέστατε; δέισαντες ἢ στέρξαντες*.

§. 694. XII. Lastly, the part. stands with *τυγχάνω*, *I happen*; *κυρῶ*, *I am there*, *I chance*; *λαυθάνω*, *I escape notice*; (the thing which is not observed being antecedent or coincident with the escaping observation;) *φθάνω*, *I anticipate*; *οἴχομαι*, *I hasten away*, and expresses the notions to which these several actions refer: Hdt. I. 44 *ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων*: Id. III. 83 *καὶ νῦν αὕτη ἡ οἰκὴ διατελέει μούνη ἐλευθέρῃ ἐοῦσα Περσέων*. — *Διάγω*, *διατελῶ*, *διαγίγνομαι*, *διέμι καλὰ ποιῶν*: Id. I. 157 *ῥῆκετο φεύγων (celeriter fugiebat)*. (So Hom.: *βῆ φεύγων, βῆ ἀίσασα*.) Id. VI. 138 *οἴχοντο ἀποπλέοντες*. — *Οἴχομαι φέρων*, *celeriter aufero*: Thuc. IV. 113 *ἔτυχον ὄπλῳ ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα* (there chanced to be sleeping): Plat. Rep. p. 412 *κῆδοιτο δέ γ' ἂν τις μάλιστα, ὃ τυγχάνοι φιλῶν*: Eur. Alc. 957 *ὅστις ἐχθρὸς ὦν κυρεῖ*: Xen. Cyr. I. 3, 12 *χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα*. — So *οὐκ ἂν φθάνοις λέγων*; Plat. Symp. p. 185. extr. *quin statim loqueris*, i. e. will you not be quick in saying this? *quantocius dicas*: Id. Phæd. p. 106 B *οὐκ ἂν φθάνοις περαινῶν*; i. e. *statim reliqua conclude*.

Obs. 1. With *τυγχάνειν* and *κυρεῖν* the part. *ᾧ* is sometimes omitted; as, Soph. El. 46 *ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δοριζέων*. Sometimes where there is no adj.: Ibid. 313 *νῦν δ' ἀγοῖσι τυγχάνει*: Eur. Hipp. 1411 *ὅς ἂν μάλιστα φίλτατος κυρῇ βροτῶν*: Plat. Rep. p. 369 B *τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής*<sup>a</sup>: Id. Apol. Socr. p. 38. princ., and Gorg. p. 502 B *εἰ δέ τι τυγχάνει ἀηδής*. Sometimes also after *διατελεῖν*: Thuc. I. 34 *ἀσφαλέστατος ἂν διατελοίη*: Xen. Hell. VII. 3, 1 *ἄλκιμοι διετέλεσαν*.

Obs. 2. *Φθάνειν*, *antevertere*, often has an acc. of the person anticipated or present: Hdt VI. 115 *βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ*. The comparison implied therein is sometimes expressed by *ἤ*: Od. λ. 58 *ἔφθης περὶς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ*, So with *ἢ* and infin.: Hdt. VI. 108 *φθαίη τε πολλάκις ἂν ἀνδραποδισθέντες ἢ τινα πυθέσθαι ἡμέων* Also πρὶν *ἢ*. Ibid. 116 *ἔφθσαν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἦκεν*. Similarly *τοὺς ἂν φθάνοις λέγων*; we find *οὐκ ἂν φθάνοις* without a question, “You cannot be too quick in saying it,” where

<sup>a</sup> Stallb. ad loc.

φθάνειν signifies *nimis cito aliquid facere, nimis properare*: Hdt. VII. 162 οὐκ ἂν φθάνοιτε τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι, *si quam primum abieritis, non nimis cito abieritis, non nimis properaveritis*, i. e. *nullū interpositū mōd, e vestigio hunc abire maturate!* Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by, *scarcely—not so soon as*: Isocr. p. 58 B οἱ Λακεδαιμόνιοι οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦκον ἡμῖν ἀμυνούντες.

Obs. 3. The construction of λαυθάνειν and φθάνειν is sometimes reversed, so that they are placed in the participle and seem to be accessories to the action of another verb: Il. μ, 390 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθών: Hdt. III. 71 οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται, ἀλλὰ σφεας αὐτὸς ἐγὼ κατερέω. So in Homer φθάμενος, as ὅς μ' ἔβαλε φθάμενος<sup>a</sup>: Xen. Cyr. III. 3, 18 φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν.

Obs. 4. Φθάνειν is but rarely joined with infin.: Arist. Nub. 1384 οὐκ ἔφθης φράσαι. It is wrong to class here Il. π, 860 τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς—φθῆη ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν δλέσσαι; here δλέσσαι θυμὸν is the consequence of τυπείς, and does not depend on φθῆη.

### *The Participle used as the Latin Gerund.*

§. 695. 1. From the use of the participle just gone through, whereby some essential part of the whole verbal action is supplied, we must distinguish the same form when used to express certain accidents of the verbal action, such as are expressed by adverbs; which though not necessary to a full conception thereof, yet add distinctness to the notion of it, by stating the circumstances, conditions, &c. under which it took place, or by which it was accompanied. When thus used the participle is called, for the sake of distinction, the *gerund*, as it answers to that form in another language: ὁ ἀνθρώπων κῆπος—ὁρῶ σε τρέχοντα, οἶδα θυητὸς ὦν.

2. Of the gerundial use of the part., there are two sorts—*a*. Where the part. has the same subject as the verb of the sentence, in which case it agrees with it in gender, number, and case; as, ὁ Κῦρος γελῶν εἶπε, οἱ παῖδες γελῶντες εἶπον.—*b*. Where the subject of the participle is not the same as that of the verb, in which case the partic. and its subject are in the gen.; as, τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, which construction is termed *Casus absoluti*.

Obs. For the reason why the gen. is used, see §. 541.

3. The adverbial notions which are expressed by the partic. are,  
*a*. Temporal.

*b*. Causal, including the notion of the conditions under which any thing happened.

*c*. Modal.

<sup>a</sup> Passow Lex.



## a. Temporal.

§. 696. The participle is used to express the time which is defined by some action or state: Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχαρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, after spending; so we frequently find a periphrasis with ποιήσας, = *thereon*: Hdt. VI. 96 ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or a repetition of the preceding verb, in the participle, without ταῦτα: Ibid. 108 Ἀθηναίοισι—ἐπεθήκαντο Βοιωτοί· ἐπιθήμενοι δὲ ἐσώθησαν τῇ μάχῃ: Id. VII. 60 πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν· ἀριθμήσαντες δὲ κατὰ ἔθνεα διέτασσον. Gen. absol.: Il. α, 88 οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο σοὶ κίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐπόσει.

Obs. 1. Here also belong the following participles, which we translate by adverbs, or adverbial expressions; α. ἀρχόμενος, at the beginning, at first: Thuc. IV. 64 ἄπερ καὶ ἀρχόμενος εἶπον. We must distinguish this from ἀρξάμενος ἀπὸ τίνος, which may be translated "especially." This participle ἀρξάμενος generally agrees in gender, case, and number, with the substantive, of which it defines and limits the sense; as, Plat. Rep. p. 600. extr. οὐκοῦν τίθωμεν ἀπὸ Ὁμήρου ἀρξάμενους πάντας τοὺς ποιητικοὺς μιμητὰς εἰδῶλον ἀρετῆς εἶναι, all the poets, (subst. defined) especially Homer; but sometimes with the subject of the verb: Plat. Symp. p. 173 D δοκεῖ μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλίου ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος: Cf. Xen. Cyr. VII. 5, 65: —β. τελευτῶν, at last, finally; Plat. Rep. p. 362 Α τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται<sup>a</sup>: Id. Apol. p. 22 C τελευτῶν (at last) οὐν ἐπὶ τοὺς χειροτέχνας ἦα: Demosth. p. 125, 57 δυστυχεῖς Ἑρετριεῖς τελευτῶντες ἐπέιθον τοὺς ὑπὲρ αὐτῶν λέγοντας ἐκβαλεῖν.—γ. διαλιπὼν χρόνον, after some time, or διαλ. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρόν: Plat. Phædon. extr. ὀλίγον χρόνον διαλιπὼν ἐκινήθη: Id. p. 59 Ε οὐ πολὺν δ' οὐν χρόνον ἐπισχὼν ἦκε<sup>b</sup>. Cf. Hdt. VI. 129.—δ. ἀνύσας, immediately, quickly: Arist. Lys. 438 ἀνύσαντε δήσεται, *illico colligate*.

Obs. 2. We often find participles of "coming" and "going" joined with the verb, to put the whole action in a clear distinct light, most commonly in poetry, but also in prose, as Xen. Cyr. II. 2, 6 οὕτω καὶ ἐγὼ ἐλθὼν ἐδίδασκον ἓνα λόχον.

Obs. 3. The gen. part. sometimes stands alone, without its subject, which is either supplied from the context, or, when it is wholly indefinite, a demonstrative pronoun or the indefinite words πράγματα, χρήματα, ἄνθρωποι, &c. are without difficulty supplied by the mind: Il. ο, 190 ἦτοι ἐγὼν ἔλαχον πολὴν ἄλα ναίμεν αἰεὶ παλλόμενων, when they cast lots: Hdt. III. 13 οἱ δὲ Αἰγύπτιοι—ἔφευγον—κατελιθέντων δὲ (sc. αὐτῶν) ἐς Μέρφιν ἔπεμπε—Καμβύσης (κίρυκα): Thuc. I. 116 Περικλῆς—ᾤχετο κατὰ τάχος ἐπὶ Καῦνον καὶ Καρίας, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλεύουσιν: Xen. Cyr. I 4, 18 σσημανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρῃ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὄρια: Ibid. III. 1, 38 διασκευοῦν-

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Stallb. ad loc.

των δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπήρετο ὁ Κύρος : also in sing. Thuc. I. 74 σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο : so οὕτως ἔχοντος Plat. *quum res ita se habeat* : so in Latin, *cognito, edicto, petito*, &c. for *postquam cognitum erat*, &c.

Obs. 4. To define more distinctly the notion of time, ἐπὶ is often joined with the gen. and the part. present (only) ἐπὶ Κύρου βασιλεύοντος (see §. 633. I.) : the notion of past time is sometimes expressed by μετὰ, with acc., as Hdt. VI. 98 μετὰ δὲ τοῦτον ἐνθεῦτεν ἐξαναχθέντα Δῆλος ἐκινήθη : Ibid. 132 μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα γεόμενον Μιλτιάδης—αἴξετο : and of indefinite time, by ὑπὸ with acc., as ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα. (See §. 639. III. 2. a.)

Obs. 5. The time is also more accurately expressed by the addition of the temporal adverbs, αὐτίκα, εὐθύς (Ion. ἰθέως), ἐξαίφνης, μετὰ ξύ, ἄμα, to the genitive absolute, or the simple participle, as Hdt. I. 179 ὀρύσσοντες ἄμα τὴν τάφρον ἐπλήθυνον : Id. VI. 10 ταῦτα μὲν νυν ἰθέως ἀπικομένων ἐς τὴν Μίλητον τῶν Περσέων ἐγένετο : Xen. Anab. III. 3, 7 φεύγοντες ἄμα ἐτίτρωσκον : Plat. Phædon. p. 60 B καὶ τρίβων ἄμα—ἔφη<sup>a</sup> : Ibid. p. 77 B ὅπως μὴ, ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου, διασκεδαννῆται ἡ ψυχὴ : Ibid. p. 70 A ὅρα, μὴ εὐθύς ἀπαλλαττομένην (ἡ ψυχὴ) τοῦ σώματος—διασκεδασθεῖσα οἴχηται : Id. Rep. p. 238 C εὐθύς οὖν μετὰ τὸν Κέφαλος ἡσπάζετό τε καὶ εἶπεν, *συνὴ αὐτῷ με κοινῇ* : Id. Lys. p. 207 A ὁ Μενέξενος ἐκ τῆς αὐλῆς μετὰ ξύ παιζῶν εἰσέρχεται, whilst he was playing : Id. Rep. p. 336 B καὶ ὁ Θρασύμαχος πολλὰκις μὲν καὶ διαλεγόμενων ἡμῶν μετὰ ξύ ὥρμα ἀντιλαμβάνεσθαι τοῦ λόγου. On ἄμα with dat., see §. 669. Obs. 2.

Obs. 6. To express more clearly and emphatically any sequence, whether of time, or otherwise, on the action of the partic., the adverbs ἐνταῦθα, οὕτω, οὕτω δὲ, ὁδὲ, are joined to the verb of the sentence, as Hdt. VI. 23 πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκαλαῖοι ἐβοήθειον (as Virgil. *Æn.* II. 391 *sic fatus, deinde comantem Androgei galeam clipeique insigne decorum induitur*) : Id. VI. 104 ἀποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναῖον ἀπεδέχθη, *ita demum imperator creatus est* : Id. VII. 174 Θεσσαλοὶ δὲ ἐρημωθέντες συμμαχῶν οὕτω δὲ ἐμήδισαν προθύμως.—In poetry the part. is often joined to the verb by καί : Il. x. 247 ὥς φασμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.

Obs. 7. We find a curious change of construction in the form ἀπερ ἔχων ἦλθε, *which he had when he came* ; the principal verb being in the partic., and the verb expressing the time being made the predicate of the sentence.

#### b. Causal.

§. 697. a. The cause or reason : Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται : Plat. Phædon. p. 102 D λέγω δὲ τοῦδ' ἕνεκα βουλόμενος (i. e. ὅτι βούλομαι) δόξαι σοι ὅπερ ἐμοί. Very common in interrogatory and relative sentences : Plat. Phædon. p. 63 A τί γὰρ ἂν βουλόμενοι (i. e. *cui*) ἄνδρες σοφοὶ ὥς ἀληθῶς δεσπότης ἀμείνους αὐτῶν φεύγουιν ; For τί μαθὼν and τί παθὼν ταῦτα ἐποίησας ; *cui hæc fecisti* ? see interrogatory sentences.

<sup>a</sup> Stallb. ad loc.

—Gen. abs. Thuc. VII. 13 τὰ δὲ πληράματα διὰ τὸδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμὸν καὶ ἀρπαγὴν μακρὰν καὶ ὑδρεῖαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες—αὐτομολοῦσι.

Ods. Here also οὔτω is sometimes added to the verb, to mark the sequence more distinctly: Plat. Lach. in. ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γνῶναι, καὶ γνόντας ἀπλῶς ἂν εἰπεῖν ἂν δοκεῖ ὑμῖν, οὔτω παρελάβομεν.

b. The conditions: Plat. Symp. p. 193 D οὐ δὴ τὸν αἴτιον θεὸν ὑμνοῦντες δικαίως ἂν ὑμνοῦμεν \*Ερώτα: Ibid. p. 194 C οὐ μέντ' ἂν καλῶς ποιήνῃ—, ὦ Ἀγάθων, περὶ σοῦ τι ἐγὼ ἀγροῖκον δοξάζων: Ibid. p. 196 C κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὁ \*Ερως διαφερόντως ἂν σωφρονοῖ: Id. Phileb. p. 43 C αἱ μεταβολαὶ κάτω τε καὶ ἄνω γιγνόμεναι λύπας τε καὶ ἡδονὰς ἀπεργάζονται: Demosth. p. 122, 45 οὐ γὰρ ἂν αὐτοῖς ἔμελλεν—, μὴ τοῦθ' ὑπολαμβάνουσιν, i. e. εἰ μὴ τοῦθ' ὑπελάμβανον<sup>a</sup>. In questions: Plat. Gorg. p. 509 B τίνα ἂν βοήθειαν μὴ δυνάμενος ἄνθρωπος βοηθεῖν ἑαυτῷ καταγέλαστος ἂν τῇ ἀληθείᾳ εἴη;—Genit. absol. Od. a, 390 καὶ κεν τοῦτ' ἐθέλοισι, Διὸς γε διδόντος, ἀρέσθαι (*Deo volente*): Eur. Hipp. 1424 ἀνθρώποισι δὲ, θεῶν διδόντων (*si dii auctores sunt*), εἰκὸς ἐξαμαρτάνειν: Demosth. p. 130. extr. καὶ οἶομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα, τοῦτων γιγνόμενων.

c. Limitation, which is generally signified by the addition of the limiting particles καί, καίτοι, πέρ (which in Homer are often strengthened by ἔμπης) καίπερ or καὶ—περ, ὅμως, ἔπειτα, εἴτα poet., καίτα prose, also καὶ ταῦτα to the participle. Without any particle: Xen. Cyr. III. 2, 15 ὥς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν!—With it, καί: Il. ε, 651 \*Εκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω:—πέρ: Il. a, 241 τοῖς δ' οὔτι δυνήσεαι, ἀχλύμενός περ, χραίσμειν: with ἔμπης, Il. o, 399: Il. π, 638 φράδμων περ ἀνὴρ (sc. ὦν): Æsch. Ag. 1051 μένει τὸ θεῖον δουλίᾳ περ ἐν φρενί (sc. οὔσῃ): Ibid. 1051 ἐγὼ δ' οἶν ἐθέλω—τάδε μὲν στέργειν, δύστυχά περ ὄντα):—καίπερ, divided in Homer, καὶ—περ (only Od. η, 224 καὶ περ), so that πέρ is placed beside the word on which emphasis is to be laid; but joined in Attic Greek, καίπερ; so also in Attic, οὐδέπερ: Il. β, 270 καὶ ἀχνύμενός περ: Xen. Anab. I. 6, 10 προσεκύνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο: Eur. Phœn. 1667 οὐκ ἂν προδοίην οὐδέπερ πρᾶσσων κακῶς:—καίτοι: Plat. Prot. p. 339 C οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον:—ὅμως (which

<sup>a</sup> Schäfer. ad loc.

though it properly belongs to the verb of the sentence, yet generally is attached to the partic., and often is even placed before it): Hdt. VI. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*praelio*) ἱμείροντο ὁμῶς θεήσασθαι τοὺς Μήδους: Eur. Or. 679 κἀγὼ σ' ἱκνούμαι, καὶ γυνή περ οὖσ' ὁμῶς: Id. Med. 280 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὁμῶς: Xen. Cyr. V. 1, 26 οὕτως ἔχομεν, ὥς σὺν σοὶ μὲν ὁμῶς καὶ ἐν τῇ πολέμῳ ὄντες θαρβύομεν: Id. Œcon. XVI. 8 οὗς ἂν αἰσθάνωμαι ὁμῶς καὶ εὖ πάσχοντας ἔτι ἀδικεῖν πειρωμένους: —ἐπειτα, εἴτα: Plat. Charmid. p. 163 A ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἐπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν: Xen. M. S. I. 1, 5 εἰ προαγορεύω ὥς ὑπὸ θεοῦ φαινόμενα κἄτα ψευδόμενος ἐφαίνετο: —καὶ ταῦτα: Plat. Rep. p. 404 B Ὅμηρος—ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλληνόπῳ ὄντας, although they were: Demosth. p. 922, 5 θανάτῳ ζημώσαντες εἰσαγγελθέντα ἐν τῷ δήμῳ, καὶ ταῦτα πολίτην ὑμέτερον ὄντα, *capitis eum damnantes delatum ad populum, quamvis civis vester esset*: so that it sometimes has the sense of *especially*: cf. Hdt. II. 120. Rarely after the participle: Plat. Rep. p. 341 C νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα, *quamvis nullus et impotens sis*<sup>a</sup>.

§. 698. *d.* Means: Xen. Cyr. III. 2, 25 ληϊζόμενοι ζῶσιν, *capti vivunt*: Id. M. S. III. 5, 16 προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς: Isocr. p. 241 D τοὺς Ἕλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν: so very commonly *χρῶμενος* with *dat.* where we use “with.” as πολλῇ τέχνῃ *χρῶμενος* τοὺς πολεμίους ἐνίκησεν.

*e.* Mode or manner: *γελῶν* εἶπε: so *λαθῶν*, secretly, *φθάμενος*, *φθάσας*, *ἀνύσας*, quickly: Hom., Hdt., Thuc.

*Obs. 1.* Here also certainly belong the forms which introduced themselves from the colloquial dialect, *ληρεῖς ἔχων*, or as a question, *τί ληρεῖς ἔχων*, you trifle so—properly, you trifle conducting yourself so: *φλυαρεῖς ἔχων* Aristoph.: Plat. Gorg. p. 490 Ε ποῖα ὑποδήματα φλυαρεῖς ἔχων; what shoes are you thus continually chattering about? Aristoph. Nub. 509 τί κυπτάξεις ἔχων περὶ τὴν θύραν; what are you about stooping so unceasingly about the door? —also *φερόμενος*, and (used intransitively) *φέρων*, *summo studio*, *maximo impetu*: with verbs of motion: Hdt. VIII. 91 ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (*cum impetu delati*) ἐσέπιπτον ἐς τοὺς Αἰγυήτας: Id. IX. 102 διωσάμενοι γὰρ τὰ γέρεα οὗτοι φερόμενοι ἐσέπεσον ἁλῆς ἐς τοὺς Πέρσας: Id. VIII. 87 (ναὺς) διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλή, *cum impetu aggressa est unicam navem*.

*Obs. 2.* So also where we use “with,” the Greeks use *ἔχων*, *ἄγων*, *φέρων*, *λαβών*: of animate or inanimate things or possessions, *ἔχων* and

<sup>a</sup> Stallb. ad loc.

λαβών : of animate, ἄγων : of inanimate φέρων ; as, Xen. Cyr. I. 3, 1 ἔρχεται—ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα : so ὁ Κύρος ξίφος φέρων προσήλασε—ἵππον ἄγων ἦλθεν—ἱππέας λαβὼν τοὺς πολεμίους κατέδωκεν. The Homeric and poetic dialects use ἔχων, φέρων, λαβὼν and ἄγων, frequently with verbs of giving, or placing, to bring the action immediately preceding the giving or placing before the eyes : Il. η, 302 δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ εὐξέστω τελαμῶν.

*Dative absolute.*

§. 699. We also find, though but very seldom, the dative in the absolute construction with the part., as expressing the notion of “*whēn*” defined by some action or state (see Dat. §. 606) : Xen. Hell. III. 2, 25 περιιόντι δὲ τῷ ἐνιαυτῷ, φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἑλιν : Theocrit. XIII. 29 κοίλαν δὲ καθιδρυνθέντες ἐς Ἀργῷ Ἑλλάσποντον ἵκοντο, νύτῃ τρίτον ἄμαρ ἄεντι.

Obs. 1. We must distinguish these cases from those given §. 599. 2.

Obs. 2. To define more clearly the notion of coincident time, ἅμα is added to the dat. absolute : Hdt. III. 86 ἅμ' ἡμέρῃ διαφωσκούσῃ : Ibid. 86 ἅμα δὲ τῷ ἵππῳ τοῦτο ποιήσαντι, ἀστραπή ἐξ αἰθρίης καὶ βροντὴ ἐγένετο : Thuc. IV. princ. ἅμα τῷ σίτῳ ἀκμάζοντι, *simulac frumentum adultum est* ; also ἐπί, either in notion of *after*, ἐπ' ἐξεργασμένοις ἐλθεῖν Hdt. VIII. 95, or to express a consequence or sequence on, Hdt. II. 22 ἐπὶ χιόνι πεσούσῃ ἀνάγκη ἐστὶ ὕσαι ἐν πέντε ἡμέρῃσι.

*Accusative absolute<sup>a</sup>.*

§. 700. 1. Lastly, in Hdt. and Attic writers, the accus. is used in the same construction as the genitive, but scarcely ever except when the participle has no definite subject, as in impersonal verbs, as ἐξόν (from ἐξέστι, it is lawful), or impersonal phrases, as αἰσχρὸν ὂν (from αἰσχρόν ἐστιν, it is shameful).

2. Since the acc., as we have seen, signifies extension or parallelism in time (§. 577), as ταῦτα ἐγένετο ταύτην τὴν νύκτα, the action, therefore, during which another action takes place defines the time, and is conceived of as parallel to and coincident with that action, and may be translated by *whilst*, as ἐξόν, whilst it is allowed, and thence it is used in the sense of our “*while*,” as expressing a state of things which exists coincidently with the action of the principal verb, while the genitive expresses the state of things conceived of as the antecedent cause or condition thereof.

a. Accusative absolute : Hdt. I. 129 εἰ, παρ' ἐὼν αὐτῷ βασι-

<sup>a</sup> Elms. Heracl. 693.

λέα γενέσθαι,— ἄλλω περιέθηκε τὸ κράτος: Id. VI. 72 παρὲν δέ οἱ ὑποχείρεια πάντα ποιήσασθαι, ἐδωροδόκησε ἀργύριον πολὺ: Id. V. 49 extr. παρέρχον (quum liceat) δὲ τῆς Ἀσίης πάσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθε; Ibid 50 χρεὼν γάρ μιν μὴ λέγειν τὸ ἐδν— λέγει: Id. III. 65 ἀδελφεοκτόνος τε, οὐδὲν δέον (quum fas non esset, fieri deberet), γέγονα: Thuc. I. 76 παρατυχὸν ἰσχύι τι κτήσασθαι: Ibid. 126 ὑπάρχον ὑμῖν πολεμεῖν: Id. VIII. 79 δόξαν αὐτοῖς, quum iis visum esset: Id. IV. 125 δοκοῦν (quum videretur) ἀναχωρεῖν: Demosth. p. 832, 59 προσῆκον, quum deceret: Id. p. 25, 24 πολλὰ ἰδία πλεονεκτῆσαι πολλάκις ὑμῖν ἐξδν οὐκ ἡθελήσατε.—Also passive partic.; Thuc. I. 125 δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύοις οὖσιν: Id. V. 30 εἰρημένον, quum dictum esset: Ibid. 56 γεγραμμένον.—And thirdly, an adjective with ὄν, as αἰσχροδν ὄν: Xen. Cyr. II. 2, 20 quum turpe esset; ἄδηλον ὄν Thuc. I. 2: δυνάτδν ὄν, ἀδύνατον ὄν: Plat. Criton. p. 46 Α οἶόν τε ὄν καὶ δυνάτόν: also without ὄν, as δῆλον, Plat. Rep. p. 449 C: Id. Protag. p. 323 B ὡς ἀναγκαῖον οὐδένα—μετέχειν αὐτῆς: Hdt. II. 66 ταῦτα δὲ γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει: Thuc. IV. 125 ὥστε, ἥδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν,—κυρωθὲν δὲ οὐδὲν (sed quum nihil decretum esset),—ἐχώρουν ἐπ' οἴκου: Plat. Gorg. p. 495 C ἄλλο τι οὖν (i. e. nonne igitur), ὡς ἔτερον (sc. ὄν) τὴν ἀνδρείαν τῆς ἐπιστήμης, δύο ταῦτα ἔλεγες; nonne, quia diversa esset fortitudo a scientiā, duo hæc ponebas? Xen. Hellen. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν: Soph. Œ. C. 1119 μὴ θαύμαζε—, τέκν' εἰ φανέντ' ἄελπτα, μῆκύνω λόγον.

Obs. 1. In many of the examples which are brought of the accusative absolute, we shall find that the accusative either depends, in apposition or government, on some word in another part of the sentence, more or less distant, as Soph. Electr. 881 οὐχ ὕβρει λέγω τάδ', ἀλλ' ἐκείνον (sc. λέγω) ὡς παρόντα νῶν: or on a word supplied from the context, Eur. Ion. 964 ΠΑΙΔ. σοὶ δ' ἐς τί δόξης ἦλθεν, ἐκβαλεῖν τέκνον (=τί δόξασα ἐξέβαλες τέκνον;) KR. ὡς (δόξασα) τὸν θεὸν σώσονται τὸν γ' αὐτοῦ γόνον.

Obs. 2. Where the subject is implied in the impersonal verb, the gen. is used; as, ὄντος, σαλπίζοντος (§. 373): otherwise the gen. is seldom used with impersonal verbs or phrases, as δόξαντος τούτου. Sometimes the gen. and dat. are interchanged: Thuc. VII. 25 ὡς Ἀθηναίων προσδοκίμων ὄντων καὶ τὸ παρὸν στράτευμα αὐτῶν διαπολεμῆσόμενον: Plat. Euthyphr. p. 4 D ὡς ἀνδροφόνου ὄντος καὶ οὐδὲν ὄν πρᾶγμα: Id. Rep. p. 604 B λέγει που ὁ νόμος, ὅτι κάλλιστον ὅτι μάλιστα ἡσυχίαν ἄγειν ἐν ταῖς ξυμφοραῖς καὶ μὴ ἀγανακτεῖν, ὡς οὔτε δῆλου ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιούτων (talium casuum), οὔτε εἰς τὸ πρόσθεν οὐδὲν προβαῖνον τῷ χαλεπῶς φέροντι, οὔτε τι τῶν ἀνθρωπίνων ἄξιον ὄν μεγάλης σπουδῆς, ὅτε δὲ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τούτῳ ἐμποδὼν γιγνόμε-

νον τὸ λυπεῖσθαι<sup>a</sup>: Xen. M. S. II. 2, 13 ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θύμενα—οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος.

Obs. 3. It is evident that the uses of gen., dat. and acc. absolute spring from the simple power of the cases, and that as definitions of time, they properly have a meaning analogous to the power of each case.

1. Gen. abs. Time considered as a cause: τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει; hence it is rarely used with impersonal verbs, as the agent of a verb is conceived of as the cause.

2. Dat. abs. Time considered as a point: περιόντι τῷ ἐναύτῳ, at the return of the year.

3. Acc. abs. Duration in time—whilst.

*The Comparative Particle ὥς with the Participle and Absolute Cases.*

§. 701. Ὡς is joined to the simple participle, or with the gen. and acc. absolute, when it is to be signified that the action of the participle does not really exist, or when its real existence is to be kept out of view, and represented only as something supposed or thought of, referring to the opinion which a person formed, or was to form of it.

a. With simple part.: Xen. Cyr. I. 1, 1 οἱ δὲ, κἄν ὅποσον οὖν χρόνον ἄρχοντες διαγέωνται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγεννημένοι: Plat. Rep. p. 329 A ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι, like Isocr. p. 52 B ἦλθον—οἱ Ἡρακλέους παῖδες—τὰς μὲν ἄλλας πόλεις ὑπερορῶντες, ὥς οὐκ ἂν δυναμένας βοηθῆσαι, τὴν δ' ἡμετέραν ἱκανὴν νομίζοντες εἶναι).

b. Genitive absolute: Plat. Alcib. p. 106 B οὐκοῦν ὥς διανοοῦσμένον σου ταῦτα ἔρωτῶ, ἃ φημί σε διανοεῖσθαι (i. e. νομίζον σε διανοεῖσθαι): Xen. Hell. VII. 5, 20 παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι): Ibid. V. 4, 9 ἐκήρυττον ἐξίναί πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων, quia tyranni mortui essent. The reason of κηρύττειν is not the actual fact of the tyrant's death, but the persuasion of the οἱ κηρύττοντες that it was so—ἡγούμενοι τοὺς τυρ. τεθνάναι.

§. 702. A singular use of the gen. abs. with ὥς occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακείσθαι τὴν γνώμην, φροντίζειν, and sometimes λέγειν and the like, where we should expect to find the accus. with the infin. The gen. signifies that the action of the participle is the cause of the state or action expressed by the verb. This relation is marked even in the position, as the genitive absol. almost always precedes the verb. The connection of the verb (as a consequence) with the gen. absol. is also generally marked by the addition of οὕτω: Xen. Cyr. I. 6, 11. extr. ὥς οὖν ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις συμμηχανᾶσθαι, μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ, οὕτως ἔχε τὴν γνώμην: Id. Anab. I. 3, 6 ὥς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε: Plat. Rep. p. 327. extr. ὥς τοίνυν μὴ ἀκουσομένων, ἔφη, οὕτω διανοεῖσθε<sup>a</sup>: Ibid. p. 470 E. Ibid. p. 437 A ὑποθέμενοι ὥς τούτου οὕτως ἔχοντος: Id. Cratyl. p. 439 C διανοηθέντες—ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ ρεδόντων: Id. Menon. p. 95 E οἷσθ', ὥς ἐν τοῦτοῖς μὲν, ὥς διδακτοῦ οὕσης τῆς ἀρετῆς, λέγει; Eur. Med. 1311 ὥς οὐκέτ' ὄντων σὼν τέκνων, φρόντιζε δῆ.

Obs. Ὡς is never used with the dat. absol., as this is confined to its original force of a definition of time.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Stallb. ad loc.

§. 703. c. Accusative absolute: Plat. Rep. p. 425. princ. τοῖς ἡμετέροις παισὶν ἐννομωτέρου εὐθὺς παιδείας μεθεκτέον, ὥς, παρανόμου γυγνομένης αὐτῆς,—ἐννόμους τε καὶ σπουδαίους — ἄνδρας αὐξάνεσθαι ἀδύνατον εἶναι: Ibid. p. 427 E σὺ γὰρ ὑπέσχου ζητήσῃς, ὥς οὐχ ὁσιόν σοι εἶναι μὴ οὐ βοηθεῖν δικαιοσύνη. So ὥς ἐξόν, ὥς παρόν &c. For some other examples see above (§. 700). Plat. Rep. p. 345 E τί δέ; ἦν δ' ἐγώ, ὃ θρασύμαχε, τὰς ἄλλας ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἄρχειν ἐκόν, ἀλλὰ μισθὸν αἰτοῦσιν, ὥς οὐχὶ αὐτοῖσιν ὥφελειαν ἐσομένην ἐκ τοῦ ἄρχειν, ἀλλὰ τοῖς ἀρχομένοις; cf. Ibid. p. 426 C. Ibid. p. 468 D "Ὅμηρος τὸν εὐδοκίμησαντα ἐν τῷ πολέμῳ νότοισιν Αἰάντα ἐφῆ διηκεέεσσι γεραίρεσθαι, ὥς ταύτην οἰκείαν οὔσαν τιμὴν τῷ ἡβώντῳ τε καὶ ἀνδρείῳ: Xen. M. S. I. 2, 20 διὸ καὶ τοὺς υἱεῖς οἱ πατέρες εἰργουσιν ἀπὸ τῶν πονηρῶν ἀνθρώπων ὅμως, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὔσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν καταλύσιν: Ibid. I. 3, 2 εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τ' ἀγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες.

Obs. We must not class here those instances in which the partic. stands with a subst. in accus., as the object of a verb of thinking or saying: Hdt. II. 1 Καμβύσης Ἴωνας μὲν καὶ Αἰολέας ὥς δοῦλους πατρῴους εὔντας ἐνόμιζε: Æsch. Ag. 683 λέγουσιν ἡμᾶς ὥς ὀλωλότας: Soph. CE. T. 625 ὥς οὐχ ὑπέῃξαν οὐδὲ πιστεύσαν λέγεις; So with ὥστε (§. 704): Id. Antig. 242 δηλοῖς δ' ὥστε σημανῶν νέον.

*The Comparative Particles ὥστε, ἅτε, οἶα, οἷον, with the Participle or Genitive absolute.*

§. 704. Instead of ὥς we find, not so often in Attic as in Ionic dialect, ὥστε, ὥστε δὴ (only Hdt.), ἅτε, ἅτε δὴ, οἶα, οἷον, when the reason of any action is brought forward, not as the certain and actual reason, but as supposed or represented to be the probable reason by the speaker, or some one of whom he is speaking—where we should frequently use the word “probably:” Hdt. VI. 79 ἅτε γὰρ πυκνοῦ εἰόντος τοῦ ἁλσεος, οὐκ ὥρων οἱ ἐντὸς τοὺς ἐκτός: Ibid. 107 οἶα δὲ οἱ πρεσβυτέρῳ εἰόντι τῶν δόντων οἱ πλεῖνες ἐσειόντο. Ibid. 136 ἦν γὰρ ἀδύνατος (Μιλτιάδης ἀπολογέσθαι), ὥστε σηπομένου τοῦ μηροῦ: Plat. Protag. p. 321 B ἅτε δὴ οὐκ οὐ πάντι σοφὺς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. In Attic ὥσπερ with the partic. has often merely a comparative force, as, Lysias p. 178, 39 ὦν αὐτοὶ λαμβάνετε χάριν ἵστε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων.

*Remarks on the general use and some peculiar Constructions of the Participle.*

§. 705. 1. It will be evident from what has been said, that the participial construction has a far wider range than in most other languages, and that great clearness, precision, and neatness of expression results from this use.

2. Although the Greeks make great use of the participle to express the accidental accompaniments of an action, and thus distinguish it from that action itself, yet this is sometimes reversed; the principal action is expressed in the participle as a mere accompaniment, while the accompaniment assumes the character of the principal verb of the sentence: Soph. El. 345 ἐλοῦ γε θάτερ', ἥ φρονεῖν κακῶς, ἥ τῶν φίλων φρονεῖν οὐ μὴ μὴν ἔχειν, i. e. ἥ τῶν φίλων μὴ μὴμην ἔχουσα (εἶ) φρονεῖν.



3. By a peculiar Greek idiom there is attached to the verb of the sentence a participle of the same root and similar meaning—this is exactly analogous to the constructions, μάχην μάχεσθαι, φυγῇ φεύγειν &c. : Hdt. VII. 10, 1 τὴν ἀμείνω (γνώμην) αἰρεόμενον ἐλέσθαι : Id. VI. 34 ἰόντες δὲ τὴν ἱρὴν ὁδὸν διὰ Φωκέων τε καὶ Βοιωτῶν ἦσαν : Plat. Theæt. p. 183 D ἱππέας εἰς πεδῖον προκαλεῖ Σωκράτης εἰς λόγους προκαλούμενος : Id. Euthyd. p. 288 D τίνα ποτ' οὖν ἂν κτησάμενοι ἐπιστήμην ὀρθῶς κτησάιμεθα ; what knowledge (acquiring), should we rightly acquire (it) ? Xen. Cyr VIII 4, 9 ἀλλ' ὑπακούων σχολῇ ὑπῆκουσα ; So also when a participle with the article prefixed is used as a substantive : Plat. Apol. p. 19 B τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες ;

4. Sometimes we find a participial construction changed in a succeeding and connected sentence into that of the verb and nomin. case : even in Homer ; as, Od. α, 162 ὅστέα πύθεται ὄμβρῳ, κείμενα ἐπ' ἡπείρου, ἢ εἰν ἀλλ' κῆμα κυλινδεῖ : Thuc IV. 100 ἄλλω τε τρόπῳ περὶ ῥάσαντες καὶ μηχανῇν προσήγαγον : Plat. Soph. p. 222 B θὲς δὴ ὅπῃ χαίρεις, εἴτε μηδὲν τιθεῖς ἡμερον, εἴτε ἄλλο μὲν ἡμερόν τι, τὸν δὲ ἄνθρωπον ἄγριον, εἴτε ἡμερον μὲν λέγεις αὐτὸν ἄνθρωπον, ἀνθρώπων δὲ μηδεμίαν ἢ γῇ θήραν<sup>a</sup>.

5. The Greeks generally are very accurate in their use of participles of the same or of different time with the verb of the sentence. So Homer : ὧς εἰπὼν ὤτρυνε μένος (English, *saying*), because the words are already spoken. But when a continued action is to be expressed, the part. pres. is used : Xen. M. S. I. 2, 61 (ὁ Σωκράτης) βελτίους—ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν. So also when one action precedes another, but is considered as intimately and necessarily connected with it. Od. α, 127 ἔγχος ἔστησε φέρων πρὸς κίονα. The aorist part is often used for perfect ; as, στρατηγῆσας ἐποίησεν, having assumed the generalship, that is, as a general.

6. When an adj. or subst. occurs, not in dependence on, but in the same construction with, the participle, the participle ὦν is used with them : Hdt. I. 35 ἀνὴρ σύμφορῃ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας ἐὼν. But ὦν is often omitted, especially in poetry, the verbal notion of existence being reflected from the accompanying participle to the adj. or subst. ; Plat. Rep. p. 393 D ἦλθεν ὁ Χρῦσης—λύτρα φέρων καὶ ἰκέτης.

### *Asyndeton in the Participial Construction.*

§. 706. 1. Two or more participles stand in the same sentence without being connected by a copulative conjunction καὶ or τέ. This is the case when the two participles are opposed to each other, or in a climax, or where two or three parts of an action, independent of each other, are brought before the mind in rapid succession, as is frequently the case in poetry : Il. φ, 324 ἦ καὶ ἐπ' ὧρ' Ἀχιλλῆϊ κυκώμενος, ὑψόσε θύων, μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν : Il. χ, 414 πάντας δ' ἐλλοιάνευσεν κυλινδόμενος κατὰ κόπρον, ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον : Il. θ, 231 sq. ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραράων, πίνοντες κρητῆρας ἐπιστεφίας οἶνοιο : Od. μ, 256 sq. αὐτοῦ δ' εἰνὶ θύρῃσι καθήσθιε κεκλήγοντας, χεῖρας ἐμοὶ ὀρέγοντας

2. We must distinguish a sentence thus constructed from that where, in a succession of participles, one stands subordinate to, and explanatory of another, or where they stand in different relations to the verb ; (for instance, one expressing the cause, the other defining the nature of

<sup>a</sup> Heindorf ad loc.

the action :) Od. δ, 114 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατὴρ ἀκούσας (*postquam audiv*), χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών: Od. ε, 374 αὐτὸς δὲ πρηνὴς ἀλλ' κάππεσε, χεῖρε πετάσας νηχόμεναι μεμαώς, (the latter is an explanatory definition of the former :) Il. λ, 212 πάλλῳν δέξια δοῦρα κατὰ στρατὸν ὄχρετο πάντη, ὀτρύνων μαχέσασθαι. In prose such a combination of participles is a favourite method of expressing briefly but forcibly a number of single actions: Plat. Apol. p. 31 Α ὕμεις δ' ὥσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀντῶ, βράδιως ἂν ἀποκτείναιτε: Id. Phæd. p. 70 Α εὐθύς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἡ καπνὸς διασκεδασθεῖσα οἴχεται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμῷ ᾗ<sup>a</sup>.

*Seeming and real Anacolouthon in the Participial Construction.—  
Exchange of Cases.*

§. 707. A participle in nomin. refers to a subst. in gen., dat., or acc., when the thing or person expressed by any one of these cases is grammatically the object, but really the subject of the verbal notion, as in the phrase δοκεῖ μοι = ἐγὼ ἡγοῦμαι.—a. Dative: Thuc. III. 36 ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο) οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἀπαντας Μιτυληναίους — ἐπικαλοῦντες κ. τ. λ. (like Sallust. Jug. 112 *populo Romano melius visum — ratū*<sup>b</sup>): Id. IV. 108 καὶ γὰρ ἐφαίνετο αὐτοῖς (i. q. ἡγοῦντο), ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσούτον, ὅση ὕστερον διεφάνη, τὸ δὲ πλεόν βουλήσει κρίνοντες ἀσφαεῖ ἢ προνοίᾳ ἀσφαεῖ: Id. VI. 24 καὶ ἔρως ἐνέπεσε πᾶσιν (=ἐπέθυμον πάντες) ὁμοίως ἐκπλεῦσαι τοῖς μὲν πρεσβυτέροις ὥς—καταστρεφόμενοις ἐφ' ἀἔπλεον—τοῖς δ' ἐν ἡλικίᾳ—ἐν ἐλπίδες ὄντες σωθήσεσθαι: Id. VII. 42 τοῖς μὲν Συρακουσίοις καὶ ξυμμάχοις κατὰ πλῆξιν ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο (=οἱ Συρακούσιοι κατεπλήχθησαν)—ὀρώντες κ. τ. λ.: Xen. Cyr. VIII. 8, 10 ἦν δὲ αὐτοῖς νόμιμον (=νόμιμον ἡγοῦντο) μὴδὲ προχοῖδας εἰσφέρεισθαι εἰς τὰ συμπόσια, δηλονότι νομίζοντες τῷ μὴ ὑπερπίνειν ἦττον ἂν καὶ σώματα καὶ γνώμας σφάλλιν: Eur. Cycl. 330 δοραῖσι θηρῶν σῶμα περιβάλων ἐμὸν καὶ πῦρ ἀναίθων, χιόνος οὐδὲν μοι μέλει (=οὐδὲν φροντίζω): Plat. Legg. p. 686 D ἀποβλέψας γὰρ πρὸς τοῦτον τὸν σῶλον—ἔδοξέ μοι πάγκαλος—εἶναι. b. Accusative: Il. ζ, 510 ὁ δ' ἀγλαῆφι πεποιθὼς ῥίμφα ἐγὼ ὕνα φέρει (=ῥίμφα φέρεται): Il. ε, 135 καὶ πρίν περ θυμῷ μεμαώς Τρώεσσι μάχεσθαι, δὴ τότε μιν τρις τόσσον ἔλε μένος (=ἐχώσατο): Eur. Hec. 970 αἰδώς μ' ἔχει (=αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ', ἢ εἰμὶ νῦν c: Id. Hipp. 23 τὰ πολλὰ δὲ πάλαι προκόψασ' οὐ πόνου πολλοῦ με δεῖ (=οὐ πολλοῦ πόνου δέομαι). c. Genitive: Æsch. Eum. 100 παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλιτάτων, οὐδεὶς ὑπέρ μου δαιμόνων μὴνίσεται (=οὐδενὸς δαιμόνος μὴνῶ ξω): Eur. Iph. T. 695 sqq. σωθεῖς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου κτησάμενος, — ὄνομά τ' ἐμοῦ γένοιτ' ἂν (=ὄνομα ἐμοῦ σώσας): Hdt. IV. 132 Δαρείου ἡ γυνὴ μὲν ἦν (=ἐγίνωσκε)—εἰκάζων.

§. 708. 1. So we find also a subst. and partic. in nom. where we should expect a gen. absolute, so that it appears to be a nom. absolute. This nom. is considered as the subject of a verb implied in the form which grammatically requires the gen. absolute; and by the use of the nom., the real agent of the verbal notion is brought forward in the sentence: Thuc. IV, 23 καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο

<sup>a</sup> Stallb. Apol. p. 27 Α.

<sup>b</sup> Cf. Stallb. Apol. p. 21 C.

<sup>c</sup> Pflugk ad loc.

(= ἀμφοτέροι ἐπολέμουν), Ἄθηναῖοι μὲν—τὴν νῆσον περιπλέοντες —, Πελοποννήσιοι δὲ ἐν τῇ Ἠπείρῳ στρατοπεδεύόμενοι: Id. V. 70 καὶ μετὰ ταῦτα ἡ ξύνοδος ᾗν (= ξυνήλθον). Ἀργεῖοι μὲν καὶ οἱ ξύμμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες, Δακεδαίμονιοι δὲ βραδέως: Soph. Antig. 259 sq λόγῳ δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί (= κακοὺς λόγους εἶπον ἀλλήλους), φύλαξ ἐλέγχων φύλακα<sup>a</sup>.

2. An anomalous construction, closely connected with this, occurs when two subjects stand together in a sentence without any copulative particle, and a participle in the nom. is joined thereto: one of the two subjects is contained under the other as a part, and both belong to the same verb. The participle is joined either with the whole, and the verb refers to the part, or the part has the participle, and the verb is joined to the whole: (Σχῆμα καθ' ὅλον καὶ μέρος: cf. §. 478.): Il. γ, 211 ἀμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς: Il. κ, 224 σύν τε δ' ἔρχομένω καὶ τε πρὸ δ τοῦ ἐνόησεν Od. ω, 483 ὄρκια πιστὰ ταμόντες ὁ μὲν βασιλευέντω αἰεὶ: Od. ι, 462 sq ἐλθόντες (sc. ἡμεῖς) δ' ἡβαιὼν ἀπὸ σπείους τε καὶ αὐλῆς, πρῶτος ὑπ' ἀρνεῖοι λυόμεν, ὑπέλυσσα δ' ἐταίρους: Thuc. I. 49 αἱ Ἀττικαὶ νῆες — φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἤρχον, δεδιότες οἱ στρατηγὸι τὴν πρόρρησιν τῶν Ἀθηναίων: Id. IV. 118 ἐκκλησίαν δὲ ποιήσαντας τοὺς στρατηγούς—βουλεύσασθαι Ἀθηναίους: Id. VI. 73 οἱ γὰρ Μεγαρής — ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοί. So particularly with οἱ μὲν, οἱ δέ: Xen. Cyr. III. 1, 25 ἔριοι γὰρ φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προασπυνέσκουσιν, οἱ μὲν ῥιπτοῦντες ἑαυτοὺς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι: Eur. Or 1470 sqq. τότε διαπρεπεῖς ἐγένοντο Φρύγες, ὅσον Ἄρεος ἀλκὰν ἥσσονες Ἑλλάδος ἐγενόμεθ' αἰχμᾶς, ὁ μὲν οἰχόμενος φυγὰς, ὁ δὲ νέκυς ὢν, ὁ δὲ τραῦμα φέρων, ὁ δὲ λισσόμενος. And also frequently with ἕκαστος, ἑκάτερος: Il. ι, 656 οἱ δὲ ἕκαστος ἐλὼν δέπας—σπείσαντες παρὰ νῆας ἦσαν: Hdt. III. 82 αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμῃσι τε νικᾶν, ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνεύονται: Thuc. VI. 62 οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοί—δύο μέρη ποιήσαντες τοῦ στρατεύματος καὶ λαχὼν ἑκάτερος ἔπλεον. Id VII. 70 ἤρχον δέ—Σικανὸς μὲν καὶ Ἀγάθαρχος, κέρας ἑκάτερος τοῦ παντὸς ἔχων cf. Plat. Rep. p 488 B. Demosth. p. 118, 29<sup>b</sup>.

3. A rhetorical anacolouthon occurs when a person considered as the principal agent (as opposed to another subject which is subordinate) in the action which the whole sentence expresses, is placed with a participle in the nomin., in the beginning of the sentence, and followed immediately by the other subject with μὲν and its proper verb; after which the principal subject, being repeated by the particle δέ, follows with the proper *verbum finitum*: Thuc. III. 34 ὁ δὲ (Πάχης) προκαλεσάμενος ἐς λόγους Ἰππῖαν —, ὁ μὲν (Ἰππίας) ἐξῆλθε παρ' αὐτὸν, ὁ (Πάχης) δ' ἐκείνῳ μὲν ἐν φυλακῇ ἀδόσφω εἶχεν: Id. IV. 80 καὶ προκρίναντες (οἱ Δακεδαίμονιοι) ἐς δισχιλίους, οἱ μὲν (Εἰλωτες) ἐσπεφάνωσαν τότε καὶ τὰ ἱερὰ περιῆλθον, ὥς ἡλευθερωμένοι: οἱ δὲ (Δακεδαίμονιοι) οὐ πολλῷ ὕστερον ἡφάνισαν — αὐτοὺς: cf. Xen. Cyr. IV. 6, 3.

*Nominative Participle without any Verbum Finitum.*

§. 709. The partic. sometimes stands in the nom. without any *verbum finitum*, which however is to be supplied either by what has gone before

<sup>a</sup> Cf. Elmsl. OE. R. 60.

<sup>b</sup> Bremi ad loc.

or what follows: Hdt. I. 82 Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (scil. νόμον ἔθεντο): Thuc. I. 25 Κορίνθιοι δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες (scil. παρημέλουν) γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν κ. τ. λ. So also with conjunctions; as, εἰ, ἐάν, ὅταν, &c.: Xen. M. S. II. 1, 23 ὁρῶ σε ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐάν οὖν ἐμὲ φίλην ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπη). And in dialogues, in reference to what some one else has said: Plat. Phædr. p. 228 D ἐν κεφαλαίοις ἕκαστον ἐφεξῆς δίδειμι, ἀρξάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δίδξας γε πρώτου, ὦ φιλότῃς, τί ἄρα ἐν τῇ ἀριστερεᾷ ἔχεις. But in very many passages the verb εἶμι must be supplied.

*Genitive Participle for some other case.*

§. 710. We sometimes find the genitive absolute, even where we should expect it to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the gen. absolute is frequently supplied from the context.

a. Gen. abs. instead of nomin.: Hdt. I. 178 πόλις κέεται ἐν πεδίῳ μεγάλῳ μέγεθος εὐόσα μέτωπον ἕκαστον εἴκοσι καὶ ἕκατον σταδίων εὐούσης τετραγώνου: Ibid. 208 Κῦρος προηγύρευσεν Τομύρι ἐξαναχωρέων αὐτὸν διαβαλυσόμενον ἐπ' ἐκείνην: Id. II. 111 τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχεας — κυματίης ὁ ποταμὸς ἐγένετο: Thuc. II. 83 παρὰ γῆν σφῶν κομιζόμενων καὶ — πρὸς τὴν ἀντιπέραν ἤπειρον διαβαλλόντων — κατείδον (sc. αὐτοί) τοὺς Ἀθηναίους Id. III. 13 βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψασθε: Ibid. 70 καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι: Xen. Cyr. I. 4, 20 ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι (sc. αὐτός) λέγειν τῷ Ἀστυάγει: Ibid. VI. 1, 37 μή τι πάθω ὑπὸ σοῦ ὥς ἡδικηκότος ἐμοῦ μεγάλα. So sometimes in Latin: Ovid. Amor. II. 12, 13 *Me duce ad hanc voti finem, me milite veni.*

b. Gen. abs. instead of accus.: Hdt. IX. 99 οἱ γὰρ ὦν Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων — τούτους λυσάμενοι πάντας ἀποπέμπουσι — ἐς τὰς Ἀθήνας: Thuc. II. 8 ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προεπιόντων (Λακεδαιμονίων), ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν: Id. III. 22 προσέμειξαν δὲ τῷ τείχει τῶν πολέμιων λαθόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν οὐ προιδόντων αὐτῶν, ψόφῳ δὲ — οὐ κατακουσάντων. Id. IV. 18 σφείς δὲ — ἐκπολιορκήσιν τὸ χωρίον κατὰ τὸ εἶδος, σίτου τε οὐκ ἐνόντος καὶ δι' ὀλίγης παρσκευῆς κατεληγμένον (sc. αὐτοῦ): Id. V. 31 ἔπειτα πανσαμένον — οἱ Ἡλείοι ἐπηνάγκαζον (αὐτούς): Id. V. 33 Λακεδαιμόνιοι δὲ — ἐστράτευσαν — τῆς Ἀρκαδίας ἐς Παρρασίους — κατὰ στάσιν ἐπικαλεσαμένων σφᾶς. Id. V. 56 ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὥς ἐρήμου οὔσης.

c. Gen. abs. instead of dative: Hdt. III. 65 τὸν μὲν νυν μάλιστα χρῆν, ἐμὲ ἢ αἰσχρὰ πρὸς τῶν Μάγων πεπονθότος, τιμωρέει μοί: Id. VI. 85 μελλόντων δὲ ἄγειν τῶν Αἰγινητέων τὸν Λευτυχίδα, εἰπὲ σφί Θεασίδης: Id. VII. 235 μὴ τῆς ἄλλης Ἑλλάδος ἀλίσκομένης ὑπὸ τοῦ πεζοῦ βοηθέωσι ταύτῃ (sc. Ἑλλάδι): Id. IX. 58 καὶ ὑμῖν μὲν εὐοῦσι Περσέων ἀπείροισι πολλῇ ἔκ γε ἐμεῦ ἐγένετο συγγνώμη, ἐπαινεόντων τούτους, τοῖσι τι καὶ συνηδέατε: Thuc. I. 114 καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους — ἡγγέλθη αὐτῷ (Περικλεῖ): Eur. Med. 910 εἰκὸς

γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος, γάμους παρεμπολῶντος ἀλλοίους, πόσεια.

*Obs.* We must distinguish from these instances the Homeric construction, where the genitive partic. follows on a dat. pron.; as, Il. ξ, 26 λάκε δέ σφι περὶ χροὶ χαλκὸς ἀτειρὴς νυσομένων ξίφεσιν. Od. ι, 257 ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον: Ibid. 458 sq τῷ κέ οἱ ἐγκέφαλός γε διὰ σπένος ἄλλυδις ἄλλη θείονομένου ραίοιτο πρὸς οὐδεῖ. Here the gen. part. agrees with ἡμῶν &c, which is the proper case after ἦτορ, but Homer frequently uses the dat. instead of the gen. of pronouns. So ἡμῖν κατεκλάσθη φίλον ἦτορ is the same, as ἡμῶν φίλον ἦτορ. Hence the dat part. sometimes follows a pronoun or substantive in gen. (§. 712.) Nor must we class here those instances where the gen. abs. is joined with a verb, which requires the dative, but in this construction is used without a case; as, Demosth. p. 71, 20 ἡ λέγοντος ἂν τινος πιστεῦσαι οἴεσθε (τὸν Φίλιππον); where we might also say, ἡ λέγοντι ἂν τινι πιστεῦσαι οἴεσθε;

*Accusative Participle for other cases.*

§. 711. 1. Sometimes an accus. is used though it refers to a substantive in another case. The ground of this anomaly may be, that in the speaker's mind it depends on a verbal notion equivalent to the phrase on which the subst. depends, but which requires an accus. instead of a dative: Aesch. Choeph. 396 sq. πέπαλται δ' αὐτέ μοι φίλον κέαρ (=τρόμος ἔχει με) τόνδε κλύουσιν οἶκτον: Id. Pers. 909 λέλυται γὰρ ἐμοὶ γυνὼν ῥώμη τῇδ' ἡλικίαν ἐσιδόντ' ἄστων: Soph. El. 479 s. ὕπεστί μοι θράσος ἀδυπνῶν κλύουσιν ἀρτίως ὀνειράτων: cf. Plat. Alc. p. 148 D<sup>b</sup>.

2. Sometimes the accus. partic. stands at the beginning of the sentence, though the verb thereof requires another case. The accus. then follows the construction of a preceding sentence, whether from carelessness or on some rhetorical ground: Hdt. V. 103 ἐκπλώσαντές τε ἔξω τὸν Ἑλλησποντον, Καρίης τὴν πολλὴν προσεκτέσαντο σφίσι σύμμαχον εἶναι· καὶ γὰρ τὴν Καῦνον πρότερον οὐ βουλομένην συμμαχεῖν, ὥς ἐνέπρησαν τὰς Σάρδεις, τότε σφι καὶ αὕτη προσεγένετο (as if the construction went on, καὶ τὴν Καῦνον —προσεκτέσαντο). Plat. Phædr. p. 233 B τοιαῦτα γὰρ ἔρως ἐπιδείκνυται· δυστυχούντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν: “quum sic procedere deberet structura, καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαινῶν ἀναγκάζει, quo rotundior exeat periodus, subito convertitur oratio c.” Here there is clearly a rhetorical force in this construction; the accus. εὐτυχούντας being placed in antithesis to δυστυχούντας.

3. In other instances the accus. is placed with the partic. as the object of the speaker's words, coincident with the whole paragraph which is concerning it, without any reference to the grammatical construction of the sentence, (we should preface the sentence with—“as for.”) Plat. Legg. p. 819 D περὶ ἅπαντα ταῦτα ἐνοῦσάν τινα φύσει γελοῖαν τε καὶ αἰσχρὰν ἄνοιαν ἐν τοῖς ἀνθρώποις πᾶσι, ταύτης ἀπαλλάττουσι. Ibid. p. 761 E καὶ δὴ καὶ τοὺς ἀγρονόμους—ὀνειδὴ φερέσθωσαν.

<sup>a</sup> Pflügel ad loc.

<sup>b</sup> Elmsl. Hei. ael. 693.

<sup>c</sup> Heindorf ad loc.

*Dative Participle for another case.*

§. 712. A dative participle follows where some other case is required, by virtue of some notion implied in the verb on which it depends; but far more rarely than the nomin. or accus.: Thuc. I. 62 ἦν δὲ γνώμη τοῦ Ἀριστέως (= ἔδοξεν αὐτῷ) τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους. So Eur. Iph. A. 491 ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης ἐσῆλθε συγγένειαν ἐννοουμένῳ.

*Obs.* For the Homeric passages: II. κ, 188 ἀπό τε σφισὶν ὕπνος ὄλωλεν ὧς τῶν νήδυμος ὕπνος βλεφάροισιν ὀλώλει νύκτα φυλασσομένοισι κακῆν: II. ξ, 141 Ἀτρεΐδην, νῦν δὲ που Ἀχιλλεὺς ὀλοὸν κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένῳ see above (§. 710. *Obs.*).

## ADVERBS.

§. 713. 1. The adverbs express the notion of the place, the time, or the mode and manner of a predicate or attribute; as, ἐγγύθεν ἦλθεν—χθὲς ἀπέβη—καλῶς ἀπέθνηεν, and are analogous to the cases of substantives which also express these notions; as, πεδίοιο θίειν, βαίνειν ὁδοῦ, ταῦτα ἐγένετο τῆς ἡμέρας, βαίνειν ὁδόν, πᾶσαν τὴν ἡμέραν, τοῦτο τῷ τόπῳ, ταύτῃ τῇ ἡμέρᾳ. Hence it arises, that most adverbs are relics of inflexions which are become obsolete; as, οὔ, where, ἄνω, κάτω, οἶ, οἴκοι, πῇ, ὅπῃ &c.

2. In its widest sense, the term “adverbs,” “adverbial expressions,” includes all the forms (whether single words or phrases) whereby these notions are expressed; such as, γελῶν εἶπε—διὰ τάχους—σπούδῃ—τρίτῃ ἡμέρᾳ &c.

*Remarks on the use of Adjectives for Adverbs.*

§. 714. The poets especially are fond of signifying the adverbial notions of place, still more frequently of time, sometimes of mode or manner, and causality, by adjectives; a greater energy is hereby given to the expression, the attributive of the verb (adverb) being considered as the attributive of the substantive.

*a.* Adjectives used instead of adverbs of place: II. ρ, 361 τοὶ δ' ἀγχι-στῆνοι ἔπιπτον for ἀγχι ἀλλήλων: Od. φ, 146 ἔξε μυχοίτατος αἰεὶ for ἐν μυχοιτάτῳ. So the adjectives κρηναῖος, ὄρειος, οὐράνιος, ὑλαῖος, ἀγοραῖος &c., are joined with the subject instead of the predicate: Arist. Vesp. ῥίπτειν σκέλος οὐράνιον. So also πρῶτος, ὕστατος, μέσος, πλάγιος, μετέωρος, ἄκρος, ἄψορρος, ἐπιπόλαιος, πρυμνός, παράθυρος, θυραῖος, θαλάσσιος, ὑπερπόντιος &c.: Soph. Œ. T. 1411 θαλάσσιον ἐκρίψατε for εἰς θάλασσαν: Ibid. 32 ἐφέστιοι ἐξόμεθα for ἐπὶ τῇ ἐστίᾳ: Id. Antig. 785 φοιτᾷς ὑπερπόντιος for ὑπὲρ τὸν πόντον.

*Obs.* 1. Πρῶτος, ὕστατος, and many others of those here mentioned, are also applied to time.

*Obs.* 2. Here also belongs the use of the demonstratives οὗδε, οὗτος, ἐκεῖνος, mentioned above (§. 655. 1.). Other adjectival pronouns are also used as adverbs.—*a.* Ἄλλος, on the other side: II. φ, 22 ὥς δ' ὑπὸ δελφῖνος μεγακῆτος ἰχθύες ἄλλοι φεύγοντες πιμπλάσι μυχούς λιμένος εὐόμου: Od. α, 132 πᾶρ δ' αὐτὸς κλισμὸν ἔθετο ποικίλον ἔκτοθεν ἄλλων μνηστήρων,

apart from the suitors on the other side : cf. ζ, 83. So with the article in Attic, *in altera parte*, and without it, *in alia parte*, then *præterea*, *pariter*, otherwise : Thuc. VII. 61 *ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων*, and their allies on the other hand. *β. Πᾶς*, as *οἱ στρατιῶται πάντες* or *οἱ πάντες στρατιῶται* for *τὸ πᾶν*, *τὰ πάντα*, altogether. *γ. Ἐκαστος* or *ὡς ἕκ.*, each one, singly, every time ; and in this case it is placed either before the article, or after the subst.

*δ. Adjectives for adverbs of time*, as, *σημερινός*, *σήμερις*, *ἑωθινός*, *ἡμέριος*, *ὑπηνόσιος*, *ὕψιος*, *νύχιος*, *μεσονύκτιος*, *θερινός*, *χθιζός*, *ἑαρινός*, *χειμερινός* &c. ; especially those in *αἰος*, as *δευτεραίος*, *τριταίος* &c. (When?)—*ἡμερήσιος*, *σκοτιαῖος*, *δεξιήμερος*, *ὥριαῖος*, *μηνιαίος*, *διμήνιος*, *ἐνιαυτός*, *πανημέριος*, *ἡμέμιος* &c.—Also *χρόνιος*, *μακρός*, *δυσήρως*, too long, &c. ; *Π. α.* 497 *ἡερίῃ δ' ἀνέβη μέγαν οὐρανόν* for *ἡρι*, early : *Ιβ.* 423 *Ζεὺς, χθιζὸς ἔβη κατὰ δαίτα* for *χθές* : *Π. θ.* 530 *ὑπηνόιοι θωρηθέντες* for *ὑπὸ τὴν ἡῶ* : *Xen. Anab. IV. 1, 5 σκοτιαίους διελεύει τὸ πηδῖον*, in the twilight.—*τεταρταῖος*, *πενταῖος* ἀφίκετο, on the 4th, 5th day.—*εἰδον παννύχιοι* Homer.—*χρόνιος* ἦλθεν, after long time.

*ε. Adjectives instead of adverbs of mode*, and other causal relations : *ὀξύς*, *ταχύς*, *αἰφνίδιος*, *βραδύς*, *ὑπόσπονδος*, *ἄσπονδος*, *ὄρκιος*,—*ἐκόν*, *ἄκων*, *ἄσμενος*, *ἄκωνος*, *ἐθελόντης*—*ἡσυχος*—*συχνός*, *πολύς*, *ἀθρόος*, *πυκνός*, *σπάνιος*, *μόνος* ; as, *ὑπόσπονδοι ἀπήεσαν*=*ὑπὸ σπονδαῖς* : *Hdt. VI. 103 κατῆλθε ἐπὶ τὰ ἐώτου ὑπόσπονδος* : *Soph. Phil. 808 ἦδε (νόσος) μοι ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται* for *ὀξέως*, *ταχέως* : *Id. Œ. C. 1637 κατήνευεν τὰδ' ὄρκιος δράσειν* for *ὄρκω*.

*Obs 3.* The difference between *πρῶτος* and *πρῶτον*, *μόνος* and *μόνον* τὴν ἐπιστολὴν ἔγραψα is clear ; *πρῶτος*, *μόνος*, I am the first, the only one, who ever did so ; *πρῶτον*, *μόνον*, it is the first, the only thing which I did ; or, I wrote it first, before I did something else ; I only wrote it.

### Local Adverbs.

§. 715. 1. The adverbial notion of place is expressed, as we have seen, by (*a*) the cases : gen. (§. 522.), dat. (§. 635.), accus. (§. 577.) : (*b*) the prepositions with their cases ; and (*c*) by local adverbs. The prepositions with their cases and the local adverbs differ only that, in the former, the position is determined by its reference to something else ; as, *ἔστη πρὸ τῆς πόλεως* : in the latter, it is arbitrarily determined by the speaker's mind without reference to any thing but his own position, as, *ἔστη ταύτῃ, ἐκεῖ*, except where two adverbs are opposed ; as, *ἐνταῦθα, οὐ*, there, where.

2. Local adverbs are derived either from pronouns, or from essential words (§. 351. 3.). The former only signify motion or rest, *whence, whither, where* ; as, *ἐνταῦθα, τόθεν, ἐνταυθοῖ* : the latter express, besides these notions, that of position, as, *ὀπισθεν, ἐγγύθεν* &c.

### Adverbs of Time.

§. 716. The adverbial notion of time is expressed (*a*) by the cases : gen. (§. 523.), dat. (§. 606.), accus. (§. 577.), (*b*) prepos. with cases ; (*c*) participle as gerund (§. 696.), and (*d*) the adverbs of time. The prepositions express it relatively, as in notions of place the adverbs positively.

*Obs. 1.* As the prepositions express notions of time by a metaphorical application of the notions of place, considering time as a space, it follows naturally that many local adverbs express notions of time.

*Obs. 2* Those adverbs which express frequency (repetition in time), as *ἀπαξ, δῖς, τρίς, πολλάκις*, or intensity (quantity in time), as *πολύ, σχεδόν*, belong to the class of temporal adverbs.

### *Adverbs of Mode and Manner.*

§. 717. The notion of mode and manner is generally expressed by adverbs, though frequently by partic. as gerund, and sometimes by substantives, with or without a preposition. These adverbs are mostly derived from essential words, and so closely connected with the verb that they form but one notion; as, *κακῶς λέγειν* (*κακολογεῖν*), *εὖ λέγειν* (*εὐλογεῖν*) &c.

### *Modal Adverbs.*

§. 718. 1. There are also other adverbs which do not (as these given above) belong immediately to the predicate, but to the whole thought of the sentence which they define. These are called Modal Adverbs.

2. They signify an affirmation (*ναί*) or negation (*οὐ, μή*), the certainty, credibility (*ἦ, μήν, πάντως* &c.), the uncertainty, doubt (*ἄν, ποῦ, ἴσως* &c.), of the thought.

*Obs.* Only those adverbs will be treated of here which are of grammatical importance; for the others, see the Lexicons.

### *The Temporal Adverbs νῦν, νύν—ἤδη.*

#### *a. Νῦν, νύν.*

§. 719. 1. Νῦν (formed from *νέξον*, Lat. *nūm, etiamnum*, formed from *novum, nūm* scil. *tempus*; English *now* formed from *nūwa*), expresses the continuance of something present, but can be joined with the imperf., when the speaker considers the time just past as present to him: Eur. Hec. 1144 *κακὸν Τρώων, ἐν ᾧ περ νῦν—ἐκ άμνομεν*: Demosth. p. 847, 9 *νῦν—αὐτὸ καθ' αὐτὸ διδάξειν ἐμέλλομεν*. But the form, lengthened by the demonst. *ι*, *νυνί* (*nunc*), is not so applied, as the demonst. *ι* points to what is really present, and hence is joined only with present, perfect, and future, as, *νυνὶ γράφω, γέγραφα, γράψω* or *μέλλω γράφειν*.

2. The notion of time is applied secondly to the notion of causality, and then *νῦν*, or, at the beginning of a sentence, *νῦν δέ*, signifies *now=therefore*, as the Latin, *nunc, nunc vero, nunc autem, rebus sic stantibus, quæ quum ita sint*: Eur. El. 979 *μητροκτόνος νῦν φεύξομαι, τόθ' ἄγνός ὤν*. So often with imperf. with *μή*: Il. ο, 115 *μη νῦν μοι νεμεσήσετ'—τίσασθαι φόνον υἱός—, εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ, κείσθαι*.

3. Νῦν, when used in this sense of *therefore*, became enclitic (*νύν*); this is only used in poetry (from Homer downwards): but the compound form *μέννυν* is used in Ionic prose to denote a transition from one



sentence to another, or in a string of sentences ; and in its form *τοίνυν* (see *τοί*) is used generally. This *νύν* is sometimes used as an adverb of time ; as, *Π. κ. 105 οὗ θην ἔκτορι πάντα νοήματα — Ζεὺς ἐκτελέει, ὅσα πού νυν ἐέλπεται*, but more usually as a weak illative conjunction.

b. Ἦ δ ἡ.

4. Ἦ δ ἡ, *already*, answers both in etymology and its whole use, to the Latin *Jam*

a. Time. 1. The immediate and momentary presence of that which is spoken of, without any notion of duration ; as, *νύν ἤδη*, or *ἤδη νύν*, *jam nunc*, even now : with the perfect, or with a past tense, it may be translated by “*just*,” with the future, by “*immediately*,” as *ἤδη ἀπῆλθεν*, or *ἀπελήλυθεν — ἤδη ἀπελεύσεται*. With participles it denotes something which begins the moment the action of the participle ends : so also in commands, exhortations, impatient questions, (*quid jam ?*) *Pind. Ol. VI. 22 ὦ Φῆνις, ἀλλὰ ζεύξον ἤδη μοι σθένος ἡμιόνων, ἃ τάχος*. When applied to space it denotes the point where a new country or territory immediately begins, and may be translated by *immediately after*, or *from this point* : *Hdt. III. 5 ἀπὸ ταύτης ἤδη Αἴγυπτος* : so *Thuc. III. 95 Φωκεῦσιν ἤδη ὁμορος ἢ Βοιωτία ἐστίν*.—2. If an action is supposed to extend from time past into time present, *ἤδη* signifies *adhuc*, as yet ; if from time present into time future, *posthac* : so *ἤδη οὐκ*, no longer, no further, as, *πυθέσθαι ἤδη τὰ ὀνόματα αὐτῶν οὐκ εἶχομεν — ἤδη οὐχ ἐξομεν πυθέσθαι*—3. Of unexpected, or long expected things, *at last*, *not till now* ; as, *ἀναπαύσωμεν ἤδη ποτέ, jam tandem, tandem aliquando — ἤδη ποτ’ ἐν μακρῷ χρόνῳ*.—4. Sometimes it is used indefinitely, *before this* : *ἤδη ποτέ* : *Π. γ. 134 ἤδη καὶ Φρυγίην εἰσέλυθον*, many times before this.

b. The secondary senses of *ἤδη* arise immediately from this temporal force. It denotes reality, certainty, definiteness of any thing, implied in the notion of its being immediately present to us, *now then—at this very moment, already, immediately, without difficulty, without ceremony* : *Eq. 210 τὸν οὖν δράκοντά φησι — ἤδη κρατήσιν* : *Eur. Troad. 236 δοῦλοι γὰρ δὴ Δωριῶδος ἐσμέν χθονὸς ἤδη*, at this very moment : *Xen. Hell. VII. 1, 12 ἤδη γὰρ ἡγήσεσθε κατὰ θάλατταν*, now then ye shall. In this sense it refers to the preceding sentence, and denotes an immediate consequence therefrom, wherefore it is sometimes employed merely to connect the sentence with a preceding one, on which it depends ; as, *Xen. Cyr. VII. 5, 58 ποιήσας δὲ τοῦτο, τὰ ἄλλα ἤδη ἤρχετο διοικεῖν*.—It frequently expresses the completion of a climax, *but now, at last, jam, jam vero* ; as, *ἤδη δ’ ἀκούσατε* : hence it is frequently joined to demonstrative pronouns, (though as an adverb, it should be joined to the verb) as *οὗτος ἤδη, τότ’ ἤδη, ἐνταῦθ’ ἤδη, οὕτως ἤδη*, &c. So also *καὶ ἤδη*, and even : *Plat. Symp. 204 B δῆλον δὲ, ἔφη, τοῦτό γε ἤδη καὶ παιδί*.

*Obs.* Ἦ δ ἡ, with the article is also joined, as an attribute, to a subst. ; as, *ἡ ἤδη χάρις*, the present favour.

Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί.

a. Δή.

§. 720. 1. Δή supposed by some to be a shortened form of ἤδη, by others a lengthened form of δέ, can never stand at the beginning of a sentence,

(except in Epic, δὴ τότε, *tum vero*, δὴ γὰρ, *jam enim*,) but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs: in many of its significations, it answers to our word *just*, or *sooth*, *in sooth*, *forsooth*.

2. It is applied in its sense of *exactness* to words of time; and by thus laying emphasis on the time implied by the word, repeats the notion of that time, as it were, in an adverbial form, and thus has a great number of significations, most of which may be expressed by *now, just now, but now, lately, immediately, then*. *a.* So with present time: Plato Phædon. p. 60 C ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγεῖν, ἥκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἥδύ—then follows: so νῦν δὴ, *just now*. *b.* Past time—but now, just now: περὶ τούτων ὧν δὴ σὺ ἔλεγες, which you just now were saying; so also *hitherto*, οὐδὲν δὴ κακὸν προπεπονθώς, *nothing dum*. *c.* Future time—immediately; τοῦτο δὴ δηλώσω, νῦν δὴ δηλώσεις: so with imperatives, and conjunctives used as imper., as ὤμεν δὴ, *let us go now*: so μὴ δὴ, after verbs of fear; δεῖδω μὴ δὴ (lest now) μοι τελέσῃ ἔπος ὄβριμος Ἔκτωρ. οὐδὲν δὴ κακὸν πείσεται. *d.* At length—now at least—then; of something unexpected, (*then*;) or of something long expected, (*at length*;) these senses arise from the emphatic nature of the “now,” or “then,” expressed by δὴ, as in English; ὦ πάτερ σὺ δ' ἐν Αἰδᾷ δὴ κείσαι. *e.* With expressions of number: Il. ω, 107 ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν, for now nine days: so πολλάκι δὴ, *jam sæpe*; νῦν δὴ, τέλος δὴ, ὅψε δὴ, νεωστὶ δὴ, ὕστερον δὴ, ἐς ὃ δὴ, ὅτε δὴ, ὅποτε δὴ, ἐξ οὗ δὴ; like *donec jam*.

#### Secondary sense of δὴ.

§. 721. 1. From these notions of “now” and “then” is derived the use of δὴ, as a conjunction, to signify at once, without hesitation, straightway, now then, &c.: so in Homer we find μὲν (=μὴν) δὴ: Il. ι, 309 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποσιεῖν, *now then*: hence, with the imper., *now then*: Il. ω, 650 ἔκτος μὲν δὴ λέξο: so τότε δὴ, οὕτως δὴ, ἐνταῦθα δὴ—οἱ δ' ὅτε δὴ—when they then; hence ἐνθα δὴ Hdt., here then=thereupon: ἐπειδὴ, *since then=whereas*, (*quoniam=quum jam*;) so ὡς δὴ, *as then*; εἰ δὴ, *if then*; and even for ἤδη—καὶ δὴ, *and now*, in the middle of a sentence; sometimes attached to the last of a string of subst. to express *lastly*: Plat. Meno p. 87 Ε ὑγίεια, φασί, καὶ ἰσχυρὸς καὶ κάλλος καὶ πλοῦτος δὴ. Hence it is used generally in a rapid string of sentences—*immediately—shortly*; often with a notion of a climax, as μὴ τι γέ δὴ, or μήτι δὴ—or μήτοι γέ δὴ, *nedum*—or to resume a sentence after an interruption, especially after a parenthesis, and very frequently to express a logical conclusion: Plat. Rep. p. 494 Α ἐκ δὴ τούτων τίνα ὁρᾷ σωτηρίαν φιλοσόφῳ φύσει, so also in Aristotle, when he sums up an argument, Cf Eth. III. 5: he uses it also to mark a new point in an argument, like in English, *now*: here belongs also the use of μὲν δὴ, with a reference to what has gone before, followed by δέ, which marks a new thought; as, Hdt. I. 32 Σόλων μὲν δὴ, Solon then, (as I have told,) Κροῖστος δέ, and Cæsus &c.; so also τοιαῦτα μὲν δὴ ταῦτα, *hæc hæcenus*; and the combinations δὲ δὴ, ἀλλὰ δὴ, εἴτα δὴ, &c., which are used to connect sentences: so the questions πῶς δὴ, τί δὴ, ποῦ δὴ, *how now*, &c., as expressions of impatience, astonishment, τί δὴ ποτε, πῶς οὖν δὴ, τί οὖν δὴ.

2. Exactness applied to other notions: *a.* often joined with a pronoun, in explanatory sentences, when reference is made to something well known; as, Plat. Rep. p. 467 Β κίνδυνος οὐ μικρὸς σφαλεῖσιν οἷα δὴ ἐν πολέμῳ φιλεῖ.

just as. *b.* With a pronoun, which is used to recall an object in the former part of a sentence, whose immediate connection with the latter part has been interrupted; as, Il. ζ. 395 Ἀνδρομάχῃ θυγάτηρ μεγάλητορος Ἡετίωνος, Ἡετίωνος δὲ ἔναιεν ὑπὸ Πλάκῃ ὑλήεσση, τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκορυστῇ: comp. Il. η, 155. *c.* Sometimes with the collateral notion of excluding every thing else—*exactly this, and nothing else*: and in this sense we often find μὴ δὴ, with imper.: Il. κ, 447 μὴ δὴ μοι φύξιν γε Δόλων ἐμβάλλεο θυμῷ, just do not think of flight; so σκόπει δὴ, only just look: ἄγε δὴ, φέρε δὴ, ἴθι δὴ.

3. With particles, *just*: ὥς δὴ, ἵνα δὴ, *just that*: with explanatory particles, γὰρ δὴ, ὥς δὴ, (mostly ironical) οἷα δὴ, ἄτε δὴ, ἀλλὰ δὴ, *for just*, &c.

§. 722. 1. The certainty, reality of any thing, in which sense it may often be translated by *in sooth, forsooth*: Plat. Apol. p. 27 C οὐχ οὕτως ἔχει; ἔχει δὴ, is it not so? in sooth is it: and it is sometimes used with a collateral notion of *at least*: Soph. Phil. 866 ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ λήθη τις εἶναι κἀνάπαντα δὴ; if not λήθη, at least certainly ἀνάπαντα.

2. This notion of certainty or reality is frequently used ironically, *forsooth*: Thuc. VI. 80 τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ εἶσαι ἀμαρτεῖν, as being friends forsooth; hence it is frequently used to denote that something pretends or appears to be that which it really is not, as, Xen. Hell. V. 4, 6 εἰσῆγαγε τὰς εὔαιρίδας δὴ, and so very often in Hdt. and Thuc. (as δῆθεν), to express the pretence on which something is done: that the reason which is given is either not in itself true, or not the one on which the party really acted.

3. Somewhat analogous to this ironical force is its use in suppositions, *supposing this were really so*: Thuc. VIII. 52 εἰ δὴ ἔλθοιεν, supposing they were really to come: Eur. Med. 388 καὶ δὴ τεθνήσκει, suppose them then to be actually dead.

§. 723. 1. By the addition of these notions of certainty and reality the force of the word is heightened, and δὴ is to be translated so to express this heightened force according to the meaning of the word; μόνος δὴ, *quite alone*: ἐν βραχεὶ δὴ—ἀσθενὴς δὴ, *decidedly weak*. Il. σ, 95 ὠκύμορος δὴ μοι τέκος ἔσσαι: πολλοὶ δὴ—πολλάκις δὴ: especially with superlatives; κράτιστοι δὴ, *decidedly, by far, the greatest*: so also with pronouns, of which it increases the personal or demonstrative force, so as to denote the greatness, or dignity, or importance of the person or thing spoken of, or referred to, ἐκεῖνος δὴ, that well known man. Hence also with indefinite pronouns, it increases the indefiniteness: Hdt. I. 86 θεῶν ὅτεφ δὴ, *Deorum nescio cui*: ἄλλοι δὴ, others, be they who they may: Il. α, 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, to others I care not whom: so ὅσος δὴ—ὅποσον δὴ—ὅστις δὴ, *nescio quondam, quis ὅπου δὴ, ζῆν ὅποσον δὴ χρόνον*, I know not how long; with τίς or πότε, δὴ comes first, δὴ τις, *quidam nescio quis*: δὴ ποτε *quondam nescio quando*.

2. With interrogatives, to increase the force of the question, and often denotes that a definite answer is expected to this point. Od. φ, 362 πῇ δὴ κάμπυλα τόξα φέρεις, where then? answer me this. Plat. Phæd. p. 61 Ε κατὰ τί δὴ οὖν ποτε οὐ φασι, why in the world then? Id. Theat. p. 148 Α τίς δὴ οὖν ὦ παῖ, λείπεται λόγος; so often with οὖν.

3. With numerals, it either heightens or limits their force, according to the context.

§. 724. 1. Hence it arises that καὶ δὴ is used to introduce the most important member of a sentence—καὶ τὸ δὴ μέγιστον, or when a particular follows an universal—ἄλλοι δὲ—καὶ δὴ καί: Hdt. I. 30 ἀπύκετο παρὰ Ἀμασιν

καὶ δὴ καὶ—παρὰ Κροῖσον; as negative οὐδὲ δὴ—μηδὲ δὴ: so Hdt. III. 39 ἐν δὲ δὴ καὶ Λεσβίους, and among them the Lesbians.

2. It is also used with various adverbs and particles, to express the certainty of the sentence to which they are attached: ἢ δὴ—ἢ μάλα δὴ—καὶ δὴ, οὐ δὴ, δὴπου, *surely*; οὐ δὴ που, *surely not*; both post-Homeric; and sometimes they have a certain irony: Xen. M. S. ii. 3, 1 οὐ δὴπου καὶ οὐ εἰ τῶν τοιοῦτων ἀνθρώπων.

#### b. Δῆτα.

§. 725. 1. Δῆτα, formed from δὴ, as ἐνθαῦτα from ἐνθα, &c. has the same notion of exactness with δὴ, *now then*, but with a greater force, corresponding to its lengthened form. It is not found in Epic or Doric, nor often in Hdt., but very frequently in Attic.

2. a. Very often after interrogatives: a. to increase their force, *j a m, demum*: and to mark a conclusion or consequence: Aristoph. Acharn. 1011 τί δῆτ', ἐπειδὴν τὰς κίχλας ὀπωμένας ἴδῃτε; *quid tum demum ducetis, quum*:—β. to qualify them, when a person asks with somewhat of impatience, how something which appears contradictory can happen; as, Æsch. Sept 93 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν; Πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων;—after οὐκουν, μὲν, εἴτα, ἔπειτα, and ἄρα, δῆτα is used both to increase or qualify the question. b. In questions, to give emphasis to the word with which it stands: Eur. Iph. A. 856 οἴσθα δῆτά γ', ὅστις ὦν σοὶ καὶ τέκνοις εὖνους ἔφην; do you really know? c. Very frequently with answers, to express the exact correspondence of the answer to the question, *just so, exactly so*, like δὴ, but stronger: Plat. Rep. p. 333 Α ξυμβόλαια δὲ λέγεις κοινωήματα, ἢ τι ἄλλο;—Κοινωήματα δῆτα:—d. ἢ δῆτα, certainly; οὐ δῆτα, *minime vero*, μὴ δῆτα, only not this, to give emphasis to the negative entreaty: μὴ δῆτα δράσης ταῦτα, only do not this.—e. With wishes, commands, exhortations, it expresses “*just*,” as an expression of impatience, like δὴ: Aristoph. Nub. init. ἀπόλοιο δῆτ', ὃ πόλεμε, πολλῶν ἔνεκα! may you just perish, and nothing else:—σκόπει δῆτα, just but look. f. With ἀλλά, or γάρ, it belongs not to these conjunctions, but it adds the notion of exactness to some part of the sentence; this is often ironical: Eur. El. 930 ἥδησθα γάρ δῆτ' ἀνόσιον γήμας γάμον. g. It is used as a conjunction, generally with a notion of a climax: hence with conjunctions and relatives; as, ὅτε δῆτα, *when at length*: Hdt. IV. 69 ἀπολλύσι δῆτα αὐτοὺς τρόπῳ τοιῷδε.—Καὶ δῆτα, *and just, and in sooth*.

#### c. Θήν, δῆθεν, δῆπουθεν.

§. 726. 1. Θήν is a collateral form of δὴ, which prevailed mostly in the Sicilian dialect, (hence so frequent in Theocr.) but it is also found in Epic, as an enclitic, whence it was introduced in its enclitic form *θεν*, as a mere suffix, into Attic: (θήν only Æsch. P. V. 964.) This particle is less independent than δὴ, and can only affect the sense of the single word with which it is joined, and not of the whole sentence. Its use varies in the different dialects: in the Mimes of Sophron it has the temporal force of δὴ, and is accentuated; in Theocritus it is also accentuated; it is most frequently joined with a pronoun: ἐγὼ θήν, I for my part: τὺ θήν.—In a demonstrative sense, as Adonias. 15. *Shortly, denique, ut paucis dicam*: Ibid. 63 ἐς Τροίαν περὶόμενοι ἦνθον Ἀχαιοί, κάλλιστοι παῖ-

δων' πείρα θήν πάντα τελείται. In Homer θήν is always ironical, as in Attic δῆπον : it is very frequently joined with οὐκ (οὐ μὲν θήν — γέ, but certainly not—at least : Od. ε, 211 οὐ μὲν θήν κείνης γε χερσίων εὖχομαι εἶναι), ἦ, ἐπεί, γάρ.

2. In Attic it is found in its shortened form: *θεν* (θε Eur. El. 266.) only in the two compounds, *δῆθεν*, *δήπουθεν*.

a. *Δῆθεν* is used, almost always, in the ironical sense of *δή*, (forsooth, *scilicet*,) (§. 722. 2.) especially to express that the writer does not believe that the account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force: Hdt. I. 59 (Πεισίστρατος) τρωατίσας ἐωϋτόν τε καὶ ἡμιόνους, ἥλασεν ἐς τὴν ἀγορὴν τὸ ζεύγος, ὥς ἐκπεφευγὼς τοὺς ἐχθροὺς, οἳ μιν ἐλαύνοντα ἐς ἀγρὸν ἡβέλησαν ἀπολέσαι δῆθεν.

b. *Δήπουθεν*, certainly, clearly: Xen. Cyr. IV. 3, 20 ἐγὼ δέ, ἦν ἰππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἵπποκενταύρου *δήπουθεν* διαπράξομαι.

Obs. A still shorter form of *θήν* appears in *εἴθε*, where *θε* has the force of *δή* in emphatic questions and addresses (if only that).

#### d. Δαί.

§. 727. *Δαί* is a lengthened form of *δή*, as *ναί* of *νή*, it is frequent in the language of common life, rare in tragedy. It is found only in the combinations *τί δαί*, *πῶς δαί*; and seems, a. to express astonishment in a question, what else then? what then? when the speaker answers to an objection, by asking, "if not this, what can it be?" Aristoph. Av. 64 ἀλλ' οὐκ ἐσμέν ἀνθρώπων.—*Τί δαί*; Id. Vesp. 1212 ὥδ' ἐκ κελεύεις προσκλιθῆναι, —*Μηδαμῶς*. —*Πῶς δαί*; — b. A rapid, unexpected transition from one person to another: Plat. Phæd. p. 71 Α καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θάττον — Πάνυ γε.—*Τί δαί*; ἄν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνουτος, καί, εἰς δὲ δικαιοτέρου, ἐξ ἀδικοτέρου;

### Confirmative Adverbs.

#### a. Μήν (Doric and Epic, μάν.)

§. 728. 1. *Μήν* signifies certainty, assurance, *surely*, and answers to the Lat. *vero*. It can never stand first in the sentence, but generally depends on that word which gives the general force to the whole sentence—especially particles; so in addresses it is joined with the imper, as ἄγε μὴν, εἰπου μὴν: in questions it is joined with the interrogative word; as, *τί μὴν*, *quid vero*, *πῶς μὴν*, &c.: Plat. Phædon. p. 229 Α Β ὁρᾷς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον; *Τί μὴν*, *quid quæso*?

2. The other uses are three.

1. A simple assurance of what is said.

2. In an antithesis either to what has gone before, or follows; to express the certainty, *therefore*, when there is not a real, but only apparent opposition between the two sentences; in which case it has a further power of laying emphasis on what is said; as, Plat. Rep. p. 465 Β πανταχῇ δὲ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ ἄνδρες ἄξουσιν. Πολλήν γε. Τοῦτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινόν, μή ποτε ἡ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους διχοστατήσει, these then.

3. In antithesis, where the opposition is real.

3. It is combined with the following particles :

a. Ἡ μήν, strong assurance — truly — surely. Hence commonly in oaths, and a. simply: Xen. Cyr. IV. 2, 8 τὰ πιστὰ δίδωσιν αὐτοῖς, ἥ μήν — ὡς φίλοις καὶ πιστοῖς χρήσασθαι αὐτοῖς: Plat. Crit. p. 51 Ε ὁμολογήσας ἥ μήν πείθεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς. β. Opposed to what has gone before: Il. 4, 57 ἀτὰρ οὐ τέλος ἔκειο μύθων· ἥ μήν καὶ νῆος ἐσσι, ἐμὸς δέ κε καὶ πάϊς εἴης, you are assuredly. γ. Opposed to what follows: Il. ν, 354 ἥ μ' ἂν ἀμφοτέρωσιν ὁμὸν γένος ἦδ' ἴα πάτρη, ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἦδη.

b. Οὐ μήν, μὴ μήν, certainly not. a. In a simple sentence: Il. μ, 318 οὐ μ' ἂν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν ἡμέτεροι βασιλῆες: cf. Il. ρ, 41, 448. β. Opposed to what has gone before: Il. ο, 16 σὺς δόλος, Ἥρη, ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς: Οὐ μ' ἂν οἶδ' εἰ αὐτε κακορραφίης ἀλεγεινῆς πρώτη ἐπαύρηαι, and truly I know not. So ἀλλ' οὐ μ' ἂν οὐδέ Il. ψ, 441: Soph. OE C. 694 οὐδὲ Μουσᾶν χοροὶ νῦν ἀπεστύγησαν, οὐδέ μ' ἂν (neque vero) χρυσάνειος Ἀφροδίτα.

c. Καὶ μήν: a. In a simple sentence, where καὶ is merely the copula, (Attic more commonly καὶ μέντοι): Il. ψ, 410 ὧδε γὰρ ἐξέρω, καὶ μήν τετελεσμένον ἔσται, or where καὶ refers to something implied in the context, ὥσπερ καὶ λέγεις, ὥσπερ καὶ δοκεῖ, yes truly: Plat. Phaed. p. 58 Ε καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. β. Opposed to what has gone before, where καὶ means also *vel*, as καὶ μήν, *et vero*; καὶ belongs either to the word following μήν, or to the whole sentence. Καὶ μήν is often used when some new paragraph is begun: Od. λ, 582 καὶ μὴν Τάνταλον εἰσεῖδον. In the dramatists it is often used on the entrance of a new character. Also καὶ μὴν καί, *et vero etiam*, and indeed also; καὶ μὴν οὐδέ, and indeed not.

d. Ἀλλὰ μήν: a. In a simple sentence — assurance, (these words are sometimes divided by the word to which they convey an emphasis: Il. ρ, 448 ἀλλ' οὐ μ' ἂν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν ἔκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω), when the person wishes to express his willingness to comply with the demand, “but in truth;” or where any one hastily takes up what another has said; Eur. Hec. 498 τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι, — Ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών, and I in truth also. β. Opposed to what has gone before; *but surely also, sed vero* Xen. Cyr. V. 3, 31 καὶ ἅμα δίκαια ποιοῖμεν ἂν, χάριν ἀποδιδόντες· ἀλλὰ μὴν καὶ ξυμφορὰ γ' ἂν. Often in logical arguments; as Lucian, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν (atqui) εἰσὶ βωμοί· εἰσὶν ἄρα θεοί.

Obs. When joined with the imper. it increases the urgency of the request.

b. Μέν (*confirmativum*).

§. 729. 1. Instead of μήν, the Ionic uses the shortened form μέν, which occurs in Homer also, besides μήν and μάν. It is never placed at the beginning of a sentence, but is joined to the leading word in the sentence: Il. η, 89 καὶ ποτέ τις εἴπησι — ἀνδρὸς μέν τ' ὅδε σῆμα πάλα κατατεθνηῶτος, of a hero in truth: Il. ο, 203 ἥ τι μεταστρέψει; στρεπταὶ μέν τε φρένες ἐσθλῶν, are surely to be turned.

2. Μέν is also used, (as μήν) either in a simple sentence, or when a sentence is opposed to what has gone before, or what follows: Od. ν, 154 ὦ πέπον, ὥς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα, *et tunc vero sic*. So fre-

quently after a vocative, it marks the sentence to be opposed to something: Od. φ, 344 *μήτερ ἐμή, τόξον μὲν Ἀχαιῶν οὔτις ἐμίο κρείσσων φ' κ' ἔθελω δόμεναι τε καὶ ἀρήσασθαι*, *immo vero arcum.*

3. It is combined with the following particles :

*a.* Ἦ μὲν, which Homer uses exactly as ἦ μήν (§. 728. 3. *a.*) in oaths and asseverations. *a.* In a simple sentence: Od. ξ, 160 *ἦ μὲν τοι τάδε πάντα τελείεται, ὡς ἀγορεύω*: Hdt. IV. 154 *ἐξορκοί, ἦ μὲν οἱ δικηκλήσειν, ὅτι ἂν δεηθῇ*. *β.* With reference to what has gone before: Od. λ, 447 *λίην γὰρ πυνυτή τε καὶ εὖ φρεσὶ μήδεα οἶδεν—Πηρελόπεια· ἦ μὲν μιν νύμφην γε νήην κατελείπομεν ἡμεῖς ἐρχόμενοι πόλεμόνδε*, and truly she was young. *γ.* In opposition to what follows: Il. ω, 416 *ἦ μὲν μιν—ἔλκει, οὐδ' ἐ μιν ἀσχύνηι*.

*δ.* Οὐ μὲν, μὴ μὲν (= οὐ μήν, μὴ μήν §. 728. 3. *δ.*). *a.* In a simple sentence: Il. ξ, 472 *οὐ μὲν μοι κακὸς εἶδεται, οὐδὲ κακὸν ἔξ, ἀλλὰ κασίγνητος Ἀντήνορος ἦ παῖς*. Hdt. II. 118 *καὶ ὁμνύντας καὶ ἀνωμοτί, μὴ μὲν ἔχων Ἑλένην*: so οὐ μὲν γάρ, ἐπεὶ οὐ μὲν, since in truth not; μὴ μὲν δ' ἦ, οὐ μὲν τοι. *β.* With reference to what has gone before: Il. ο, 735 *ἦε τίνας φάμεν εἶναι ἀσσητῆρας ὑπίσσω, ἦε τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λαιγὸν ἀμύναι*; Οὐ μὲν τι σχεδὸν ἐστί πόλις, but truly there is no city near. So οὐδ' ἐ μὲν for ἀλλ' οὐ μήν. Also οὐ μὲν δ' ἦ, οὐ μὲν τοι, οὐ or οὐδ' ἐ—οὐ μὲν or οὐδ' ἐ μὲν—οὐδ' ἐ μὲν οὐδ' ἐ=ἀλλ' οὐ μὲν οὐδ' ἐ. *γ.* In a sentence referring to what follows—(rare): Od. δ, 31 *οὐ μὲν νήπιος ἦσθα—τὸ πρίν· ἄτ' ἄρ' ἐ μιν νῦν γε παῖς ὥς νήπια βάσεις*.

*ε.* Καὶ μὲν (= καὶ μήν §. 728. 3. *ε.*). *a.* In a simple sentence: Il. ω, 488 *καὶ μὲν που κείνον περιναίεται ἀμφὶς ἔοντες τείρουσ'*, and surely. *β.* In a sentence referring to what has gone before, when a new paragraph is introduced; and also when there is an emphatic reference to the former sentence: Il. ι, 499 *The gods are mighty, καὶ μὲν τοὺς θυέεσσι—παρὰ τρωπῶσ' ἄνθρωποι*, but even these.

*δ.* Γ' ἐ μὲν is used in a sentence which is opposed to another: Hdt. VII. 234 *ἔστι ἐν τῇ Λακεδαιμόνι Σπάρτῃ, πόλις ἀνδρῶν ὀκτακισχιλίων μάλιστα κη' οὗτοι πάντες εἰσὶ ὁμοῖοι τοῖς ἐνθάδε μαχισταμένοισι· οἳ γε μὲν ἄλλοι Λακεδαιμόνιοι τούτοις μὲν οὐκ ὁμοῖοι, ἀγαθοὶ δέ*.

*ε.* Ἀτὰρ μὲν, ἀλλὰ μὲν. *a.* Simply: Od. μ, 156 *ἀλλ' ἐρέω μὲν ἐγώ*. *β.* With reference to what has gone before: Od. ο, 405 *νῆσος—οὗτι περιπληθὴς λίην τόσον, ἀλλ' ἀγαθὴ μὲν, εὖβοτος κ.τ.λ.*

*φ.* Νῦν μὲν δ' ἦ with fut. at the beginning of a speech, in which any thing is spoken of as being now at last determined for certain: Od. τ, 253 *Νῦν μὲν δ' ἦ μοι, ξεῖνε, πάρος περ ἐὼν ἐλεεινός, ἐν μεγάροις ἐμοῖσι φίλος τ' ἔσση αἰδυῖός τε*.

*γ.* Εἰ μὲν δ' ἦ at the beginning of a sentence, if it might once be. Very often in Homer: Od. α, 82. δ, 831.

*Obs. 1.* It is used with the imper., as μήν.

*Obs. 2.* Μέν is very often placed after a pronoun, whereby some aforementioned person is repeated, and thus it signifies the identity of the person thus introduced again: Od. λ, 51 *πρώτῃ δὲ ψυχῇ Ἑλένηος ἦλθεν—ν. 55 τὸν μὲν ἐγὼ δάκρυσα κ.τ.λ.* Μέν in this repetitive force may be used more than once in a succession of sentences: Od. ι, 319 sq. *(ῥόπαλον) τὸ μὲν ἔκταμεν, τὸ μὲν ἄμμες ἐίσκομεν, τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς*. It is also used in this force with adverbs; as, *ἐνθα μέν*, there, where. But μέν is frequently used with pronouns in an adversative sentence: Il. β, 324 *τίπτ' ἄνεω ἐγένεσθε—; ἦ μιν μὲν τόδ' ἔφηνε τέρας μέγα*.

Obs. 3. Sometimes μέν is followed by another μέν, the one having an adversative force, the other joined to a pronoun to mark the identity of the person: Π. σ, 432 sq. ἐκ μέν μ' ἀλλείων ἀλιάων ἀνδρὶ δάμασσαν — ὁ μὲν δὴ γήρᾳ λυγρῷ κείται ἐνὶ μεγάροις ἀρημένος· ἄλλα δέ μοι νῦν.

c. Μέντοι, μενοῦν, μενδῆ.

§. 730. In the other dialects μέν is found for μὴν only in the compounds, μέντοι, μενοῦν, μενδῆ.

a. Μέντοι strengthens or qualifies the notion (especially in answers), sometimes ironically. So καὶ μέντοι, οὐ μέντοι, ἀλλὰ μέντοι (especially in answers). It is also used in reference to another sentence, and generally signifies, that although from what has gone before it might not be expected, yet such or such a thing is so: especially μέν—μέντοι, indeed—yet: but also where there is no such contradiction between the sentences: Plat. Phæd. 87 E εἰ γὰρ βέοι τὸ σῶμα καὶ ἀπολλύοιτο —, ἀναγκαῖον μέντοι ἂν εἴη κ.τ.λ., it would in truth. So καὶ μέντοι, καὶ μέντοι καί, ἀλλὰ μέντοι, ἐπεὶ γε μέντοι.

b. Μενοῦν, which seems to answer to the Latin *immo*, is almost entirely confined to replies, either affirmative, or negative, or corrective (see *Interrogative Sentences*). Οὖν gives decision to what is said. So οὐ or μὴ μενοῦν, *immo non*: Plat. Symp. p. 201 Ο σοὶ οὐκ ἂν δυναίμην ἀντιλέγειν, ἀλλ' οὕτως ἐχέτω, ὥς σὺ λέγεις. Οὐ μενοῦν τῇ ἀληθείᾳ, φάναι, δύνασαι ἀντιλέγειν, i. e. *immo vero contra veritatem non potes disputare*; or rather, you cannot fight against truth. Sometimes μενοῦν is used where a person replies to himself, or corrects a reply: Æsch. Choeph. 999 δίκτυον μὲν οὖν, nay it is rather: Eur. Hipp. 1009 μῖταιος ἄρ' ἦν, οὐδαμῶς μενοῦν φρενῶν, I was foolish, or rather out of my mind: Aristoph. Equit. 911 ἐμοῦ μὲν οὖν, no, rather on mine.

c. Μενδῆ always in the combinations, ἢ μενδῆ, οὐ μενδῆ, ἀλλὰ μενδῆ, καὶ μενδῆ, γέ μέν—δῆ for ἢ μὴν δῆ &c.: Xen. Cyr. I. 6, 8 τί δέ, ἔφη, οἶσθα, ὅποσα αὐτῷ ἔστι; Μὰ τὸν Δία, ἔφη ὁ Κῦρος, οὐ μενδῆ.

d. Ἡ — ἦτοι.

§. 731. 1. a. Ἡ, like μὴν, expresses confirmation, assurance (Hesych. ἦ = ἀληθῶς, ὅντως), but it is never, as μὴν is, used as a conjunction. For ἦ μὴν in strong assertions, see §. 728. a. §. 729. a. It is also joined frequently with ποῦ, τοί, γέ: ἦ πού, *to be sure*, denotes that the assertion has a certain degree of doubt. It is often ironically applied in this sense to things which are quite clear. So ἦ πού is used in conclusions of which no doubt can be entertained: Isocr. p. 164 Α ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος — οἰκίσαι πόλεις οἷοί τε γεγόνασιν, ἦ πού βουλευθέντες ἡμεῖς πολλοὺς ἂν τόπους τοιοῦτους δινηθείμεν κατασχεῖν.

Obs. For ἀλλ' ἦ, *at profecto*, we often find a false reading ἀλλ' ἦ, it being supposed that ἀλλ' ἦ is only used in questions.

2. b. Ἡτοι, which is only used in Epic writers, appears to be a combination of the confirmative ἦ and the restricting particle τοί. It expresses certainty, and often accompanies μέν in the same sense. In all those forms mentioned above, μέν appears to be used only to strengthen ἦτοι: Od. π, 309 ὦ πάτερ, ἦτοι (in truth) ἐμὸν θυμὸν καὶ ἔπειτ' ἄ γ' οἶω γνῶσθαι:

a Stallb. ad loc.



Π. ω, 460 ὃ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα Ἑρμείας· σοὶ γάρ με πατήρ ἄμα πόμπον ὕπασσεν: Π. φ, 446 ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα. So ἀλλ' ἦτοι, ἀλλ' ἦτοι μέν: Od. ξ, 259 ἔνθ' ἦτοι (then in truth) μέν ἐγὼ κελόμην ἐρίφρας ἐταίρους αὐτοῦ παρ' νῆεσσι μένιν καὶ νῆας ἔρυσθαι: Π. η, 451 τοῦ δ' ἦτοι κλέος ἔσται, ὅσον τ' ἐπικίδνυται ἥως: Π. η, 191 ὃ φίλοι, ἦτοι κλήρος ἐμός: Od. μ, 165 ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πείθανσκον, surely: Od. ζ, 86 ἔνθ' ἦτοι πλῆνοι ἦσαν, there in truth. Ἦτοι is often used, where two things are contrasted, either with the first sentence, on which some contrast follows; as, Π. θ, 323 ἦτοι ὁ μὲν (Teucer) φαρέτρης ἐξείλετο πικρὸν ὄιστον, θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ—βάλεν λίθω ὀκνέεντι, or with the second, so that it introduces the contrast, where it = καίτοι, *quiaquam*: Od. φ, 98 τῷ δ' ἄρα θυμὸς—ἐώλπει νευρὴν ἐνανύσειν διοϊστεύσειν τε σιδήρου· ἦτοι οὖιστοῦ γε πρῶτος γένεσθαι ἔμελλεν ἐκ χειρῶν Ὀδυσῆος ἀμύμονας, ὅν ποτ' ἀτίμα.

3. From this power of expressing certainty it arises that ἦτοι as well as μέν (μήν) is used with the first of two assertions, to mark its reality, which from the second assertion might be doubted: Od. ο, 6 εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν νῆον—ἦτοι Νεστορίδην μαλακῶ δεδμημένον ὕπνω· Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς: Od. ω, 154 ἔκοντο προτὶ ἄστν περικλυτόν· ἦτοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. Ἦτοι is more emphatic than μέν (μήν): both however can be used with the second also of two assertions to mark its reality, though somewhat contrary to the former sentence: ἀλλ' ἦτοι, but yet: Od. ο, 486 Εὔμαι', ἡ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸν ὄρινας, ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ· ἀλλ' ἦτοι σοὶ μὲν παρὰ καὶ κακῶ ἐσθλὸν ἔσθην Ζεὺς. Ἦτοι, as well as μέν, is joined to the imperative, to make the request more urgent: Od. δ, 238 ἦτοι νῦν δαίνυσθε—καὶ μύθοις τέρπεσθε.

4. Ἦτοι is joined with a conjunction which introduces a dependent clause to give the notion of certainty thereto; as, Od. ε, 23 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλενσας νόον αὐτῇ, ὥς ἦτοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών: so ὅς δ' ἦτοι—ὅφρ' ἦτοι Od. γ, 418.

#### e. Νύ, (Epic) *Enclitic*.

§. 732. Νύ expresses an asseveration, but is seldom used seriously, to increase the force of the sentence, but has somewhat of an ironical bitterness; *surely, forsooth, nempe, scilicet*: Od. α, 347 μῆτερ ἐμή, τί τ' ἄρα φθοβέεις ἐρίφρον ἀοιδὸν τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ αἴτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος.—So ἐπεὶ νυ, since surely, as men know too well: Cf. Π. α, 416: we also find ἦ ῥά νυ, μή νυ τοι, οὐ νυ τι, surely not: and with a past tense indic., after an hypothetical sentence also expressed by a past tense indic. καὶ νυ κε: Od. δ, 363 καὶ νυ κεν ἦμα πάντα κατέφθιτο καὶ μέν' ἀνδρῶν, εἰ μή τις με θεῶν ὀλοφύρατο, *et nimirum*—*perissent, nisi*—*commisseratus fuisset*: but sometimes it is used to give certainty to the sentence: Π. σ, 392 Ἠφαιστε, πρόμολ' ὀδε! Θέτις νύ τι σείω χατίζει: Od. β, 320 ὥς νυ ποῦ ἔμμιν εἰσατο κέρδιον εἶναι, “*sic nimirum, opinor* (πού), *vobis satius videbatur*.” so also in questions; as Od. α, 62 τί νυ οἱ τόσον ᾤδυσσας, Ζεῦ; *quid nam?* Cf. Π. α, 414.

#### f. Νή, ναι, μά.

§. 733. Νή, Lat. *nae*, expresses an asseveration, but only in affirmative sentences—especially in oaths, νῇ τὸν Δία, truly by Jupiter; ναι is a length-

ened form of *νή*, as *δαί* of *δή*, and has the same force, but is often joined with *μά*, as *ναί μά τόν Δία*, which is only used in negative sentences: Il. α, 86 οὐ μά γάρ Ἀπόλλωνα, &c.; sometimes the negation follows at some distance: Eur. Med. 1067 *μά τοὺς παρ' ἄδην νεπτεύρους ἀλάστορας, οὐ τοι ποτ' ἔσται τοῦτο*.

*Intensive particles: γέ, πέρ.*

*α. Πέρ.*

§. 734. 1. Πέρ, Lat. *per, nuper*, &c., is an enclitic form of the adverb *περί*, *through and through, throughout, thoroughly*: hence *very*, of which a lengthened form is *περίσσως*; whence *πέρ* (like *δή*) increases the force of the word to which it is attached, and if the word be that which gives a character to the whole sentence, it modifies the meaning thereof, according to the proper force of the word.

2. With single words, of which it increases the force: (Lat. *per gratus perque jucundus*.)

1. With participles, or more commonly with an adjective, and the participle of *εἶναι*, it either increases the force of the verbal or adjectival notion, as Il. γ, 201 Ἰθάκης κραναῆς *περ εὐούσης*, very rough: Il. α, 132 ἀγαθός *περ ἑών*, very good: or of the time of the verb; Il. ψ, 79 γενόμενόν *περ*, at the very moment of his birth.

2. With subst., (or adj. without *ἑών*), adverbs, ἀμφοτέροί *περ*, both together, οὐκ ὀλίγον *περ* — μινυνθά *περ* — πρῶτόν *περ* — ὕστατόν *περ*, quite the first, last, πύκα *περ*, very wisely. It sometimes expresses a contrast to another notion not expressed, by laying a strong emphasis on the word: Il. κ, 70 ἀλλὰ καὶ αὐτοὶ *περ* πονεώμεθα, we *ourselves*, (not leaving it to others:) Il. β, 236 οἴκαδ' *περ* σὺν νηυσὶ νεώμεθα, to our *proper* home, (and not stay here:) Od. γ, 236 θάνατον μὲν—οὐδὲ θεοὶ *περ*, not *even* the gods, (let alone men;) or the notion, the contrast to which *πέρ* denotes, is expressed, in which case it may be translated “at least:” Il. ι, 301 εἰ δέ τοι Ἀτρεΐδης—ἄλλους *περ* Παναχαίους; and sometimes in this last case *πέρ* is joined with both the words: Il. α, 353 μῆτερ ἐπεὶ μ' ἔτεκες μινυνθαδίον *περ ἑόντα* τιμὴν *περ μοι*, very short time, very great glory.

3. With relative nouns, or adverbs. In Homer it defines exactly the relative notion; in Attic it generally calls out more strongly the indefinite notion; Lat., *cunque*; English, *soever*. Ὅσπερ, exactly the same who; ὅσοσπερ, exactly as large as, or how large soever; οἷός *περ*, exactly such a person; οἷά *περ*, just such as; ὅπου *περ*, just where, wherever; ὅθεν *περ*, just whence, or whence soever; οἷ *περ*, ἔνθα *περ*, ἵνα *περ*, &c.; ὥσπερ, just as; ἥ *περ*, ὅτε *περ*, ἥνίκα *περ*, πρίν *περ*; so with reference to a demonstrative, CEd. R. 1498 τὴν τεκοῦσαν ἥρσεν, ὅθεν *περ* αὐτὸς ἐσπάρη.

3. With sentences.—1. When laying emphasis on the word (generally a conjunction) which gives the character to the sentence, it modifies that character according to the sense in which the conjunction is used: Soph. Elect. 583 *ἐάν περ καὶ λέγῃς*: if emphatic=even if—lessens the probability of its happening: Soph. CEd. Col. 1212 *ἐάν περ κάμῃ τις σῶζῃ θεῶν*, if it pleases the gods to save me; as long as they save me: so *ὅταν περ* Soph. Phil. 767 =*dummodo*, until: Elect. 378 =*ut primum*: so *ἔπειρ*, if in reality, even if: *ἔως περ*, up to the very moment, until: *τῇ περ*, Il. ω, 603 Νιόβῃ ἐμνήσατο σίτου *τῇ περ* δώδεκα παῖδες—ὄλοντο, although to her. 2. And even where there is no conjunction, if the participle, or adj. with *ἑών*, is felt

to express something which might be expected to counteract something just spoken of, or about to be spoken of, and thus gives a peculiar character to the action, *πέρ*, by laying emphasis on the participle, draws out this latent force, and takes the sense of "*although*." Homeric, except Philoct. 1068 *γενναῖος περ ἰών*, though so noble: so *ἰεμένος περ*, though desirous; and Homer, *passim*.

b. *ῖ* (Dor. γά) *enclitic*.

§. 735. The proper force of *γέ* is (like *πέρ*) intensive. It lays an emphasis on the word to which it is attached, and thus derives various significations, according to the sense of the word, or its relation to the context: its most general use is when two things, or persons, or notions are contrasted, or supposed to be contrasted, in the sense of *at least*—*at all events*. The object of the contrast frequently must be supplied by the mind.

1. Where something is represented as resulting from the character of the one, as contrasted with the character of the other: Il. ο, 48 *εἰ μὲν δὴ σὺ γ' ἔπειτα, βοῶπις πότνια Ἥρη, ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζεις, τῷ κε Πόσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη, αἶψα μεταστρέψει νόον*, since he is only Neptune: Xen. Cyr. VIII. 1, 30 *ὅταν γὰρ ὀρώσῃ ᾧ μάλιστα ἔξεστιν ὑβρίζειν τοῦτον σωφρονούντα, οὕτω μᾶλλον οἷ γε ἀσθενέστεροισι ἐθέλουσιν οὐδὲν ὑβριστικὸν ποιούντες φανεροὶ εἶναι*—argument *a majori*.

2. Where one alternative is contrasted with the other, *γέ* is used with the one on which the emphasis is to be laid: Hdt. IV. 120 *εἰ δὲ μὴ ἐκόντες γε—, ἀλλ' ἄκοντες κ. τ. λ.*, if you will not do it *voluntarily*, you shall involuntarily: one alternative sometimes is to be supplied, *ἐγώ γε ταῦτα ποιήσω*, I myself, (since others will not) So in disjunctive sentences with *ἢ—ἢ, ἦτοι—ἦ, εἴτε—εἴτε*, where of two persons one must suffer or do something, *γέ* is joined to the one which is to make the greatest impression: Hdt. I. 11 *ἦτοι κείνόν γε, τὸν ταῦτα βουλευσάντα, δεῖ ἀπολλυθῆναι, ἢ σέ, τὸν ἐμὲ γυνήν θηησάμενον*: so in urgent questions, where the alternative is to be supplied; as, Aristoph. Vesp. init. *ἄρ' οἷσθα γ', οἷον κνώδαλον φυλάττομεν*, do you not, at all events, (surely) know, (or not)? If the *γέ* is meant to give emphasis to the whole question, it is joined to the interrogative word: Plat. Criton. p. 44 *Ἐ ἄρά γε μὴ ἐμοῦ προμηθεΐ; do you surely, (at all events) take some thought for me, (or not)?* Od. ω, 259 *ἄρ' εὖ εἶδῶ, εἰ ἐτέον γ' Ἰθάκην τὴν δ' ἰκόμεθα*.

3. When in disjunctive sentences a pronoun is to be repeated, *γέ* is added to it in the second sentence, to mark the identity: Od. γ, 214 *εἰπέ μοι, ἦ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσ'*, or do the people hate you, I say: so Soph. Œ. R. 1098 *τίς σ' ἔτικτεν—ἦ σέ γε*.—So also when a pronoun is used in the first member of a disjunctive sentence, to repeat a person before mentioned, *γέ* is used with it: Od. β, 131 *πατήρ δ' ἐμὸς ἄλλοθι γαῖης, ζῶει δγ' ἢ τέθνηκεν*: Il. κ, 504 *αὐτὰρ ὁ μερμήριζε—ἦ ὅ γε διφρον—ἐξέρουσι, ἢ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο*,—whether he, I say: Il. χ, 33 *ᾤμωξεν δ' ὁ γέρον, κεφάλην δ' ὅ γε κόψατο χερσίν*, he groaned, and (he I say) beat his head;—and where we do not use the pronoun—*ἄρα ὅγε, οὔγε, τοίγε*, &c., and *ὅγε* after a pronoun, which also repeats the foregoing subject; so Il. μ, 171—*κεῖνός γε, οὗτός γε*, he I say, with emphasis on the person to whom the demonstrative refers.

4. *Γέ* is often used to give the reason or character of an action expressed

in a preceding sentence: Eur. Iph. A. 1373 οὐ δεῖ τόνδε διὰ μάχης μολεῖν πᾶσιν Ἀργείοις γυναικὸς οὐνεκ', οὐδὲ κατθανεῖν· εἰς γ' ἀνὴρ κρείσσων γυναικῶν μυρίων ὁρᾶν φάος, as *quidem*: so γάρ (i. e. γ' ἄρα), γέ τοι, γοῦν (i. e. γε οὖν), μέν γε.

5. It frequently limits the assertion of a sentence, by annexing certain conditions on which it would be true: Od. α, 229 νεμεσῆσαιτό κεν ἀνὴρ, αἰσχεαὶ πόλλ' ὀρώων, ὅστις πινυτός γε μετέλθοι, a man would be angry *that is to say*, if any one of good sense should come; or an expression in a sentence: Od. ι, 529 κλυῖθι, Ποσειδάων γαῖόχρῃ—, εἰ ἐτέον γε σὺς εἰμι: hear, O father, *that is*, if I am indeed your son.

6. It is used when an assertion is followed by a statement which would imply a contradiction—*nevertheless in truth*: Eur. Med. 84 δεσπότης γάρ ἐστ' ἑμός· ἀτὰρ κακός γ' ὢν ἐς φίλους ἀλίσκεται. It is often accompanied by ἀλλὰ—καὶ μὴν—καίτοι—μέντοι—ἦτοι: Aesch. Prom. 1018 ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.—Καὶ μὴν σὺ γ' οὐπω σωφρονεῖν ἐπίστασαι, *and yet, nevertheless*: so Od. τ, 86 εἰ δ' ὁ μὲν ὥς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, ἀλλ' ἤδη παῖς τοῖος Ἀπόλλωνός γε ἔκητι Τηλέμαχος, *yet nevertheless* he has a son.

7. Γέ is sometimes ironical: Eur. Iph. Aul. 1212 εὖ γε κηδεύεις πόλιν! *you forsooth* take good care of the city.

8. Γέ in the tragedians is also used in answers, to express an assent and an extension of the notion signified by the question, *certainly and moreover*.

9. Γέ is also joined with relatives and other conjunctions; it either gives the reason of what has preceded: so ὅσγε, ὅστις γε, οὗς γε, ὅσος γε, &c. who indeed, *qui quidem*:—ὥσπερ γε, as indeed: ὅπου γε, ἐπεὶ γε, *quandoquidem*, ὥς γε, ὅτε γε—εἴγε, *siquidem*: γάρ, i. e. γ' ἄρα: Xen. M. S. II. ι, 17 τί διαφέρουσιν (οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι) τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴγε πεινῆσουσι καὶ διψήσουσι κ. τ. λ.; *si quidem*—or limits the assertion; so ὅσγε, ὅστις γε, that is to say: (= οὗτός γε, ὅς γε), *qui quidem*.—εἴ γε, *si quidem* (= τότε γε, εἴ γε—οὕτως γε, εἴ γε)—πρὶν γε, *prius quidem, quam*, οὐ—πρὶν γε, *non prius quidem, quam*, that is to say, not before; as, II. ε, 303 μέγα ἔργον, ὅ γ' οὐ δύο ἄνδρε φέροιεν: Eur. Alc. 511 πῶλους ἀπάξω κοιράνῃ Τιτυνθίῳ—, εἰ μὴ γε πῦρ πνέουσι, *nisi quidem*, that is to say, unless—so also καίτοι γε, ἀλλά γε, when the latter of two sentences seems to contradict the former, *quamquam quidem, verum quidem*: Eur. Iph. T. 703 ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σε πω μάντευμα, καί τοι γ' ἐγγὺς ἔσθηκας φόβου, although at all events, *quamquam quidem*.

10. In καί—γέ, (only Attic,) *et quidem*, γέ qualifies or explains the preceding sentence: Plat. Phædon. p. 58 D ἀλλὰ παρησάν τιμες, καὶ πολλοὶ γε, and indeed many: cf. p. 65 D δίκαιον—; καὶ καλὸν γε τι καὶ ἀγαθόν. Where a number of objects are strung together, γέ is used with the last, or one of the last, to prevent the sentence lagging. Plat. Criton. p. 47 B ταύτην ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον, and to eat surely, (at all events): so οὐδέ—γε, μὴδέ—γε (in Homer, *at least not*: II. ξ, 221.) Τέ γε, οὐτε γε is used only where γέ has a purely adversative force; as, Xen. Cyr. II. 4, 13 μὴτ' αὐτός γε ὑποχείριος γενέσθαι.—Δέ γε, like καί γε, is often used in logical forms; εἰ ἡμέρα ἐστί, φῶς ἐστίν· ἡμέρα δέ γε ἐστίν, but at all events it is day: in γέ μὴν, καὶ μὴν—γε ἢ μὴν—γε, it qualifies or explains the sentence preceding.

Obs. 1. Of course if the explanatory or limiting sentence is expressed by a participle, γέ is used as with other sentences; Od. α, 390 Διὸς γε δίδόντος, that is, God willing.

*Obs.* 2. *Γέ* naturally is placed after the word to which it belongs. It sometimes however stands between a preposition and its case, or an article and its substantive ; or when two or more words form a whole notion, as *βίος γε ἀνθρώπινος*, or *βίος ἀνθρωπίνος γε*. If it refers to the whole sentence, it generally stands next to the governing conjunction, but Homer often allows the pronoun *ὁ, ἡ, τὸ* to come between them, and also other words, as may be seen from examples given above.

### Τοί, Enclitic.

§. 736. *Τοί* lays an emphasis on the word or sentence to which it is attached, to denote that what is said especially applies to that word.

1. In the confirmative sense of the Latin *sane*—*verily*—of a truth, *indeed* : Eur. Rhes. 567 ὅρα κατ' ὄρφην μὴ φύλαξιν ἐντύχης.—Φυλάξομαι τοι, I will verily : Soph. Phil. 245 ἐξ ἱλίου τοι δῆτα νῦν γε ναυστολῶ, α *Troji sane*. Sometimes it conveys a notion of wonder, or impatience <sup>a</sup> : Plat. Gorg. p. 499 B πάλαι τοί σου ἀκροῶμαι, ὦ Σώκρατες, for a long time *in truth*, have I been listening to you. It is especially used with general propositions, maxims, assertions to confirm them—*sane* <sup>b</sup> : Od. θ, 329 οὐκ ἀρετᾷ κακὰ ἔργα κιχάνει τοί βραδὺς ὤκυν : 351 δειλαί τοι δειλῶν γε καὶ ἐγγυῖα ἐγγυάσθαι : Theogn. 74 παῖροί τοι πολλῶν πιστὸν ἔχουσι νόον : Soph. Phil. 475 τοῖσι γενναίοισι τοι τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλείες : Ibid. 637 ἡ τοι καίριος σπουδή, πόνου λήξαντος, ὑπνὸν κἀνάπαυαν ἦγαγεν : Xen. Cyr. VIII. 7, 14 καὶ πολιταί τοι ἀνθρωποὶ ἀλλοδαπῶν οἰκειότεροι καὶ σύσσιτοι ἀποσκήναν : Id. Anab. VI. 3, 24 ἡδὺ τοι ἀνδρείῳ τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην — παρέχειν ἑαυτοῦ : Π. ψ, 315 μῆτιν ἐμβάλλεο θυμῷ παντοίῃν— μῆτι τοι δρυτόμος μέγ' ἀμείνων, ἡὲ βίηφι' μῆτι δ' αὖτε κυβερνήτης—νῆα θοὴν ἰθύνει—, μῆτι δ' ἡνίοχος περιγίγνεται ἡνίοχου.

2. With a less definite emphasis to denote that what is said especially applies to the word to which *τοί* is attached ; *he (for his part emphatic)* will do this. Where we use the more emphatic tone, *τοί* may be used by the Greeks for *his part* <sup>c</sup>. So ἐγὼ τοι, ἐγῶγε τοι, ἡμεῖς τοι : Xen. M. S. I. 6, 11 ὦ Σώκρατες, ἐγὼ τοι σε δίκαιον μὲν νομίζω : Id. Cyr. V. 2, 23 ἐγὼ τοι, ἔφη, ὦ Περικλεις, ἐλπίδα ἔχω . so σύ τοι, σέ τοι &c. in addresses to a person who seems to pay no heed, that his attention may be awakened by hearing himself particularly addressed : Arist. Plut. 1100 σέ τοι, σέ τοι λέγω, Καρίων, ἀνάμεινον : Id. Av. 406 ἰὼ ἔποψ, σέ τοι καλῶ : Soph. Aj. 1228 σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω. So Id. Phil. 1084. And in prayers and entreaties, to signify that the person addressed is the only person to whom one can apply ; as, πρὸς σε τοι ἡλθομεν <sup>d</sup>. Hence frequently in addresses to the Deity : so ταῦτά τοι, this verily ; ὅποσά τοι βούλει, in truth what you will.

*Obs.* It will easily be seen that in English we express many of these notions by an emphasis on the word, while in Greek this emphasis is distinctly embodied in the form of *τοί*.

3. *Τοί* is also used when two sentences are seemingly opposed, and may be translated by “yet,” marking the truth of the one, though somewhat contradictory to the other : Æsch. Suppl. 78 Διὸς ἕμερος οὐκ εὐθής-ρατος ἐτύχθη πάντα τοι φλεγέθει κἀν σκότῳ : so μέντοι, *tamen* (§. 730. a.).

<sup>a</sup> Stallb. Plat. Gorg. p. 499 B.

<sup>b</sup> Ellendt ad voc. Stallb. Plat. Sympos. p. 219 A. Heindorf Plat. Prot. p. 346. C.

<sup>c</sup> Stallb. Prot. p. 316 B.

<sup>d</sup> Heindorf Plat. Prot. p. 316 B.

4. It is subjoined with a number of particles <sup>a</sup>, to most of which it gives an intensive force—*verily* <sup>b</sup>: ἀλλά τοι, when something is suddenly introduced, “*but verily*,” Soph. Trach. 1239: γάρ τοι very common, γέ τοι, αὐτάρ τοι, ἀτάρ τοι, καίτοι, οὐτοι, μήτοι, τοιγάρτοι &c. τοῖνυν &c.

5. It is frequently found in crasis with ἄν <sup>c</sup> and ἄρα, in its simple as well as its compound forms.

## Ο ὦν.

§. 737. 1. Οὦν (Ion. ὦν) (probably a contraction from ἔον, *quæ quum ita sint*) is used by Homer and Pindar only as a suffix to pronouns and conjunctions: ὅστις οὦν, ὅσπερ οὦν, ὅσοι οὦν, μενοῦν, γοῦν, οὔκουν, μῶν (μῇ οὦν), δ' οὦν, ἀλλ' οὦν, εἴτ' οὦν, γάρ οὦν. Its strictly illative force (which will be treated of under the *Illative Particles*) was not fully developed till after Homer, though he uses it in certain combinations, such as ἐπεὶ οὦν, ὥς οὦν.

2. The proper adverbial force of οὦν seems to be *really, truly* <sup>d</sup>, then; and like that word in English, it is used for referring to a state of things whence something follows—generally marking an inference from something which has gone before, or is supposed to be known: εἰ δ' ἐστίν, ὅσπερ οὦν ἐστὶ, θεός, as there is then truly: Æsch. Choeph. 95 ὅσπερ οὦν ἀπώλετο πατήρ, as then (as is well known) my father died. So Soph. Aj. 991. Æsch. Ag. 590 γυναῖκα πιστήν—οἷανπερ οὦν ἔλειπε, as in truth he left her: Soph. Phil. 1306. Id. CE. C. 1199 ἔχεις γὰρ οὦν βίαια τὰν-θυμήματα: Eur. Med. 585 ἐν γὰρ οὦν ἐκτενεῖ <sup>e</sup> σ' ἔπος, one word then. So it is used to confirm a statement of which there is some doubt: Hdt. III. 80 καὶ ἐλέχθησαν λόγοι ἀπιστοὶ μὲν ἐνίοισι—ἐλέχθησαν δ' ὦν <sup>f</sup>. So when a statement is repeated and confirmed in spite of contradiction: Eur. Alc. 72 πᾶλλ' ἂν σὺ λέξας οὐδὲν ἂν πλεόν λάβοις, ἡ δ' οὦν γυνὴ κάτεισιν εἰς Ἄδου δόμους, the lady I say. So in the commencement of a new sentence, it expresses something of wonder or feeling as if the person doubted it: σὺ δ' οὦν τέθνηκας, you are dead then!

3. It is used also as a conjunction to mark the continuation of a sentence—*then—thus then*: Soph. Elect. 299 ἐν οὦν τοιοῦτοις οὔτε σωφρονεῖν κ. τ. λ.: Id. Aj. 28. Æsch. Ag. 217 ἔτλα δ' οὦν θυτὴρ γενέσθαι, thus he endured then: Plat. Prot. p. 316 A ἡμεῖς μὲν οὦν εἰσῆλθομεν: Arist. Thesm. 755. In the continued narrations of Hdt. it is found in its Ionic form ὦν, in the sense of “*straightway* <sup>g</sup>,” and between a preposition and the verb with which it is compounded: ἀπ' ὦν ἔδοντο, they sell it then = straightway. So Hdt. IV. 60 καὶ ἔπειτα βρόχῳ περὶ ὦν ἔβαλε τὸν αὐχένα. It sometimes expresses an impatient permission to a person to do what he will: Soph. CE. R. 669 ὁδ' οὦν ἴτω, let him go then.

4. In interrogative forms it very often expresses deduction from what has gone before, with a notion of objection thereto <sup>h</sup>: Soph. Phil. 100 τί οὦν μ' ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν, why then do you (as you do) require of me nothing else, but &c.: cf. Id. 102. Æsch. Sept. 686 τί οὦν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;

5. It is also used after an interruption in a sentence <sup>i</sup>, to take up the thread, *I say, as I said, (inquam* <sup>k</sup>.) Thuc. VI. 44.

<sup>a</sup> Ellendt Lex. Soph. ad voc.

<sup>b</sup> Pass. Lex. τοί.

<sup>c</sup> Elmsley CEd. Col. 1351, and Acharn.

323.

<sup>d</sup> Pass. ad voc.

<sup>e</sup> R. P. Med. 585.

<sup>f</sup> Matth. Gr. Gr. 625.

<sup>g</sup> Ellendt Lex. Soph. ad voc. 3.

<sup>h</sup> Ellendt Lex. Soph. ad voc. 2.

<sup>i</sup> Matth. Gr. Gr. 611.

<sup>k</sup> Passow Lex. ad voc.

6. It is often used in a dialogue to express a wish for, or in a question which is meant to elicit, further information : <sup>a</sup> Æsch. Choeeph. 171 πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω ; <sup>b</sup> Soph. Phil. 568 : so Æsch. Sept. 810 βαρεὰ δ' οὖν ὅμως φράσον : or merely to connect the question with what has gone before.

7. It is also used as a suffix to pronouns and pronominal adverbs, laying emphasis on the indefinite notion, in the sense of the Latin *cunque* : ὅστισιν, ὅπως, &c.

### Negative Particles, οὐκ and μή.

§. 738. 1. There are two sorts of negation : *a.* Negative proper, where the sentence is negative, the agreement of the subject and predicate, as, *he is not learned*, being denied. *b.* Privative, where the predicate is negative, expressing the absence of some quality, and the presence of the contrary, as, *he is not learned* = *unlearned* ; with which predicate the subject is said to agree.

2. The former is properly expressed by οὐ, (οὐκ before an unaspirated, οὐχ before an aspirated vowel, Attic also οὐχί, like ναίχί) and its compounds, such as οὐδέ, οὔτε, &c., and by μή and its compounds, as μηδέ, μήτε, &c. ; the latter, properly by the inseparable privative adverbs, ἀν-, νη-.

*Obs.* 1. Οὐ and μή sometimes appear to be, and indeed practically are, privative ; as, ἀνὴρ οὐ μέγας : Thuc. VIII. 100 οὐχ οἱ ἀδυνατώτατοι ; but this privative force really belongs to the original negative notion, as may be seen, when these words are resolved into their full form, ἀνὴρ ὅς οὐ μέγας ἐστίν.

*Obs.* 2. This seemingly privative use frequently arises from the negative being generally joined to the word to which the force of the negation especially applies : Eur. Hipp. 1254 οὐκ ὁμῶς ἐς σὸν παῖδα δυστυχοῦντ' ἔσει : so οὐ πάντ' μέμνημαι, not at all, &c. ; and it even sometimes separates a preposition and its adjective, as, Eur. Rhes. 925 ἐς οὐ βροτείαν ἐσχάραν.

*Obs.* 3. Sometimes οὐ seems to have the force of the privative ἀν-, as it so affects the predicate, as to convey exactly the contradictory thereof to the mind ; as, τὰ οὐ καλά, *unhonest*, οὐ καλῶς, *turpiter*, οὐχ εἰς, οὐκ ὀλίγοι = πολλοί ; οὐχ ἥκιστα = μάλιστα ; οὐκ ἀφανής = ἐνδοξος : Xen. Hell. VI. 4. 18 οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει : so especially with verbs of *saying* and *thinking* ; as, οὐ φημι, *negō* ; οὐχ ὑπισχνόμαι, I refuse ; οὐκ ἔω, *prohibeo* ; οὐ κελεύω, *veto* · so οὐ στέργω, I hate. If the nature of the sentence requires it, μή can be used in the same way ; as, Soph. Phil. 444 ὅπου μήδεις ἐφ' ἡ : so ἔφη ἐκείνους ταῦτα μὴ καλῶς πράξαι : but here also the negation rests on the sentence, not on the single word ; for this idiom must be classed among the instances of the much used figure of the Greek language, called *λιτότης*, whereby more is meant than is actually said. These negative forms imply, though they do not express, the contradictory to the predicate which is denied of the subject ; as, οὐ στέργω, not only I love not, but (by implication) I hate.

*Obs.* 4. Sometimes, though rarely, the elements of the compounds of οὐ or μή change places, but always for the sake of particular emphasis : Eur. Alc. 196 οὐδ' οὐ ποτ' οὐ : Hdt. VIII. 119 ἐν μυρήσι γνώμῃσι μίαν οὐκ ἔχω = οὐδεμίαν, as in English *I have not one*, = *none*

<sup>a</sup> Well. Lex. Æsch. ad voc.

<sup>b</sup> Ellendt Lex. Soph. ad voc. 3.

*Difference between οὐ and μή.*

§. 739. Οὐ conveys an *independent* and *immediate* negation; he is *not* good: μή, a negation depending on a supposition; *I do not think* that he is good. The force of οὐ is complete, in the sentence in which it stands—μή always points out of the sentence to a preceding supposition, either actually expressed in some other sentence, or implied in the context.

*Οὐκ in independent Sentences.*

§. 740. 1. Οὐ therefore is a positive negation, whether of an actual fact in the ind., or of a supposed fact in the opt.; as, οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο—οὐκ ἂν γίγνοιτο ταῦτα. So also Homer uses it with the conjunct. used as the fut. ind.; as, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐ δ' ἔδωμαι (§. 415.).

2. It is used also in questions, *is it not?* *non, nonne*, when an affirmative answer is expected or required: οὐ δράσεις τοῦτο; *nonne facies?* οὐ περιμενεῖς; will you not wait = wait: and where the questions are suggested by strong feeling, τίς οὐ, πῶς οὐ, signify *every one, every way*; as, τίς ἂν οὐκ ἐτόλμησεν, who would not dare?

*Obs.* Οὐ may be attached to single notions, to deny their existence, and to convey the contrary notion also in questions; as, οὐ δράσεις τοῦτο; *omittes hoc?* οὐ τοῦτο δράσεις; *non hoc facies?* = *aliud facies?* ἄρ' οὐ φεύξεταί; *itane?* *manebit?* οὐ τέθνηκεν; *estne inter vivos?* ἄρ' οὐχ ὑπὸ σὸυ τέθνηκεν; *itane?* *ab alio occisus est?*

*Μή in independent sentences.*

§. 741. *a.* In sentences which express a command, either in the imper. or conjunctive, as this negation depends on the fancy or desire of another person; μή γράφε—μή γράψης.

*Obs.* If the command is expressed by opt. with ἂν, either as a question or not, οὐ is used, not μή, as the negation is still positive, conditionally on the circumstances referred to by ἂν taking place: Il. β, 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, do not be always having the king's name on your lips, properly, if you were sane you would not (positive negation) &c.: so in a question; Od. ζ, 57 πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεαι ἀπήνην,) so also οὐ is used with fut. ind., to forbid any thing; as, οὐ δράσεις τοῦτο: you will not do it? = do it not; or in a question to command, οὐ δράσεις τοῦτο; will you not do it? = do it.

*b* In sentences which express a wish, whether in opt. or historic ind., as the negation depends entirely on the fancy or desire of another person: Od. η, 316 μή τοῦτο φίλον Διὶ πατρὶ γένοιτο! Il. ι, 698 μή ὄφελος λίσσασθαι! Soph. Antig. 682 οὐτ' ἂν δυναίμην μή τ' ἐπιστάμην λέγειν: Demosth. p. 387, 13 ὑμῖν δὲ τοιοῦτο μὲν οὐδὲν οὐτ' ἦν (assertion), μή τ' ἐ γένοιτο τοῦ λοιποῦ.

*c.* With a conjunctive, expressing deliberation or exhortation; as, μή γράφωμεν! *ne scribamus!* Xen. M. S. I. 2, 45 πότερον βίαν φῶμεν εἶναι ἢ μή φῶμεν; *utrumne dicamus, an non dicamus?*—(Οὐ can only be used in this construction, when it belongs to a single word, with which it forms one notion; as, οὐ φῶμεν, *negemus*): so in a sentence to which an affirmative answer is expected: Plat. Rep. p. 335 B ἀνθρώπους δέ, ὃ ἑταίρε, μή οὕτω



φῶμεν βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χεῖρους γίνεσθαι; πάνυ μὲν οὖν: Ibid. p. 337 B πῶς λέγεις; μὴ ἀποκρίνωμαι; must I not answer you? = I will answer you.

d. In questions to which a negative answer is expected; as, μὴ δράσεις τοῦτο; you will not do this? *anne hoc facies?* μὴ τέθνηκεν ὁ πατήρ; — μὴ δειλοὶ ἐσόμεθα; we will not be cowards? Od. ζ. 200 ἢ μὴ πού τινα δυσμενέων φύσθ' ἔμμεναι ἀνδρῶν; Plat. Prot. p. 310 E μὴ τι νωτέρον ἀγγέλλεις; In such questions the negation depends on a certain anxiety in the person's mind, to be assured that such or such a thing is not so, mixed with apprehension lest it be; in reference to which μὴ is used. The conjunctive also may be used in such questions, when the negation depends not on the anxiety of the person who asks the question, but of him to whom it is addressed: Od. ι. 405 τίπτε τόσον, Πολύφημ', ἀρήμενος ὧδ' ἐβόησας; ἢ μὴ τις σευ μῆλα βροτῶν ἀέκοντος ἐλάυνει; ἢ μὴ τις σ' αὐτὸν κτείνει; δόλω ἢ ἐβίβω; surely no one is driving away your flocks? you are not afraid lest some one should kill you?"

e. In oaths μὴ is sometimes used with ind., in place of the positive negation οὐ, as the negation is conceived to depend on the oath, and the determination arising therefrom in the mind; — as surely as there is a God, I am determined not; or it may be referred to the knowledge of the God who is invoked as a witness; as, Il. κ. 330 ἴστω νῦν Zeus αὐτός — μὴ μὲν τοῖς ἱπποῖσιν ἀνὴρ ἐποχήσεται ἄλλος Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαΐεσθαι. Cf. Il. ο. 41. Aristoph. Eccl. 991 μὰ τὴν Ἀφροδίτην — μὴ ἴγώ σ' ἀφήσω: Id. Av. 194 μὰ γῆν — μὴ, ἴγώ νόημα κομψότερον ἤκουσά πω.

#### Οὐκ and μὴ in dependent Sentences.

§. 742. 1. In dependent clauses introduced by ὅτι and ὥς, "that," οὐ is sometimes used, as these clauses assume an independent force; as, ἔλεγεν, ὅτι (ὥς) οὐχ ἡμαρτεν — οἶδα, ὅτι τοῦτο οὐχ οὕτως ἔχει.

2. For the same reason οὐ is always used in modal or temporal dependent clauses; as, ὅτε οὐκ ἦλθεν: Il. φ. 95 μὴ με κτείν', ἐπεὶ οὐχ ὁμογαστρίος Ἑκτορός εἰμι.

§. 743. In relative clauses both are used, though μὴ is the more usual.

1. Οὐ is used (a) when the notion of the relative clause is denied directly without reference to the principal clause; as, ἀνὴρ, ὃν οὐκ εἶδες — ἀνὴρ, ὃν οὐκ ἂν θανμάζοις. (b) When the negation applies to some particular notion in the relative clause: Isocr. p. 71 B λαβόντες ἐξακισχιλίου τῶν Ἑλλήνων — οἱ ἐν ταῖς αὐτῶν οὐχ οἰοί τ' ἦσαν ζῆν. Hence in such combinations as οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ. So also οὐκ ἔσθ' ὅπως οὐ. These expressions being as it were but one word; as, *nullus non*. (c) Where an antithesis makes the negation to rest on some single notion instead of the whole relative clause: Soph. Phil. 1010 ὅς οὐδ' ἐν ἤδη πλὴν τὸ προσταχθέν ποιεῖν: Thuc I. 39 ἦν γε οὐ τὸν προὔχοντα —, ἀλλὰ κ.τ.λ. This antithesis may be supplied by the mind.

2. Μὴ on the other hand is used when the relative clause, whether it expresses a fact or a supposition, depends immediately on the principal, so that it is introduced by and completes it; especially therefore where the relative clause expresses the condition or aim of the principal, or may be resolved into the Latin *is qui* with the conjunctive = *ita comparatus, ut*: Soph. Phil. 409 ἔξοιδα γάρ νυν παντός ἀν λόγου κακοῦ γλώσση θιγόντα καὶ πανουργίας, ἃφ' ἧς μὴ δ' ἐν δίκαιον ἐς τέλος μέλλει ποιεῖν: Id. El. 380 μέλ-

λουσι γάρ σε—ἐνταῦθα πέμψαι, ἔνθα μὴ ποτ' ἡλίου φέγγος προσόψει: Hdt. I. 32 ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἔστι ἰδέειν, τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν: Eur. Hipp. 689 ὁλοιο καὶ σὺ χῶστις ἄκοντας φίλους πρόθυμός ἐστι μὴ καλῶς εὐεργετῆν: Plat. Phæd. p. 65 A δοκεῖ, ᾧ μὴ δὲν ἰδὺ τῶν τοιούτων, μὴ δὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (=εἴ τιμι μὴδὲν &c.): Thuc. I. 40 ἀλλ' ὅστις (=εἴ τις) μὴ πόλεμον ἀντ' εἰρήνης ποιήσει. Thence ὅτι μὴ, *except, besides, nisi* (properly οὐδὲν ὅτι μὴ, then generally for εἰ μὴ): Plat. Phæd. p. 67 A ἐὰν τῷ σώματι μὴ κοινωνῶμεν, ὅτι μὴ πᾶσι ἀνάγκη: Hdt. I. 18 τοῖσι δὲ Μιλησίοισι οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπελάφρυνον, ὅτι μὴ Χῖοι μῦνοι.

§. 744. 1. In all final and conditional clauses, introduced by ἵνα, ὥς, ὅπως, ὅφρα, or εἰ, ἐάν, ἥν, ὅταν, ὁπόταν, ἐπειδάν, ἕως ἄν &c. μὴ is always used, as these clauses depend entirely on the principal; as, εἰ μὴ λέγεις, ἐάν μὴ λέγῃς, ὅταν (ὁπόταν) ταῦτα μὴ γένηται.

*Obs.* Οὐ may be used either where the negation rests on some particular notion, or where there is an antithesis: Xen. Cyr. VI. 2, 30 μὴ δέιστε, ὥς οὐχ ἡδέως καθευδήσετε: Il. ω, 296 εἰ δέ τοι οὐ δῶσε (recusabit): Soph. Aj. 1131 εἰ τοὺς θανόντας οὐκ ἔῤ (prohibes) θάπτειν. But *ibid.* 1163 (1163. Herm.) ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μόλω τάφου μεληθεῖς τῷδε, κἂν μὴ δέῃς ἔῤ (even if no one allows it). Οὐ is used with εἰ after θαυμάζω &c., since εἰ here is used for ὅτι; as, θαυμάζω, εἰ ταῦτα οὐ ποιεῖς.

2. In clauses expressing consequence, οὐ is used when ὥστε is joined with the indicative, that is, when the consequence does not follow necessarily and immediately from the principal clause: μὴ when ὥστε is joined with infin., that is, when the consequence does so follow, as in this latter case the negation depends on the former clause: Xen. Cyr. I. 4, 5 ταχὺ τὰ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκ ἔτ' εἶχεν αὐτῷ συλλέγειν θηρία: Plat. Phæd. p. 66 D ἐκπλήττει (τὸ σώμα), ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὴνληθές.

3. In indirect questions μὴ is used, as these depend on the principal clause; οὐ is only used as in §. 743. I. b, c.

#### Οὐκ and μὴ with the Infinitive and Participle.

§. 745. With infinitives or infinitival clauses, whether with or without the article, μὴ is generally used, as these depend on some verb, or verbal thought, expressed or understood: Xen. M. S. II. 1, 3 τί δέ; τὸ μὴ φεύγειν τοὺς πόνοιν, ἀλλὰ ἐβελοντὴν ὑπομένειν, ποτέρῳ ἂν προσβέημεν, Eur. Troad. 638 τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω. Plat. Phæd. p. 93 D προωμολογήηται, μὴ δὲν μᾶλλον μὴ δ' ἦττον ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι: Id. Apol. p. 18 D ἀνάγκη—ἐλέγχειν μὴ δὲν δ' ἀποκρινομένου (but *ibid.* C εἰσι πολλοὶ κατηγοροῦντες ἀπολογουμένου οὐ δὲν δ' οὐδ' εἰ). So especially after verbs of believing, physical or mental perception, willing, determining, ordering, shewing, making known, proving, swearing, assenting, denying; and expressions of necessity and the like; as, ἀνάγκη, χρή, εἰκόσ, ἀδύνατον, δίκαιόν ἐστιν.

*Obs.* 1. After verbs of saying and narrating, οὐ is very often used, when the infinitival clause assumes the character of the *oratio recta*, the fact expressed therein being conceived of as independent of the speaker's mind; as, Plat. Phæd. p. 63 D φησὶ δεῖν οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ (=ὅτι οὐδὲν δέει), he says, that "one must not," but μὴ δὲν—προσφέρειν would denote that the notion expressed, resulted from the view taken of it by the speaker, depending on φησί, he says one must not.

*Obs. 2.* Οὐ can also stand with the infin. when it defines some particular notion ; as, Eur. Rhés. 801 μηδὲν δύσοιζ' οὐ πολέμιους δρᾶσαι τάδε, those who are not—enemies ; or where a negative notion stands in antithesis to a positive one of equivalent meaning ; the positive notion may be supplied by the mind : Arist. Eccles. 581 ἀλλ' οὐ μέλλειν, ἀλλ' ἀπτεσθαι καὶ δὴ χρὴ τῆς διανοίας : Eur. Andr. 587 δρᾶν εἶ, κακῶς δ' οὐ. But if both the notions are negative, μή must be used ; as, Xen. Hell. III. 2, 19 ἐνόμισαν αὐτὸν μὴ βούλεσθαι μάλλον ἢ μὴ δύνασθαι.

*Obs. 3.* When the infin. is supplied by an abstract subst., or adjunct. used as a subst., either οὐ or μή is used, according to the dependent clause into which the subst. or adj. may be resolved : Thuc. I. 137 γράψας τῇν τῶν γεφυρῶν οὐ διάλυσιν = ὅτι or ὥς (that) αἱ γεφυραὶ οὐ διελύθησαν : Id. V. 50 κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσσεως = ὅτι (because) ἡ ἀγωνίσις οὐκ ἐξῆν. On the other hand : Id. I. 22 καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανέται, *scripta mea fortasse, quia nulla in eis exstent fabulæ, lectoribus minus jucundu videntur* (ex mente lectorum ; but τὸ οὐ μυθ., *quia nulla in eis exstant fabulæ* (really, actually, without reference to any supposition) : Arist. Eccles. 115 δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (= εἰ μὴ τις ἐστὶν ἐμπειρος ; but ἢ οὐκ ἐμπ. = ὅτι τις οὐκ ἐμπειρὸς ἐστίν). Οὐ must also be used when it is joined with the subst., so as to form an equivalent positive notion ; Eur. Hipp. 195 δι' ἀπειροσύναν ἄλλου βιότου κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίης.

*Obs. 4.* To these abstracts belong τὸ μηδέν = τὸ τοιοῦτον εἶναι, οἶον μηδὲν εἶναι, a nonentity, not actual but supposed. Hdt. I. 32 ἢ δὲ ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ἡμέας ἐποίησας.

#### Οὐκ and μή with Participles and Adjectives.

§. 746. 1. Οὐ is used (a) when a participle or adjective is denied directly without reference to any supposition, or changed by the addition of the negative into its contrary ; as, οὐ δυνάμενος, like οὐ δύναμαι (*nequeo*), οὐ βουλόμενος, *nolens*, οὐκ ἀναγκαῖον (unnecessary), τὰ οὐ καλὰ βουλευµατα, *turpia consilia* : Plat. Phæd. p. 63 B εἰ μὲν μὴ ᾄδῃν ἤξεν παρὰ θεοῦς — ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ (= ὁ λυγρῶν τοῦ θαν.). Hence when a participle may be resolved into a relative, or causal, or temporal dependent clause ; as, ὁ οὐ πιστεύων, *is qui non credit*, or *quia non credit*, ὁ οὐ φιλοσοφῶν, *is qui non philosophatur*. (b) When the participle or adjective with οὐ is an antithesis : Eur. Andr. 703 ἢ στείρος οὐσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα : Arist. Eccles. 187 ὁ μὲν λαβὼν — ὁ δ' οὐ λαβὼν : Thuc. I. 124 ξυνελθόντες μὲν, ἀμύνεσθαι δ' οὐ τολμῶντες : Xen. Cyr. II. 4, 27 οὐχ ἡγεμόνας ἔχον ἀνθρώπους πλανᾷ ἀνὰ τὰ ὄρη, ἀλλ' ὅπη ἂν τὰ θηρία ὑφηγῇται.

2. Μὴ on the other hand, when they can be resolved into a conditional clause ; as, ὁ μὴ πιστεύων, *si quis non credat* : Soph. Œ. C. 1154 διδασκέ με ὥς μὴ εἰδὼτ' αὐτὸν μηδὲν ὦν σὺ πυνθάνει : Id. Trach. 727 οὐκ ἐστὶν ἐν τοῖς μὴ καλοῖς βουλευµασιν οὐδ' ἐλπίς, if they are not good : Eur. Heracl. 283 μάτην γὰρ ἦβην ᾧδὲ γ' ἂν κεκτόµεθα πολλὴν ἐν Ἀργεῖ, μὴ σε τιµαρούμενοι, *frustra tantam Argivorum pubem coëgissemus, nisi te puniēmus* : Xen. Anab. IV. 4, 15 οὗτος γὰρ ἐδύκει καὶ πρότερον πολλὰ ᾗδῃ ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὥς ὄντα, καὶ τὰ μὴ ὄντα ὥς οὐκ ὄντα (if anything was not, he represented it as not being). So also in antithesis : Hdt. IV. 64 ἀπεινεῖ-

καὶ σ μὲν γὰρ κεφαλὴν, τῆς λήϊς μεταλαμβάνει, τὴν ἂν λάβωσι· μὴ ἐνείκας δέ, οὐ, *if* he does not, &c.

3. After verbs of perceiving and saying, either οὐ or μὴ may be used; the former marks that the thought is independent of any supposition, the latter represents it as depending on the mind of the subject of the governing verb; as, οἰδᾷ σε ταῦτα οὐ ποιήσονται — ἡγγεῖλε τὴν πόλιν οὐ πολιορκηθεῖσαν: Xen. Cyr. I. 2, 7 καὶ ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι τοῦτον ἰσχυρῶς: Plat. Rep. p. 486 Α καὶ τὸδε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλης φύσιν φιλόσοφόν τε καὶ μὴ (sc. φιλόσοφον οὐσαν): Ibid. B ψυχὴν σκοπῶν φιλόσοφον καὶ μὴ.

### *Repetition of the Negative.*

§. 747. 1. When in a negative sentence there occur indefinite pronouns, such as *any one, any how, any where, at any time*, &c. they are all negative: these negatives neither neutralise nor strengthen each other, but each one is independent of the rest. The negative must be of the same character, either οὐ or μὴ throughout, as, Plat. Rep. p. 495 Β σμικρὰ φύσις οὐ δὲν μέγα οὐδέποτε οὐδένα οὐτε ἰδιώτην, οὐτε πόλιν δρᾷ. Id. Phileb. p. 19 Β οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος. So also the negative is added to a part of a sentence which is already negative; as, οὐ δύναται οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν τοὺς φίλους, though in poetry it is sometimes omitted; as, Od. ι, 293 οὐδ' ἀπέλειπεν ἔγκατά τε σῦρκας τε καὶ ὀστέα. So also οὐδέ, μηδέ, *ne quidem, not even*, are used in a negative sentence; as, οὐ δύναται οὐδέ νῦν εὖ ποιεῖν τοὺς φίλους. Hence we find in the beginning of a sentence the following formulas: οὐ—οὐ, οὐ μὴν οὐδέ, οὐδέ μέν οὐδέ, οὐ γὰρ οὐδέ, οὐδέ γὰρ οὐδέ. Il. ζ, 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόοργος, δὴν ἦν.

Obs. The phrase οὐδὲ πολλοῦ δεῖ, after a negative sentence, in the sense of *nultum abest—minime gentium*, is remarkable, wherein the οὐδέ, instead of neutralizing, increases the force of the phrase πολλοῦ δεῖ: Demosth. p. 117, 24 ὅμως οὐθ' ὑμῖν οὕτε Θηβαίοις οὕτε Λακεδαιμονίοις οὐδεπώποτε—συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν ὅ τι βούλοισθε, οὐδέ πολλοῦ δεῖ, ἀλλὰ κ. τ. λ. Id. p. 100, 42 οὐκ οὐ βούλεται τοῖς ἐν τοῦ καιροῖς τὴν παρ' ὑμῶν ἐλευθερίαν ἐφεδρεῖν, οὐδέ πολλοῦ δεῖ, οὐ κακῶς—ταῦτα λογιζόμενος.

2. Sometimes the negative of the principal is repeated in the dependent clause: Plat. Apol. p. 31 Ε οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὐτ' ἐ μὴν οὐτ' ἐ ἄλλω οὐδενὶ πλήθει γνησίως ἐναντιούμενος, *nemo est, qui se servare possit, si vel vobis vel alii plebi libere adversatur.*

### *Seeming Pleonasm of μὴ, οὐ—οὐ μὴ—μὴ οὐ.*

#### *a. Οὐ μὴ.*

§. 748. 1. Οὐ μὴ is frequently joined with the future indicative, or the aorist, rarely the present, conjunctive—in the former case it has the force of the imperative, in the latter of the future—οὐ μὴ ποιήσεις, *do not do this*; οὐ μὴ ποιήσῃς, *you shall not do this*.

2. There are two ways of explaining this construction—

a. By supposing, after οὐ, an ellipse of some expression of anxiety or fear, on which the clause introduced by μὴ depends, so that οὐ μὴ ποιήσῃς =

οὐ δεινὸν μὴ ποιήσῃ, *haud vereor ne faciat*, and we sometimes find the usually omitted notion expressed by δεινόν, δέος, φόβος, &c.: Arist. Eccl. 646 οὐχὶ δέος, μὴ σε φιλήσῃ: Xen. M. S. II. 1, 25 οὐ φόβος, μὴ σε ἀγάγω ἐπὶ τὰ ταῦτα πορίζεσθαι: Plat. Rep. p. 465 B οὐδὲν δεινὸν μήποτε ἡ ἄλλη πόλις—διχοστατήσῃ<sup>a</sup>: Id. Apol. p. 28 B οὐδὲν δεινὸν μὴ φοβηθῇ.

b. <sup>b</sup> Another way of explaining it is by making it into a question, which, in the future, is equivalent to the imperative; as, οὐ μενεῖς; will you not stay? = μένε: οὐ μὴ μενεῖς; will you not not-stay? = do not stay: or with the conjunctive is equivalent to a future; μὴ μενήσῃς; must you not stay? = you must stay, you shall stay: οὐ μὴ μένης, must you not not-stay? = you shall not stay: with the first person singular of the future, it has the force of a simple strong negative, as there is no first person singular imper. for it to represent; so Soph. El. 1052 ἀλλ' εἴσιθ', οὐ σοι μὴ μεθίστομαι ποτε: Arist. Ran. 508 μὰ τὸν Ἀπόλλω, οὐ μὴ σε περιόψομαι ἀπελθόντα; and sometimes also with the third person: Soph. CE. C. 176 οὗτοι μήποτε σ' ἐκ τῶν δ' ἐδράνων ὃ γέρον ἄκοντά τις ἄξει<sup>c</sup>: Hdt. III. 62 οὐ μὴ ἀναβλαστήσει. In this construction we sometimes find several futures following one another, some with a negative, others with an affirmative sense, for which the following rules may be laid down: οὐ runs through the whole sentence, and applies to each clause; μὴ is continued by a conjunctive, but dropped by a disjunctive particle; and if after an affirmative future, one of the later futures requires to be negative, μὴ must be again used with it; as, Eur. Bacch. 342 οὐ μὴ προσοίσεις χεῖρα (do not) βακχεύσεις δ' ἰὼν ("do," the μὴ being dropped) μὴδ' ἐξομόρξει, (do not,) μαρίαν τὴν σὴν ἐμοί. Sometimes οὐ stands in one clause with the future, and μὴ follows with another future, so that the first sentence is affirmative, the other negative: Eur. Hipp. 498 οὐχὶ συγκλείσεις στόμα, shut your mouth; καὶ μὴ μεθήσεις αἰθίσχιστους λόγους. The following are examples of both constructions: Eur. Hipp. 601 οὐ μὴ προσοίσεις χεῖρα, μὴδ' ἄνρει πέπλων: Id. Hec. 1039. ἀλλ' οὐ τι μὴ φύγητε λαίψηρῷ ποδί<sup>d</sup>: Plat. Rep. p. 341 C ἀλλ' οὐ μὴ οἴος τ' ᾔς: Id. Criton. p. 44 B τοιοῦτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μὴ ποτε εὐρήσω: Ibid. p. 486 D ἀλλ' οὐ μὴ φῶμεν: Id. Rep. p. 492 E οὔτε γὰρ γίγνεται, οὔτε γέγονεν οὐδ' ἐστὶν μὴ γένηται ἀλλοῖον ἦθος, πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν πεπαιδευμένον. Ibid. p. 597 C οὔτε ἐφντεύθησαν ὑπὸ τοῦ θεοῦ οὔτε μὴ φυῶσιν: Id. Phædr. p. 260 E οὔτε ἔστιν οὔτε μήποτε ὑστέρως γένηται: Id. Legg. p. 492 C οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρείττον. Id. Phileb. p. 21 E οὐδέτερος ὁ βίος—ἔμοιγε τούτων αἰρετός, οὐδ' ἄλλω μήποτε—φανῇ: Ibid. p. 15 E ἀλλ' οὔτε μὴ παύηται ποτε οὔτε ἤρξατο νῦν.

Obs. 1. Sometimes the construction is changed from οὐ μὴ, with the conjunct., to a simple future: Soph. El. 43 οὐ γάρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ γυνῶσ' οὐδ' ὑποπτεύσουσιν: Id. CEd. C. 450 ἀλλ' οὐ τι μὴ λάχῃωσι τοῦδε συμμάχου, οὔτε σφω—ῶνησις ἤξει.

Obs. 2. In the *oratio obliqua*, where the future would be used in the *oratio recta*, οὐ μὴ is (though but rarely) joined with the opt., in the same way as with the first and third persons of the future ind.; as, Soph. Phil. 510 sq. ἐθέσπισε, τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε πέρσοιεν.

Obs. 3. Dawes has restricted this use of οὐ μὴ, with the conjunctive, to the second aorist only, but without reason, as there are many instances to the contrary: Plat. Rep. p. 29 D οὐ μὴ παύσωμαι, the best MSS.: Id.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Elm. et Herm. Med. 1120.

<sup>c</sup> Elm. ad loc.

<sup>d</sup> Pflügk ad loc.

<sup>e</sup> Elm. CE. C. 177.

Phædon. p. 66 B οὐ μήποτε κτησώμεθα : Id. Rep. p. 609 A οὐ γὰρ τόγε ἀγαθὸν μήποτε τι ἀπολέσῃ (fut. ἀπολεῖ) . Xen. Anab. IV. 8, 13 οὐδεὶς μηκέτι μείνῃ (fut. μενεῖ) : Soph. Phil. 381 οὐ μήποτ' ἐς τὴν Σκῦρον ἐκπλεύσῃς (fut. ἐκπλευσεῖ).

## b. Μή—οὐκ.

§. 749. 1. With verbs expressing fear, anxiety, care, doubt, distrust, denial, forbidding, preventing, &c. the infinitive is used with μή, instead of without it, as we might expect : so that the negative notion of the verb is increased thereby : Hdt. I. 158 Ἀριστόδικος—ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους : Id. III. 128 Δαρείος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροίτα : Thuc. III. 6 καὶ τῆς μὲν θαλάσσης ἐργον μὴ χρῆσθαι τοὺς Μιτυληναίους : Id. V. 25 ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι : Eur. Hec. 867 νόμων γραφαὶ ἐργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις <sup>a</sup>. Id. Androm. 664 τοῦτο δ' οἱ σοφοὶ βροτῶν ἐξευλαβόουνται μὴ φίλοις τέχην ἔριν : Id. Iph. T. 1391 φόβος δ' ἦν, ὥστε μὴ τέξαι πόδα : Demosth. p. 813, 1 ἔφυγε μὴ δὲν διαγῶναι περὶ αὐτῶν <sup>b</sup>. Μὴ is rarely omitted, as with the verbs of preventing—Ἀρνοῦμαι μὴ εἰδέναι : Hdt. III. 66 δεινῶς—ὁ Πηρξιάσης ἔξαρνος ἦν μὴ μὲν ἀποκτείνειν Σμέρδιν : Thuc. IV. 40 ἀπιστοῦντες μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεώσιν ὁμοίους : Demosth. p. 818, 16 μὴ λαβεῖν ἐξαρνούμενος : Ibid. 15 ἡμφισβήτησε μὴ ἔχειν <sup>c</sup>.

2. And even after verbs of doubt and denial, the negation is repeated by οὐ, even when the finite with ὅτι is used instead of the infin. : Plat. Menon. p. 89 D ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι εἰάν σοι δοκῶ εἰκότως ἀπιστεῖν : Id. Prot. p. 350 D τοὺς δὲ ἀνδρείους ὥς οὐ θαρραλέοι εἰσὶ, τὸ ἐμὸν ὁμολόγημα, οὐδαμῶς ἀπέδειξας, ὥς οὐκ ὀρθῶς ὁμολόγησα : Demosth. p. 871, 14 ὥς δ' οὐκ ἐκείνος ἐγέωργε τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι : Id. Phil. p. 124, 54 ὦν οὐδ' ἂν ἀρνηθεῖεν ἔνιοι, ὥς οὐκ εἰσὶ τοιούτοι : so also in French, after *empêcher*, *prendre garde*, *craindre*, *avoir peur*, *appréhender*, *ne nier pas*, *ne douter pas*, *ne disconvenir pas*, *que* with *ne* is used ; *il craint que sa maladie ne soit mortelle*. So Italian ; as, *guardarsi di non credere alle favole*—*io temo che Lulia questo non faccia*.

3. So after ἤ, *quam*, after comparatives, or comparative expressions, οὐ is sometimes used, as these expressions imply the negative notion of disjunction : Hdt. IV. 118 ἥκει γὰρ ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ἡμέας : Id. V. 94 ἀποδεικνύντες τε λόγῳ οὐδὲν μᾶλλον Διολεύσει μετεὸν τῆς Ἰλιάδος χώρας, ἢ οὐ καὶ σφί καὶ τοῖσι ἄλλοις κ. τ. λ. : Id. VII. 26, 3 φανῆναι δὲ οὐδὲν μᾶλλον μοι ὀφείλει ἔχοντι τὴν σὴν ἐσθῆτα, ἢ οὐ καὶ τὴν ἐμὴν οὐδέ τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπανομένῳ, ἢ οὐ καὶ ἐν τῇ ἐμῇ : Thuc. II. 62 οὐδ' εἰκός, χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κήπιον καὶ ἐγκαλλώπισμα πλοῦτον πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι : Id. III. 36 μετάνοιά τις εὐθύς ἦν αὐτοῖς καὶ ἀναλογισμός, ὥμῶν τὸ βούλευμα καὶ μέγα ἐγνώσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους : compare the French, as, *il n'écrit pas mieux cette année-ci qu'il ne faisait l'année passée—il faut plus d'esprit pour apprendre une science qu'il n'en faut pour s'en moquer—on méprise ceux qui parlent autrement qu'ils ne pensent*.

<sup>a</sup> Pflugk ad loc.<sup>b</sup> Bremi ad loc..<sup>c</sup> Bremi ad loc.

## c. μὴ οὐκ.

§. 750. 1. Μὴ οὐ is used with the indic. or conjunctive, after notions of fear, anxiety, doubt, &c. to mark that the object of fear, &c. does not, or will not happen. Μὴ performs the functions of a conjunction, *lest* or *whether*, while οὐ belongs to the clause depending on that conjunction. Compare δέδοικα μὴ ἀποθάνη, I doubt that he will die, δέδ. μὴ οὐκ ἀποθ., I doubt that he will not die: Plat. Phæd. p. 76 B φοβοῦμαι, μὴ αἴριον τηνικάδε οὐκ ἐτί ἢ ἀνθρώπων οὐδεὶς ἀξίως οἶός τε ποιεῖν: Id. Menon. p. 89 D πρὸς τί βλέπων δυσχεραίνεις καὶ ἀπιστεῖς, μὴ οὐκ ἐπιστήμη ἢ ἡ ἀρετή; that virtue is not a science. Very often the expression of fear, &c. is supplied by the mind or context; as, Plat. Crit. p. 48 C ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἰρεῖ, μὴ οὐδ' ἐν ἄλλο σκεπτόμενος ἢ, ἢ ὅπερ νῦν δὴ ἐλέγομεν, *vide, ne non aliud quid spectandum sit*. So Il. a, 28 μὴ νυ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.

Obs. 1. Μὴ οὐκ with the infinitive is rarely used except after verbs expressing negative notions, so that μὴ strengthens the former negative, while the negation of οὐ belongs to the infinitive.

Obs. 2. Instead of μὴ οὐ we find μὴ μὴ; as, Xen. M. S. I. 2, 7 φοβοῖτο, μὴ ὁ γενόμενος καλὸς κάγαθός τῳ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι, *metueret, ne—non maximam gratiam habiturus esset* = I think he will. So that the former μὴ is a conjunction, the latter a repetition of the negative notion in the principal clause.

2. Μὴ οὐ is also used in the sense of *quominus quin*, with the infin. a. After verbs of preventing, denying, distating, when a negation is joined with them. b. After δεινὸν εἶναι, αἰσχρόν, αἰσχύνειν εἶναι, αἰσχύνεσθαι, which imply a negative notion. c. After all negative notions where, in Latin, *quin* with conjunct. would be used.

a Οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο: or as a question, τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν; *nilhil impedit, quominus id verum sit—quid impedit, quominus moriar?* Hdt. VI. 88 Ἀθηναῖοι—οὐκ ἐτί ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγυπτήσι. Plat. Rep. p. 354 D οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου, *mihi non temperabam, quin illo relicto ad hoc accederem*: Id. Menon. p. 89 D τὸ μὲν γὰρ διδασκὼν αὐτὸ εἶναι, εἴπερ ἐπιστήμη ἐστίν, οὐκ ἀνατίθεμαι, μὴ οὐ καλῶς λέγεσθαι, *non repugno, quin hoc recte dicatur*: Xen. Symp. III. 3 οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέγειν: Soph. Trach. 88 οὐδ' ἐν ἐλλείψει μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν, *nilhil pratermittam, quin—cognoscant*: Lucian D. M. p. 94 νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἕξαρνος γένοιο, μὴ οὐκ ἐμὸς υἱὸς εἶναι, *non negabis, quin filius meus sis*: Id. Lapith. p. 440 οὐκ ἂν ἕξαρμος γένοιο, μὴ οὐχὶ φάρμακον ἀποδεδόσθαι Κρίτωνι ἐπὶ τὸν πατέρα, *non negabis, quin venenum vendideris*.

b. Hdt. I. 187 Δαρεῖω δὲ δεῖν δὲ εἶναι μὴ οὐ λαβεῖν τὰ χρήματα: Xen. Cyr. VIII. 4, 5 τὸν δὲ πρωτεύοντα ἐν ἔδρῳ ἢ σχύνητο μὴ οὐ πλείστα καὶ ἀγαθὰ ἔχοντα παρ' αὐτοῦ φαίνεσθαι: Plat. Prot. p. 352 D αἰσχρόν ἐστι καὶ ἐμοὶ σοφίαν καὶ ἐπιστήμην μὴ οὐχὶ πάντων κράτιστον φάναι εἶναι b.

c. Hdt. VII. 5 οὐκ οἰκός ἐστι, Ἀθηναίους μὴ οὐ δοῦναι δίκας τῶν ἐποίησαν. — Οὐ δύνανμαι, ἀδύνατός εἰμι, οὐχ οἶός τ' εἰμὶ μὴ οὐ λέγειν, *non possum non dicere, non possum quin dicam*: Hdt. III. 82 δήμου — ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι: Plat. Phæd. p. 72 D

a Stallb. ad loc.

b Heindorf ad loc

τίς μηχανή (= ἄδυνατον), μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι: Id. Gorg. p. 462 B ἡσχύνθη σοι· μὴ ὁμολογήσαι (= ἀρνηθῆναι), τὸν ῥητορικὸν ἄνδρα μὴ οὐχὶ καὶ τὰ δίκαια εἰδέναι: Soph. Ant. 97 πείσσομαι γὰρ οὐ τοσοῦτον οὐδ' ἐν, ὥστε μὴ οὐ καλῶς θανεῖν.

3. Μὴ οὐ is also used with participles after negative expressions: Hdt. VI. 106 εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος εὐontos τοῦ κύκλου: Soph. OE. R. 12 δυσάλογητος γὰρ ἂν εἴην, τοῖνδε μὴ οὐ κατοικτεῖραν ἔδραν, nisi vestra me supplicatio tangat.

Obs. 3. There are very few instances of the infin. being used without μὴ οὐ after negative verbs: Plat. Lysis. p. 209 B οὐ διακωλύουσιν σε οὐτε ὁ πατήρ οὔτε ἡ μήτηρ ἐπιτείνειν τε καὶ ἀνείναι ἢν ἂν βούλη τῶν χορδῶν, καὶ ψῆλαι καὶ κρούειν τῷ πλήκτρῳ.—And not many of μὴ being used alone with such verbs: Soph. Aj. 96 κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μὴ: Plat. Parm. §. 41 οὐ πάντῃ ἂν ἤδη ἐκ φύγοι τὸ μὴ ἔτερα εἶναι ἀλλήλων: Xen. M. S. IV. 8, 9 ἐμοὶ δὲ τί αἰσχροὺν (= οὐκ αἰσχρ.), τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι, μήτε ποιῆσαι.

Obs. 4. Μὴ may be used instead of μὴ οὐ after οὐ δύναμαι, ἄδυνατος, οὐχ οἶδς τ' εἶμι, οὐ φημι, οὐ λέγω &c. It may be that these verbs may be considered, when separated from their negatives, as conveying positive notions; though perhaps this idiom is to be attributed rather to the arbitrary anomalies of common speech, as these expressions are practically negative: οὐ δύναμαι μὴ ποιεῖν, non possum non facere: Æsch. Prom. 106 ἀλλ' οὔτε σιγᾶν, οὔτε μὴ σιγᾶν τύχας οἶόντε μοι τάσδ' ἐστί, nec tacere, nec non tacere possum.—Οὐ φημι τοῦτο μὴ οὕτως ἔχειν, non dico id sic se non habere. Μὴ and μὴ οὐ are found together: Xen. Apol. extr. οὔτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν.

Obs. 5. Hermann<sup>a</sup> holds that μὴ οὐκ denies somewhat doubtfully, while μὴ is an emphatic negative, but whence the doubt can arise in μὴ οὐ is not clear. The use of μὴ οὐ seems to arise from the Greek practice of applying the negative to all the members of the negative sentence. Thus in ἀπαρνοῦμαι μὴ δρᾶν ταῦτα, the μὴ is the repetition of the negative notion of denial applying to the dependent clause, in ἀπαρνοῦμαι μὴ οὐ δρᾶν ταῦτα, the negative οὐ is applied to the member of the negative clause δρᾶν, so that μὴ οὐ is a more, instead of a less, emphatic negation.

## SYNTAX OF THE COMPOUND SENTENCE.

### CHAP. IV.

#### Compound Sentences.

§. 751. 1. It is not improbable that in the simpler ages of language the successive thoughts in the mind were represented by successive sentences, as it were parallel to and unconnected with each other; as, *winter is gone—the spring is come—the fields are green.*

2. But as language was more and more developed by the increasing intercourse of common life, the unity which really exists

<sup>a</sup> Ad Viger. 797.



between successive thoughts in the mind was more and more realised in language, so that in course of time certain words were appropriated to the expression thereof, which were termed *Conjunctions*.

3. Sentences are connected in two ways—either they are properly independent of each other (*coordinate*), but united by a conjunction (*coordinate* or *copulative conjunctions* καί, τέ, δέ &c.); or dependent the one on the other, so that the one is incomplete without the other; as, δένδρα θάλλει, ὅτε τὸ ξαρ ἦλθε (*subordinate*), and this connection is expressed by the *subordinate conjunctions* ὅτε, ὅτι, ὥς, &c.

4. Each sentence to which these conjunctions are attached, should properly be a complete simple sentence; but when the same members belong to two or more sentences, they are generally only expressed once; as, ὁ Σωκράτης ἦν σοφὸς καὶ ὁ Σ. ἦν ἀγαθός = ὁ Σ. ἦν σοφὸς καὶ ἀγαθός—ὁ Σ. ἦν σοφὸς καὶ ὁ Πλάτων ἦν σοφός = ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοί.—‘Ο Σ. σοφὸς ἦν κ. ἀγ. καὶ ὁ Πλ. σοφ. ἦν κ. ἀγ. = ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί.

5. The grammatical arrangement of sentences does not always represent their actual logical relations to each other. Thus it is possible so to connect two sentences, one of which depends on the other, that as far as the form of expression goes they are exactly the same: τὸ ξαρ ἦλθε καὶ τὰ ῥόδα θάλλει for ὅτε τὸ ξαρ ἦλθε, τὰ ῥ. θ.

*Coordinate thoughts expressed in a coordinate form.*

§. 752. 1. In Homer we find many instances of this; as, Il. ζ, 147 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη τηλεθώσα φύει· ξαρος δ' ἐπιγίγνεται ὦρη (for ὅτε ξαρος ἐπιγίγνεται ὦρη): Il. ο, 551 ναῖς δὲ πὰρ Πριάμω· ὁ δέ μιν τίεν ἴσα τέκεσσιν (for ὥς μιν ἔτιεν): Il. ρ, 300 sq. ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ, τῇλ' ἀπὸ Λαρίσσης ἐριβόλακος· οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, μινυνθαδῖος δέ οἱ αἰδῶν ἔπλεεθ' ὑπ' Αἴαντος μεγαθύμου δοῦρὶ δαμέντι (for ὅτι μινυνθ. οἱ αἰδῶν ἔπλετο): Il. χ, 235 νῦν δ' ἔτι καὶ μῆλλον νοέω φρεσὶ τιμήσασθαι, ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν, τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν (for ἐπειδὴ ἄλλοι ἔντ. μένουσιν): Od. ψ, 37 sq. (ἄγε δὴ μοι, μαῖα φίλην, νημερτὲς ἔνισπε) ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφῆκεν, μοῦνος ἑών, οἱ δ' αἰέν ἀολλέες ἐνδον ἔμιμνον (for ὅτε οἱ ἄλλοι αἰέν—ἔνδον ἔμιμνον): Il. κ, 185 πολλὸς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἠδὲ κυνῶν ἀπό τε σφισὶν ὕπνος ὕλωλεν (for οἷς ὕπνος ἀπύλωλεν).

2. So in Herodotus, to whose loose and careless style this form of expression was particularly agreeable: Hdt. I. 36 νεύγαμός τε γάρ ἐστι, καὶ τοῦτό οἱ νῦν μέλει. Many of these combinations came into common use even in Attic Greek; as, τέ—καί, or καὶ alone, for ὅτε, of things that happened at the same time; ἅμα—καί, so soon as: Id. III. 76 (οἱ ἐπὶ τῶν

Περσῶν) ἦσαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα εἰδότες οὐδέν· ἔν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο, καὶ τὰ περὶ Πρηξάσπεα γυγόνότα ἐπυνθάνοντο (= ὅτε — ἐπυνθάνοντο) : Id. VII. 217 ἴως τε δὴ διέφαινε καὶ ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος : Id. IV. 199 συγκεκόμισται τε οὗτος ὁ μέσος καρπὸς, καὶ ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαίνεται τε καὶ ὄργῃ, ὥστε ἐκπέποται τε καὶ καταβέβρωται ὁ πρῶτος καρπὸς, καὶ ὁ τελευταῖος συμπαραγίνεται : Thuc. I. 50 ἥδη δὲ ἦν ὁψέ καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο : Hdt. I. 112 ἅμα δὲ ταῦτα ἔλγε καὶ ἀπεδείκνυε : Isocr. Paneg. p. 73 ὁ αὖ διαλλάττονται καὶ τῆς ἐχθρᾶς ἐπιλανθάνονται.

3. It is also a peculiarity of Herodotus, that when he wishes to express a negative motive, he prefixes it coordinately with οὐκῶν (οὐκουν) to the consequences which result from it, while the sentence expressing those consequences is not connected by any conjunction, as it is referred back to the οὐν in οὐκουν : Hdt. I. 11 οὐκῶν δὴ (ὁ Γύγης) ἔπειθε, ἀλλ' ὥρα ἀναγκαίην ἀληθείας προκινέμεν, ἣ τὸν δεσπότηα ἀπολλύναι, ἣ αὐτὸν ὑπ' ἄλλων ἀπόλλυσθαι, αἰρέεται αὐτὸς περιεῖναι for οὐ πείθων δὲ, ἀλλ' ὁρῶν — αἰρέεται : or οὐκ ἔπειθε — αἰρέεται οὐν &c. : Hdt. IV. 118 οὐκῶν ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι ἢ ἐκλείψομεν τὴν χώραν κ. τ. λ. for ὑμῶν οὐν μὴ ποιούντων ταῦτα, ἡμεῖς μὲν ἢ ἐκλείψομεν κ. τ. λ. : so γάρ, which is placed before the sentence on which it depends, as a cause.

4. And sometimes the subordinate clause is placed coordinately in order to give it emphasis, by making it seem as important as the principal clause : so Pind. Pyth. X. 45 θρασεῖα δὲ πνέων καρδία μόλεν Δανάας ποτὲ παῖς, ἀγεῖτο δ' Ἀθάνᾳ, ἐς ἀνδρῶν μακάρων ὄμιλον (for ὅτε ἡγήτο Ἀθηνᾶ, or ἡγουμένης Ἀθηνᾶς).

### *Different forms of coordinate Sentences.*

*Sentences logically coordinate, expressed in a coordinate form.*

§. 753. 1. A sentence logically coordinate with another is either an *extension* or *limitation* of the thought ; in the former case the connection is *copulative*, in the other *adversative*.

#### *Copulative.*

2. This consists in the joining into one thought two or more sentences, which are, as it were, parallel and independent of each other, so that the coordinate clause gives a wider application to the thought of the preceding sentence. This is either by simply stringing them together, (*connexive*) or when the statement applies more strongly to the latter than to the former clause (*incressive*).

#### *Connexive.*

3. This is expressed by the conjunctions *τέ, τέ—τέ, καί, τέ—καί, καί—καί*.

#### *Τέ.*

§. 754. 1. The proper mode of uniting two clauses into one thought, is, by placing the connecting particle in both ; so that in the first it points forward to the following, and in the last backward to the preceding.

2. The original and most general copula is *τέ*, and from its general use it may supply the place of many other conjunctions. It seems to be connected with *τίς*, as its corresponding Latin copula *que* with *quis*.

## Τέ—τέ.

3. Τέ—τέ signifies that the two sentences are parallel to each other, *as—so*; thus frequently in antithesis. ἔργον τε ἔπος τε, as the deed, so the word: πατήρ ἀνδρῶν τε θεῶν τε. So used frequently in a succession of notions: Il. α, 177 αἰὶν γὰρ ἔρις τε φίλη πόλεμοι τε μάχαι τε. Hence οὔτε—οὔτε, εἶτε—εἶτε, ἕαντε—ἕαντε. In prose we find τέ—τέ far more rarely, and generally only when whole sentences, or at the least, complete portions of sentences are to be connected: Thuc. II. 64 φέρειν χρή τά τε δαιμόνια ἀναγκαίως τά τε ἀπὸ τῶν πολεμίων ἀνδρείως: Xen. Cyr. VIII. 1. 5 παρῶμέν τε οὖν—ἐπὶ τούτῳ τὸ ἀρχεῖον, ἀσκῶμέν τε, δι' ὧν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅτι ἂν δέη. In antithetical words or sentences, τέ approaches in sense to ἦ—ἦ, *vel—vel*; whence sometimes they are interchanged, either τέ—ἦ, or ἦ—τέ: Plat. Ion. p. 535 D ὅς ἂν—κλάη τ' ἐν θυσίαις καὶ ἑορταῖς—ἦ φοβῆται: Il β, 289 ἦ παῖδες νεαρὸι χῆραί τε γυναικες.

4. Τέ—τέ are frequently used as μέν—δέ, so that when in the first clause something is allowed or stated, the first τέ prepares the mind for something following thereon, while the second τέ refers the mind back to the former statement; but μέν—δέ separate the two clauses, (*on the one hand—on the other*), while τέ—τέ, by virtue of their primary force, unite them as part of one whole, so Hdt. I. 22 καὶ δύο τε ἀντὶ ἐνὸς υἱοῦ τῇ Ἀθηναίῃ φηκοδόμησε ὁ Ἀλυάττης, αὐτὸς τε ἐκ τῆς νούσου ἀνέστη.

5. Hence (a) τέ—δέ are often found in two successive clauses, especially where one of the clauses, generally the first, is negative; or where the second clause is to be opposed to the former, as the more important: Eur. Or. 192 σύ τε γὰρ ἐν νεκροῖς, τὸ δ' ἐμὸν οἴχεται βίον τὸ πλεόν μέρος ἐν στοναχαῖσι: so ἔπειτα δέ καί—ἄμα δέ καί—ὥσαύτως δέ καί, &c: or when some notions in the two clauses are opposed; or when the second clause conveys not merely a notion equivalent to the former, but something more: Hymn. Hom. Ven. 110 οὔτις τοι θεὸς εἰμι· τί μ' ἀθανάτησιν ἑίσσεις; ἀλλὰ καταβλήτῃ τε, γυνῇ δέ με γείνατο μήτηρ;—(b) and also μέν—τέ, which will be treated of under μέν—δέ.

## Τέ alone.

6. In all the cases where τέ—τέ may be used, τέ may be used in the second clause alone. The two clauses are naturally less closely connected; the second clause is not represented as necessarily following on the first, which is supposed to have an existence independent of it: so *senatus populusque Romanus ita censuit*, the senate is the principal: πατήρ ἀνδρῶν θεῶν τε, father of men, and moreover of gods: Il. α, 5 αὐτοὺς δέ ἐλῶρια τεύχε κύνεσσιν οἰωνοῖσι τε πᾶσι: Hdt. VI. 107 ἐς τὸν Μαραθῶνα τὰς νέας ὥρμιζε οἶτος, ἐκβάνας τε ἐς γῆν τοὺς βαρβάρους διέτασσε.

7. In prose, especially Thucydides, sentences separated by a stop are connected by τέ, where δέ would generally be used; this τέ generally signifies *itaque*, and *so*, or it may be translated *for example*: Thuc. I. 9 Ἀγαμέμνων τέ μοι δοκεῖ—τὸν στόλον ἀγείραι, Agamemnon for example. Ibid. 22 κτῆμά τε ἐς αἰὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκεται, and *so* κτῆμα ἐς αἰὶ, &c.

8. When an expression is common to two clauses, it is used only once, either in the first or second clause, and when τέ is used to carry it on from one to the other, it is used either with both, or with the latter of the two clauses: Soph. O. R. 253 ὑπέρ τ' ἐμαιοῦ (sc. ὑπέρ) τοῦ θεοῦ τε: Hdt.

VII. 106 οἷ τε ἐκ Θράκης καὶ (sc. οἱ ἐξ) Ἑλλησπόντου: Eur. Phœn. 96  
 ἃ τ' εἶδον (sc. ἃ) εἰσήκουσά τε: Xen. M. S. III. 5, 3 προτρέπειονταί  
 τε ἀρετῆς ἐπιμεινίσθαι καὶ (sc. προτρέπειονταί) ἀλκιμοὶ γίγνεσθαι: Arist. Vesp.  
 1277 ἅπανσι φίλον ἄνδρα τε σοφώτατον (for φίλον ἄνδρα σοφώτατόν τε  
 ἄνδρα.)

*Remarks on the Epic use of τέ.*

§. 755. 1. In Epic poets, (and in Lyric, though but rarely, and in Attic only in some few fragments,) τέ is joined frequently to conjunctions and relatives, to denote more distinctly the opposition and connection of the clauses of a sentence; so *as—so*. This idiom seems to arise from the old practice of expressing subordinate clauses as coordinate, and it remained after the more logical form of expression had been developed by the conjunctions.

2. This τέ is either in both clauses, pointing forward to the one, and backward to the other, or only in one. It occurs less frequently where the clauses are connected by a demonstrative in one, and a relative in the other, and only where the demonstr. and relative do not correspond: Il. α, 218 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ, but more frequently in other clauses; so frequently εἴπερ τε—τέ, or εἴπερ—τέ, εἴπερ τε—also εἴπερ τε, with the apodosis suppressed, Il. δ, 160 εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὀψὲ τέλει: or ἦ τε, so *certainly*, Od β, 62 ἦ τ' ἄν ἀμναίμην, εἴ μοι δυνάμεις γε παρέη. — μέν τε—δέ τε, or ἀλλά τε, *as on one side, so on the other*: but in either of the clauses τέ may be omitted; as, τέ—δέ τε, ἀλλά τε (Il. α, 82): μέν τε—δέ or ἀλλά: or even the former clause may be supplied from the context; as, δέ τε, ἀλλά τε;—also without μέν: δέ—τέ, τέ—δέ, τέ—αὐτάρ, frequently answer to each other; καὶ τε, *atque* (= *ad que*, yet to that), where the former clause is implied in the context, *so as, so also*: Il. ι, 509 τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὐξαμένοιο:—γάρ τε, *then so as—so*: Il. ω, 602 νῦν δὲ μνησώμεθα δόρπου· καὶ γάρ τ' ἠΰκομος Νόβη ἐμνήσατο σίτου, τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο;—so also sometimes ἦ τε, or even ἦ τε—ἦ τε. See *Disjunctive Sentences*.

3. From this idiom another has arisen, whereby τέ is added to relatives in principal and dependent clauses, to denote more forcibly the relation between the principal and dependent clauses; ὅστε, *he who* (not only in Homer, but in lyric poets, and the chorus of tragedy, and even here and there in Herodotus): ὅστις τε, οἷός τε, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος; just of such a nature, such a size, such a quantity, as); ὅσπε, *so as, so that*; ὅσει τε, ἄτε, ἦν τε, ὅπως τε, ὅτε τε, *then when, ἵνα τε*, *there where*.

4. In Attic prose the following formulas occur: οἷός τε εἰμί, *I am able = quoniam*, properly τοιοῦτός εἰμι οἷος, the τέ supplying the suppressed τοιοῦτος: also ὅσπε, ὅσει τε, and ἕσπε (i. e. ἐς ὃ, τε), *quoad*, and also, ἕπειτε, *postquam*.

*Position of τέ.*

§. 756. As being an enclitic, τέ cannot stand at the beginning of a sentence or a clause, but must always depend on some word—generally that to which its force applies, but from this there are the following exceptions:

a. When the word to which τέ properly belongs is very closely connected with another word, so that they form as it were one notion, as

the article and substantive, dependent genitives, preposition and its case, and then *τέ* is placed between them: II. γ, 54 οὐκ ἂν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης, ἢ τε κόμη, τό τε εἶδος.

b. When *τέ* belongs to the whole sentence, or clause, it is placed after the first word thereof: Hdt. VI. 123 οὔτινες ἔφενγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιστρατίδαι τὴν τυραννίδα: *τέ* belongs not to *μηχανῆς*, but to the predicate *ἐξέλιπον*.

*Καί.*

§. 757. 1. *Καί* signifies repetition, union, and emphasis, and occurs not only as a conjunction, but also in its original force as an adverb; in which it has its full meaning of *too*, while as a conjunction it has a weaker force, like *et*, formed from *ἔτι*, *yet*.

### *Καί as a copulative Conjunction.*

*Καί—καί.*

2. *Καί—καί*, properly *too—too*, *et—et*, *as well—as also*, *not only—but also*, gives the clauses to which it is joined a more forcible and independent meaning than *τέ—τέ*; wherefore it is used when clauses of a different nature, or opposed to each other, are to be connected; as, *ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοί—καὶ πένητες καὶ πλούσιοι—καὶ ταχὺς καὶ ἄγριος* (but not *καὶ κακοὶ καὶ πονηροί*)—*καὶ χρήματα καὶ ἄνδρες—καὶ νῦν καὶ αἰεὶ—καὶ πρῶτα καὶ ὕστατα*: Xen. Cyr. I. 1, 2 ἄρχοντες μὲν εἰσι καὶ οἱ βούκοι τοῦ βούων καὶ οἱ ἵπποφορβοὶ τῶν ἵππων καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστάτῳσι ζῶων. Hence also it means *sive—sive*; see *τέ—τέ* (§. 754. 3.) and *τέ—καί*: Eur. Hec. 734 *τολμᾶν ἀνάγκη, κἂν τύχῳ κἂν μὴ τύχῳ*; and sometimes *ἢ* in the second clause answers to *καί* in the first: Plat. Lach. 191 E *καὶ μένοντες ἢ ἀναστρέφοντες*.

*Τέ—καί.*

§. 758. 1. *Τέ—καί*, *que—et*, *so as—so also*, mark that the two clauses are in close or necessary connection: II. α, 17 Ἀτρεΐδαι τε καὶ ἄλλοι ἐκνήμιδες Ἀχαιοὶ — καλὸς τε κἀγαθός; even numbers, as *τρεῖς τε καὶ δέκα*. In most points the use of *τέ—καί* corresponds with that of *τέ—τέ*, except that it expresses a more intimate connection, and that *καί* implies the greater emphasis of its clause. Thus *τέ—καί* is used like *τέ—τέ* in opposed sentences which are coordinate and are conceived of as one whole: *ἀγαθὰ τε καὶ κακά, χρηστοὶ τε καὶ πονηροί, τά τε ἔργα ὁμοίως καὶ οἱ λόγοι—νῦν τε καὶ τότε* Soph., as now, so also then; *νῦν τε καὶ πάλαι* Id.: Xen. Hier. I 2 πῇ διαφέρει δὲ τυραννικὸς τε καὶ ὁ ἰδιωτικὸς βίος. Hence in the sense of *sive—sive*, *ἢ—ἢ*, *vel—vel* (§. 757, 2.), *ᾧ τε δέ φίλια καὶ πολέμια νομίζειν*: Plat. Legg. p. 831 D *πᾶσαν τέχνην καὶ μηχανὴν καλλίῳ τε καὶ ἀσχημονεστέραν, sive honestam, sive turpem*; then for *μέν—δέ*: Eur. Rhes. 335 *σύ τ' εὖ παραινείς καὶ σὸν καίρῳ σκοπεῖς*.

2. Two actions which are coincident in point of time, or stand as antecedent and consequent to each other (as one takes place—so the other), are connected by *τέ—καί*.

3. The incessive force of *καί* is seen clearly in the combinations, *πολλά τε καὶ καλὰ ἔργα ἀπεδείξατο*: Hdt. VI. 114 *ἄλλοι Ἀθηναίων*

πολλοί τε καὶ οὐνομαστοί: and yet more so when it connects the universal and particular (*quum — tuum*): as, ἄλλοι τε καὶ ὁ Σωκράτης — ἄλλως τε καί, *quum ulter, tum, especially*: Hdt. VI. 136 Μιλτιάδεα — ἔσχον ἐν στόματι οἷ τε ἄλλοι καὶ μάλιστα Ξάνθιππος: Plat. Symp. p. 176 D ἐγώ γε σοι εἶωθα πείθεσθαι ἄλλως τε καὶ ἄτ' ἂν περὶ ἱατρικῆς λέγῃς. So τὰ τε ἄλλα, καί —, especially. So ἄλλως τε πάντως καὶ κασιγνήταις πατρός Aesch. Prom. 637. So, instead of καί, a strong emphasis is given to the second clause by καὶ δὴ καί, *tum vero etiam*: Hdt. VI. 137 ἄλλα τε σχεῖν χωρία καὶ δὴ καὶ Λήμνον: Plat. Rep. p. 357 A ὁ γὰρ Γλαῦκων αἰεὶ τε ἀνδρείουτος ὦν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο<sup>a</sup>. (But ἄλλως τε without καί expresses a mere addition, *præterea quæ, adde quod*: Plat. Phæd. p. 87 D ἄλλα γὰρ ἂν φαίη ἐκαστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἔτη βίῳ.)

*Obs.* Καί may be used several times after τέ; or in the first clause the conjunction may be omitted, and the following clauses united by the repetition of καί; or in Epic τέ is used with several clauses, καί only with the last: Od. γ, 413. f. Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητός τε καὶ ἀντίκος Θρασυμήδης: Xen. Cyr. I. 4, 7 ἄρκτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λέοντες καὶ κάρποι καὶ παρδύλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι οἶες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσυνεῖς εἰσιν. And between καί—καί, there may be placed two distinct notions united by τέ καί: Hdt VII. 1 (ἐπέταξ ἐκάστοισι) καὶ νέας τε καὶ ἵππους καὶ σίτον καὶ πλοῖα. But καί—τέ are not thus used, because the first clause may not be more emphatic than the second.

#### Kaí alone.

§. 759. 1. Καί like τέ may be used alone, without another καί preceding, when the emphasis is to be more decided; but it marks the intimate connection of the two clauses like ὁ Σωκράτης καὶ ὁ Πλάτων σοφοὶ ἦσαν, the two are as one (τέ *adjungit*, καί *conjungit*): Xen. Cyr. I. 4, 7 αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι οἶες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσυνεῖς εἰσιν: Ibid. VII. 5, 39 ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει. So it has often the sense of *atque* or *ac, et quidem*, the latter clause being either emphatic, or limiting and defining the former: Plat. Apol. p. 23 A ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός<sup>b</sup>, (*parvo digna ac nullo*.) So πολλὰ καὶ πονηρά Xen., πολλὰ καὶ ἐσθλά Hom.: Demosth. c. Aphob. II. princ. πολλὰ καὶ μεγάλ' ἐψευσμένον: Cic. Legg. III. 14, 32 *pauci atque admodum pauci*. So καὶ ταῦτα, *idque*, that too.

2. Καί has this force at the beginning of a question wherein the speaker takes up what some one has said, and makes it into an *argumentum ad absurdum*: Plat. Theæt. p. 188 D καὶ τίς ἀνθρώπων τὸ μὴ ὂν δοξάσει; Xen. Cyr. IV. 3, 11 ἀλλ' εἴποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότερα παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς: Plat. Alc. p. 134 C δύναται δ' ἂν τις μεταδιδόναι ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

3. In this way καί gets an adversative force, and sometimes seems to stand for καίτοι: Eur. Herc. F. 508 ὁρᾷ μ' ὕπερ ἦν περίβλεπτος βροτοῖς, ὀνομαστά πρῶσων. Καί μ' ἀφείλεθ' ἡ τύχη—ἡμέρα μιῇ.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Stallb. ad loc.

4. Lastly, its incessive power is used in imperative clauses, which it connects with the preceding, as well as generally in expressions of some action following suddenly and forcibly on what goes before; as, *καὶ μοι δὸς τὴν χεῖρα!*—*καὶ μοι λαβέ τὸ ψήφισμα*: Il. α, 584 *ὡς ἄρ' ἔφη, καὶ ἀναίξας δέπας—μητρὶ φίλῃ ἐν χειροὶ τίθει.*

Obs. 1. *Kaí* is used often instead of *τὲ—καί*, when the latter clause is to be suddenly and unexpectedly connected with the former by ἵσος, ὁ αὐτός, ἅμα &c.; as, *σεβίζω σ' ἴσα καὶ μάκρας.* So also in two coincident actions. See §. 758. 2.

Obs. 2. In English we say *many great men*, but in Greek generally, πολλοί is considered as a substantival word and is joined to the word following, either by *καί* or *τέ* alone (rare and only poetic), Eur. Hec. 620 *ὦ πλείστ' ἔχων κάλλιστά τε*: or by *τέ καί*, or (Homeric) by *τὲ—τέ*, in which case πολλοί stands after the adjective: Il. β, 213 *ἄκορμά τε πολλά τε ἦδη.* So in Latin, *multæ et præclaræ res*

Obs. 3. When Homer after a temporal conjunction such as *ὅτε*, *ἤμος* &c., joins the sentence depending thereon by *καί*, this arises from the old fashion of coordinate clauses (see §. 752. 1., and *δέ* in *Dependent Sentences*): Il. α, 478 *ἤμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.*

Obs. 4. Coordinate sentences ought to be alike as to the mood and tense of their verbs, but sometimes in poetry, and even in prose, they differ; and especially we find a participle in one sentence and the finite verb in another: Il. θ, 347 *ἐρητύοντο μένοντες ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες μεγάλ' εὐχέτο ὄντο ἕκαστος*: Thuc. IV. 100 *ἄλλῃ τε τρόπῃ πειράζοντες καὶ μηχανὴν προσήγαγον.*

#### *Kaí, etiam, as an Adverb.*

§. 760. 1. *Kaí* like *ἐτι* is properly an adverb, *even, etiam*. But this emphatic force of *καί* implies a connection with another clause, and hence *καί* derives its power as a conjunction. When *καί* is used in this sense, it often refers back to a principal sentence introduced by *οὐ μόνον*, *οὐ μᾶλλον*, or *ὥσπερ καί*, *εἴπερ καί* &c., or this clause is supplied by the mind; as, *καὶ ὁ Σωκράτης ταῦτα ἔλεξεν* (sc. *οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι*).

2. According to the nature of this former clause, whether expressed or implied, *καί* has either a strengthening or a weakening power. In the first case, *καί* with verbs, subst., and numerals, means *even, quite, yet*; with adject. and adverbs of quantity and intensity—*entirely, certainly, very*; with temporal and conditional expressions—*already, even already, yet, even yet*; as, *καὶ καταγέλῳ μου—καὶ σὺ ταῦτα ἔλεξας*: Il. λ, 654 *τάχα κεν καὶ ἀναίτιον αἰτιόφρο.* Also with comparatives: Il. κ, 556 *θεὸς καὶ ἀμείνωνας ἵππους δωρήσαιο.—καὶ τρίς—καὶ λίην, καὶ κάρτα, καὶ πάνν, καὶ πολὺς, καὶ πᾶς—καὶ πρὶν, καὶ πάλα, καὶ χθές, καὶ αὐτίκα, καὶ δὴ or ἦδη, καὶ ὀψέ, καὶ πάλιν, καὶ νῦν or ἐτι καὶ νῦν—καὶ ὥς, καὶ οὕτως, vel sic.* b. In the last case, *even but, but even*: Od. α, 58 *ἰέμενος καὶ καπνὸν ἀποθρόσκοντα νοήσας.* So with *μόνος*, *εἷς*, the indefinite and demonstrative pronouns, after relatives, interrogatives, and *μή*, as, Plat. Rep. p. 335 B *ἔστιν ἄρα δικαίου ἀνθρώπου βλάπτειν καὶ ὀνινοῦν ἄνθρωπον*: Ibid. p. 445 C *δεῦρο νῦν—ἴνα καὶ ἰδῇς, ὅσα καὶ εἶδῃ ἔχει ἡ κακία*: Demosth. p. 46 *τί χρὴ καὶ προσδοκᾷν*; What shall one but expect? (= *nihiil plane expectandum est.*) Eur. Hec. 515

πὼς καὶ νυν ἐξεπράξατο<sup>a</sup>; Ibid. 1064 ποὶ καὶ με φνυγῇ πτόσσουσιν μυχῶν : Id. Hippol. 1171 πὼς καὶ διώλετ', εἰπέ: " Qui τί χρή λέγειν interrogat, is, quid dici, non, an aliquid dici debeat, quatit; sed qui τί χρή καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat (plene: quid dicendum est, si omnino aliquid dicendum est ?" <sup>b</sup>)

*Remarks on καὶ which belongs to another καὶ in a dependent clause, such as ὥσπερ καὶ &c.*

§. 761. 1. If καὶ, *etiam*, belongs to another καὶ in a dependent clause; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι; it frequently is omitted in the former or latter clause: in the former, when the speaker is not at the moment thinking of the latter, or does not mean to point forward to the latter; as, ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι,—in the latter, when the former is to be more emphatic; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι.

2. The relative or demonstrative sentence to which καὶ refers is frequently omitted, and must then be supplied from the context; as, καὶ ὁ Σωκράτης ἔλεξεν (scil. ὥσπερ or ἅπερ καὶ οἱ ἄλλοι): Xen. M. S. III. 10, 11 πὼς οὖν, ἔφη, τῷ ἀρρῦθμῳ σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιεῖς, "Ὡσπερ καὶ ἀρμόττοντα, ἔφη, scil. οὕτω καὶ εὐρυθμον.

3. It is a curious feature in this use of καὶ that it is transferred from the clause to which it more properly belongs, to the other clause where it is not so much wanted, so that the unity of the two is more strongly marked; as, ὁ Σωκράτης εἶπερ τις καὶ ἄλλος, for καὶ ὁ Σ., εἶπερ τις ἄλλος: Hdt. I. 2 διαπραξαμένους καὶ τὰλλα, τῶν εἵνεκεν ἀπικατο, ἀρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Μηδείην, for καὶ ἀρπάσαι. So in temporal and conditional dependent clauses it is transferred to the principal clause, to mark that one action follows immediately on the other: Thuc. II. 93 ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς for ὥς καὶ ἔδοξ., and ὥς καὶ may be translated by *simul atque*; *simul ac decretum est ad iis, continuo discesserunt*. So often in Homer: ὅτε—καὶ τότε; εἰ—καὶ; ἐπεὶ—καὶ.

### *Incessive or Emphatic Adverbs.*

§. 762. Emphasis is expressed by καί, *et*, or the adverb καί, *etiam*, but more forcibly by οὐ μόνον—ἀλλὰ καί, or οὐχ ὅτι—ἀλλὰ καί &c.

Οὐ μόνον—ἀλλὰ καί.

1. Ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Καί is sometimes dropped in the second clause, whereby that clause is more emphatically contrasted with the former, while οὐ μόνον—ἀλλὰ καί denotes rather that the two clauses are of equal weight in the thought: Xen. M. S. I. 6, 2 καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος.

2. Here belong the following elliptic phrases: οὐχ ὅτι or μὴ ὅτι—ἀλλὰ καί or ἀλλὰ; οὐχ ὅπως or μὴ ὅπως—ἀλλὰ καί or ἀλλὰ; οὐ μόνον, ὅτι—ἀλλὰ καί; οὐχ οἷον—ἀλλὰ.—Οὐχ ὅτι, ὅπως,

<sup>a</sup> Pfingk ad loc.

<sup>b</sup> Herm. ad Viger. p. 837.



that is οὐκ ἔρῳ, ὅτι, ὅπως as in Latin *non dico*; οὐχ οἶον, i. e. οὐ τοῖον, οἶον; μὴ ὅτι, ὅπως, i. e. μὴ λέγε or λέγῃς, ὅτι, ὅπως, *not to say*, as in Latin, *ne dicam*.

3. According to the nature of the two opposed clauses, these forms, οὐχ ὅτι &c., mean *non solum*, or *non solum non*, or *nedum*. If they be directly and equally opposed to one another, οὐχ ὅτι = *non solum non*; as, οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησε, *non solum non fugit, sed vicit*, properly οὐκ ἔρῳ, ὅτι ἔφ., ἀλλ' ἐν., *non dicam eum fugisse, sed vicit*. If the latter is stronger than the former, οὐχ ὅτι = *non solum*; as, οὐχ ὅτι ἔτρεσεν, ἀλλ' ἔφυγεν, *non solum extimuit, sed fugit*; if the former is the more important, and is followed by οὐχ ὅτι, οὐχ ὅπως, these = *nedum*; as, ἔφυγεν, οὐχ ὅπως ἔτρεσεν, *fugit, nedum extimuerit*: Xen. Cyr. I. 3, 10 λέγων δὲ (*prædicans*) ἕκαστος ἑμῶν τὴν ἑαυτοῦ βώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *non solum non saltare, sed ne rectis quidem pedibus stare poteratis*: Plat. Apol. p. 40 D μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα, *ne dicam privatum aliquem*: Id. Symp. p. 179 B καὶ μὴν ὑπεραποθνήσκειν γε μόνον ἐθέλουσιν οἱ ἐρώντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες: Demosth. p. 67. extr. (τοὺς Θηβαίους ἡγήτο) οὐχ ὅπως ἀντιπράξιν καὶ διακολύσειν, ἀλλὰ καὶ συστρατεύειν, ἂν αὐτοὺς κελεύῃ (scil. συστρατεύειν), *non solum non, sed etiam*.

Obs. So also μὴ τι, μὴ τοι are used, generally accompanied by γέ and δή: Demosth. p. 24, 23 οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τι γε δή τοῖς θεοῖς, *ne dicam, nedum*.

*Two adversative clauses standing coordinately to each other.*

§. 763. 1. Two adversative clauses may be coordinate when the latter limits or denies some notion or thought in the former, as, *he is poor, but brave—he is not bold, but cowardly*; the former clause, as it allows or concedes something, is called the *concessive*, the clause coordinate to it, the *adversative* clause.

*Limitation.*

Δέ.

2. Δέ is the most general expression of opposition, and expresses every sort thereof. As uniting the force of the copulative conjunctions (τέ, καί), and the adversative (ἀλλά), it is used in both forces.

Μέν—δέ.

§. 764. 1. As the adversative clause is marked by δέ, so is the concessive by μέν, which gives to the former clause the notion of allowing something, and thus points forward to the disallowing something else, that is to the limitation in the second clause, and the force both of δέ and μέν is weaker or stronger as the case may be.

2. The derivation and original force of μέν and δέ is of course very doubtful: μέν is by some derived from μῆν, *vero*, and δέ from δέω, *to bind*: it seems better to consider μέν as the neuter of εἷς, *one*, as if it were μεῖς, *μία, μέν*, and δέ as connected with δῖς, *δύο*<sup>a</sup>; so that they would mean *in the first place*,—*in the second place*, and these meanings may perhaps be

<sup>a</sup> R. P. Tracts, p. 303. Sewell Hor. Philol. 128.

traced in all the uses of these particles; we may translate them very often indeed—but, or on the one hand—on the other.

3. *a.* Μέν and δέ are used in distinctions or divisions of *place, time, number, order, person*; the single members being placed in contrast to each other by μέν—δέ, so that the one is separated from the other; as, ἐνταῦθα μέν—ἐκεῖ δέ, ἔνθα μέν—ἔνθα δέ, ὅτε μέν—ὅτε δέ, τότε μέν—τότε δέ (ὅτε and τότε in this sense are accented like ποτέ) ποτέ μέν—ποτέ δέ—ἄλλοτε μέν—ἄλλοτε δέ, ἅμα μέν—ἅμα δέ, πρῶτον μέν—ἔπειτα δέ, τῇ μέν—τῇ δέ, πῇ μέν—πῇ δέ, τὸ μέν—τὸ δέ, τὰ μέν—τὰ δέ, and τοῦτο μέν—τοῦτο δέ (especially in Hdt.): and from the original distinction of place is derived the distinction of person; ὁ μέν—ὁ δέ, *hic—ille*, properly *he here—he there*.—Hence frequently the whole is followed by two parts distinguished by μέν—δέ, in the same case with the whole, especially nomin. and accus.: Plat. Legg. p. 838 A τέχνην—τὴν μέν ῥαδίαν ἔχω, τὴν δ' αὖ—χαλεπωτάτην: Id. Phædr. p. 248 A αἱ δὲ ἄλλαι ψυχαὶ ἡ μέν—ἡ δέ: so in Homer, but only when the whole is in the dual or plural; as, Il. η, 306 τῷ—ὁ μέν—ὁ δέ.

*Obs. 1.* Sometimes the two clauses do not correspond in their forms; as, ὁ μέν—ἄλλος δέ, οἱ μέν—ἐνιοὶ δέ or ἔστι δ' οἱ, οἱ μέν—ἄλλος δέ, οἱ μέν—ἕτεροι δέ, οἱ μέν—καὶ οἱ, ὅτε μέν—ἐνιότῃ δέ, &c.: Thuc. VII. 73 καὶ οἱ μὲν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς: Plat. Phædon. p. 59 A ὅτε μὲν γελῶντες, ἐνιότῃ δέ δακρύοντες: Id. Protag. p. 334 A ἔγωγε πολλὰ οἶδ' ἂν ἀνθρώποις μὲν ἀνωφελὴ ἔστι—τὰ δέ γε ὠφέλιμα (for πολλὰ οἶδα, ἂν ἀνθρώπ. τὰ μὲν ἀνωφ. ἔστι—τὰ δέ γε ὠφ.). Demosth. p. 117, 24 τοῦτο μὲν ὑμῖν—καὶ πάλιν Λακεδαιμονίους: Ibid. p. 123, 48 πρῶτον μὲν—οὕτω δ' ἀρχαίως εἶχον: Ibid. p. 125, 58 τότε μέν—πάλιν δέ.

*Obs. 2.* In the second clause the proper contrary subst. is sometimes used instead of the article: Plat. Rep. p. 366 E ὥς τὸ μὲν (ἡ ἀδικία) μέγιστον κακῶν, ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν: Id. Theat. p. 157 E ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν τις μὴ χωρὶς μὲν ὥς ἀγωνιζόμενος τὰς διατριβὰς ποιῇται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίξει—ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ. Sometimes, for the sake of emphasis or clearness, the substantive is expressed, as well as the article, with μέν or δέ: Thuc. VII. 86 ξυνέβαινε δέ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδεύτατον.

*b.* When the same word is repeated, or an equivalent word used in two sentences, the sameness of the common notion is somewhat lessened, and its importance increased by the use of μέν—δέ, which by separating them, makes it seem as if they were different notions placed in contrast to each other: Hesiod. Th. 655 περὶ μὲν παρπίδας, περὶ δ' ἐσσι νόημα: Hdt. III. 52 καὶ εἶλε μὲν τὴν Ἐπίδουρον, εἶλε δὲ αὐτὸν Προκλέα καὶ ἐξώγησε: Id. VI. 112 πρῶτοι μὲν γὰρ Ἑλλήνων—δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρέοντες, καὶ τοὺς ἀνδρας ταύτην ἐσθημένους: Id. VII. 9, 1 τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν, cf. 18 Xen. M. S. II. 1, 32 ἐγὼ δὲ σύνοιμι μὲν θεοῖς, σύνοιμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

*c.* When different predicates belong to the same subject, or different actions to the same person: Soph. Phil. 239 ἐγὼ γένος μὲν εἰμι τῆς περὶ Σκύρου, πλὴν δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλλέως Νεοπτόλεμος: so in a principal and dependent clause; Hdt. I. 103 οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίου ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοις δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπικοντο. It is a peculiar idiom of Homer and Herodotus, when two predicates belong to the same subject, to use

μὲν with the first, then οἱ δέ with the second predicate, as it were to repeat it: Hdt. I. 66 οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ (sc. Λακεδ.)—ἐπὶ Τεγεήτας ἐστρατεύοντο: Id. VI. 9 εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται, τάδε σφί λέγετε: Id. VII. 13 ὁνείρου μὲν τούτου λόγον οὐδένα ἐποίετο, ὁ δὲ—ἐλεγε.

d. So actions connected in place, time, or causation are joined by μὲν—δέ as by τέ—καί; only that in this latter a more intimate connection, while by the former a more external connection is intimated: Soph. Cē. C. 1619 ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς θώνξεν αὐτόν.

e. So two clauses of the same construction are opposed to each other by μὲν—δέ, in order to connect the former, which ought to have been expressed by a dependent clause, to the context, by putting it in contrast to the latter. This occurs in Homer, though probably not with this rhetorical intent, but from the old practice of placing subordinate thoughts in a coordinate form; it may be often translated by "whilst:" Il. α, 165 οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὐ-  
*ναϊόμενον* πολλέθρον· ἀλλὰ τὸ μὲν πλεῖον πολυαΐκος πολέμοιο χεῖρες ἐμαὶ διέπουσ'·  
ἀτὰρ ἦν ποτε δασμὸς ἱκηται, σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
ἔρχομ' ἔχων ἐπὶ νῆας = οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας—, ἀλλὰ, χεῖρ ὦν  
ἐμῶν πλεῖον πολέμοιο διέπουσῶν, σοὶ τὸ γέρας πολὺ μείζον γίγνεται: Ibid. 182 ὥς ἔμ' ἀφαιρέται Χρυσήϊδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηὶ  
τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα—κλισιήνδῃ (while I  
send away, &c.): Il. θ, 270 αὐτὰρ ὅγ' ἦρως παπτήνας, ἐπεὶ ἄρ' τιν' δι-  
στεύσας ἐν ὁμίλῳ βεβλήκειν, ὁ μὲν (sc. βληθείς) αὐθι πεσὼν ἀπὸ θυμὸν ὄλεσεν,  
αὐτὰρ ὁ αὖτις ἰὼν, πᾶσι ὧς ὑπὸ μητέρα, δύσκεν εἰς Αἴανθ' (=since the man had  
lost his life, he &c.): Eur. Iph. T. 115 οὔτοι μακρὸν μὲν ἦλθομεν κώπῃ  
πόρον, ἐκ τερμάτων δὲ νόστου ἀρούμεν πόλιν, since we have made so long  
a voyage: Demosth. p. 281 αἰσχρόν ἐστιν, εἰ ἐγὼ μὲν τοὺς πόρους, ὑμεῖς δὲ  
μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε, that whilst I, &c.; but the blame also im-  
plied in the latter clause is here brought out more strongly by its con-  
trast with the former clause.

### Remarks on μὲν and δέ.

#### Position.

§. 765. 1. Sometimes μὲν—δέ belong to the predicate of the whole clause, and not to the word to which they are joined: Il. α, 183 τὴν μὲν ἐγὼ—πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηΐδα. So especially δέ is used with personal or demonstrative pronouns at the beginning of the clause, though the opposition resides in some other word, generally the predicate: Il. θ, 119 καὶ τοῦ μὲν ῥ' ἐφάρματεν, ὁ δ' ἠνίοχον θεράποντα—βάλε. In this case, if the substantive or adjective is joined with the article or a preposition, the μὲν or δέ come between these: Demosth. p. 815, 6 τὰ μὲν ἅλλα πάντα ἀπεστερήκασι, τὴν οἰκίαν δὲ καὶ ἀνδράποδα—παρὰδεδώκασιν<sup>a</sup>: Isocr. Paneg. c. 41 πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς. In poetry, δέ is frequently placed third in the sentence, not only after a preposition or the article, as sometimes in prose, but also after two or even three words which are closely connected; as, Æsch. Pers. 725 πρὸς ἢ ναύτης δὲ πείραν τήνδ' ἐμώρανε τάλας.

<sup>a</sup> Bremi ad loc.

*Disparity or disjunction of the Clauses.*

2. One of the opposed clauses may be expressed by the *verbum finitum*, while the other either takes the form of a participle or a periphrasis; as, ταῦτα καλῶς μὲν πράξει δόξας, σφόδρα δὲ ἁμαρτάνεις.

3. Sometimes a periphrasis intervenes; as, Π. β, 494 Βοιωτῶν μὲν Πηνέλεως καὶ Δῆϊτος ἤρχον—511 οἱ δ' Ἀσπληγδὸνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον, τῶν ἤρχ' Ἀσκάλαφος καὶ Ἰάλμενος.

Μέν—, μέν—.

4. If μέν is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis: Hdt. II. 121 καὶ τὸν (i. e. ὅν) μέν καλέουσι θέρος, τοῦτον μὲν προσκυνοῦσι τὲ καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ.

Μέν—μέν—; δέ—δέ.

5. Thus μέν—μέν are often followed by corresponding δέ—δέ, which gives force to the expression: Plat. Apol. p. 28 Εἰ γὰρ οὖν δεινὰ ἂν εἰργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταπτον, οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκείνοι ἔταπτον ἔμενον—καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὥς ἐγὼ φήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἔμμαντον καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ θάνατον ἢ ἄλλο ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν<sup>a</sup>: Isocrat. Areopag. 18 παρ' οἷς μὲν γὰρ μήτε φυλακὴ μήτε ζημία τῶν τοιούτων καθέστηκε, μήθ' αἱ κρίσεις ἀκρίβεις εἰσι, παρὰ τοῦτο οἱς μὲν διαφθείρεσθαι καὶ τὰς ἐπικεῖς τῶν φύσεων<sup>a</sup> ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι βλάβιον ἐστὶ, μήτε φανεροῖς γενομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους γίνεσθαι τὰς κακοθηρίας. But this form of parallelism is seldom found so perfectly drawn out; either the second μέν is omitted, as Xen. Cyr. VI. 2, 14, or both; or the second δέ is dropped, or the two latter clauses are joined into one, so that there is only one δέ: Hdt. III. 108 ὅσα μὲν ψυχὴν τε διελὶ καὶ ἐδώδιμα, ταῦτα μὲν πάντα πολύγωνα πεποιήκεν—, ὅσα δὲ σχήλεια καὶ ἀνιηρά, ὀλιγόγωνα κ. τ. λ.

Obs. In Homer we do not find μέν—μέν—; δέ—, but where μέν is twice used, the second is not a repetition of the first, but is opposed to the following δέ, while the first μέν belongs to the protasis of which the two clauses (μέν—δέ) are the apodosis: Π. ν, 41—47 εἴως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν· τῶς Ἀχαιοὶ μὲν μέγα κύδανον—, Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον—. Αὐτὰρ ἐπεὶ κ. τ. λ. To the first (εἴως μὲν), αὐτὰρ corresponds, to the second, δέ (Τρῶας δέ).

Μέν—ἀλλά, &c.—Μέν—τέ οἱ καί, οἱ ἦ, οἱ εἴτε.

6. Of course instead of δέ any other adversative copula may be used; as, ἀλλά, αὖ, αὐτάρ, ἀτάρ, μέντοι, ὅμως, μὴν, &c. But instead of such a copula we sometimes find α. τέ, καί, and in Homer, ἦ δέ; or β. the construction is entirely changed, no regard being had to μέν.

α. In this construction, though the sentence begins as if the clauses were to be distinguished from and opposed to each other, afterwards they are represented as parts of a whole; Od. χ, 475 τοῦ δ' ἀπὸ μὲν ῥίνας τε καὶ οὐατα νηλεῖ χαλκῷ τάμνον· μὴ δ' εἰς α' ἐξέρυσαν (for ἀπὸ μὲν ῥίνας τάμνον, ἐκ δὲ μήδεα ἔρυσαν·) Od. ι, 49 ἐπιστάμενοι μὲν ἂψ ἵππων ἀνδράσι μάρ-

<sup>a</sup> Stallb. ad loc.

νασθαι, καὶ ὅθι χρῆ περὶν ἔοντα: Od. γ, 351 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖνα καὶ (for πάρα δέ) ῥήγεα καλά: Il. α, 267 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο: Od. μ, 168 ἄνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη ἔπλετο: Eur. Or. 22, 24 (Ἀγαμέμνονι) παρθένοι μὲν τρεῖς ἔφυμεν ἐκ μῆας, Χρυσόθεμις, Ἰφιγένεια τ', Ἠλέκτρα τ' ἐγὼ, ἄρσην τ' Ὀρέστης, μητρὸς ἀνοσιωτάτης: Cf. Med. 13: Hipp. 712 sq.: Andr. 8 sq. 467. 643. 645: Suppl. 1040. 1042.: Iph. T. 73 sq.: Troad. 48 sq.. Eur. Or. 489 sq. χρῆν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην ὅσταν διώκοντ', ἐκβαλεῖν τε δωμάτων μητέρα: Thuc. III. 46 τίνα οἴσθε ἦντινα οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολιορκία τε παρατενεῖσθαι ἐς τοῦσχατον: Xen. M. S. I 1, 10 ἐκείνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερόν, καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν.—And subdivisions which intervene between μέν and δέ are connected by τέ.

b. Il. θ, 374 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους, ὅφρ' ἂν ἐγὼ—τεύχεσιν ἐς πόλεμον θωρήσομαι: Il. σ, 134 ἀλλὰ σὺ μὲν μήπω καταδύσσο μῶλον Ἄρηος, πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι.

Obs. In many passages the use of μέν—τέ or καί, instead of μέν—δέ is only seeming, each particle being used in its proper sense. In such passages μέν stands alone, (§. 766. 2.) the corresponding clause with δέ being supplied, and the τέ or καί is a mere copula, and does not belong to the μέν: Od. δ, 190 Ἀτρεΐδῃ, περὶ μέν σε βροτῶν πεπνυμένον εἶναι Νέστορ φάσκει ὁ γέρον, ὅτ' ἐπιμνησαίμεθα σείο. Καὶ νῦν, εἴ τι πονέσσι, πίθοί μοι: Od. ω, 24 Ἀτρεΐδῃ, περὶ μέν σε φάμεν Διὶ τερπικεραύνῳ ἀνδρῶν ἡρώων φίλον ἔμμεναι—ἡ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ξέμελλον Μοῖρ' ὀλοή: Il. θ, 274 ἔνθα τίνα πρῶτον Τρώων ἔλε Τεύκρος ἀμύμων; Ὀρσίλοχον μὲν πρῶτα καὶ Ὀρμενον ἡδ' Ὀφέλεστην κ. τ. λ.

#### Mén without any adversative Copula.

§. 766. 1. The adversative copula which should answer to μέν is sometimes wanting, when the word to which δέ would be attached, in itself implies the opposition sufficiently; as, ἐνταῦθα μὲν—ἐκεῖ, and very often πρῶτον μὲν—ἔπειτα: Eur. Med. 548 ἐν τῷδε δεῖξω πρῶτα μὲν σοφὸς γενῶς, ἔπειτα σώφρων, εἴτα σοὶ μέγας φίλος<sup>a</sup>: cf. Id. Hec. 357: Xen. M. S. III. 11, 14 εἰ πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρεις, μήτε ὑπομνήσκεις,—ἔπειτα τοῖς δεομένοις ὑπομνήσκεις: Demosth. p. 836, 3. p. 40, 2. p. 18, 1 πρῶτον μὲν ἀπίστους, εἴτα: Xen. Cyr. I, 2, 4 τούτων (sc. μέρων) δ' ἔστιν ἐν μὲν παισίν, ἐν δὲ ἐφήβοις, ἅλλο τελείους ἀνδράσιν, ἅλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι.

2. The adversative clause is often wholly omitted, and must be supplied; this especially occurs with personal and demonstrative pronouns: Od. η, 237 ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι: Hdt. III. 3 λέγεται δὲ καὶ ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός, to me indeed incredible (but to others perhaps not so): Xen. Cyr. II. 2, 10 ἐγὼ μὲν οὐκ οἶδα.—So ὡς μὲν λέγουσιν: Plat. Apol. p. 21 D ἐλογισάμην, ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι: Id. Phæd. p. 58 Α ταῦτα μὲν ἡμῖν ἡγγεῖλται<sup>b</sup>. Also the forms οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν &c., I indeed think so=surely. And this μέν may stand after any word, as the adversative clause to it may be supplied. So in questions, where it may be translated by *but certainly, to be sure, &c*: Plat. Charm. p. 153 C παρεγένου μὲν, ἡ δ' ὅς, τῇ μάχῃ; but were you really? &c.

<sup>a</sup> Pflugk ad loc

<sup>b</sup> Stallb. ad loc.

*Δέ without μέν.*

§. 767. 1. Δέ often stands alone:—*a.* When the second clause is not in the speaker's mind when he conceives the first. *b.* When he purposely refrains from pointing forward to any second clause. *c.* When the former clause is but slightly opposed to the second. *d.* When the first clause is not expressed, but supplied by the mind.

2. Hence δέ can be used alone in all cases where μέν—δέ might be used; the opposition being of course partial and imperfect: Xen. Cyr. IV. 5, 46 ὁρᾶτε ἵππους, ὅσοι ἡμῖν πάρεισιν, οἱ δὲ προσάγονται (for ὅσοι οἱ μέν—). Cf. Plat. Apol. p. 18 D<sup>a</sup>. Xen. Hell. I. 2, 14 οἱ αἰχμάλωτοι — ὄχοντο ἐς Δεκέλειαν, οἱ δ' ἐς Μέγαρα: and so ὁ μέν is often omitted before ὁ δέ. In poetry μέν is sometimes omitted, where a perfect opposition between the two sentences might be looked for: Eur. Or. 100 ὀρθῶς ἔλεξας, οὐ φίλως δέ μοι λέγεις: Ibid. 414 οὐ σοφὸς, ἀληθὴς δ' ἐς φίλους ἔφην φίλος: Ibid. 444. sq. ὄνομα γάρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, οἱ μὴ 'πὶ ταῖσι συμφοραῖς ὄντες φίλοι.

*Obs.* Of course δέ can belong to other conjunctions as well as μέν; as, γέ, τέ, καί, ἦ &c.: Xen. Cyr. IV. 4, 3 ὁ δὲ διήκουέ τε ἡδέως πάντων ὅσα ἐβούλυντο λέγειν, ἔπειτα δὲ καὶ ἐπῆνεσεν αὐτούς.

3. We find then δέ without μέν in the following cases:

*a.* Where a word is used twice, or its equivalent is in the second clause (§. 764, 3. *b.*): Π. ω, 484 ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα· θάμβησαν δὲ καὶ ἄλλοι: Eur. Med. 98 μήτηρ κινεῖ κραδίαν, κινεῖ δὲ χόλον. In prose, μέν is placed in the former clause.

*b.* When several predicates belong to the same subject (§. 764, 3. *c.*): Hdt. VII. 8, 2 Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ.

*c.* Where actions are coincident in time, place, or causation (§. 764, 3. *d.*): Eur. Phœn. 426 νύξ ἦν· Ἀδράστου δ' ἦλθον εἰς παραστάδας.

*d.* After negative sentences: Thuc. IV. 86 οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα.

*e.* As μέν is often used twice alone, so is δέ, especially to take up an interrupted sentence, and also to sum up thoughts already separately and loosely stated (*ut paucis complectar*): Hdt. I. 28 χρόνου δὲ ἐπιγινόμενου καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς Ἄλλως ποταμοῦ οἰκημένων (πλὴν γάρ κ. τ. λ.), κατεστραμμένων δὲ τούτων κ. τ. λ. So δέ is often placed in opposition to a parenthesis: Hdt. VII. 67 ἐπεὶ ὦν ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων (Πάριοι δὲ ὑπολειφθέντες ἐν Κύθῳ ἐκαραδόκεον τὸν πόλεμον καὶ ἀποβήσεται), οἱ δὲ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φῶληρον κ. τ. λ. But frequently the sentence which δέ thus takes up, is contained in the preceding context.

*f.* As we sometimes find μέν, μέν—δέ, δέ, so δέ, δέ is sometimes found alone: Plat. Phæd. p. 78 C οὐκ οὐκ ἀπερ αἰεὶ κατὰ ταῦτα καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτα, ταῦτα δὲ εἶναι τὰ ξύνθετα;

4. An idiomatic construction in which δέ alone has a very good effect, is in exclamations of displeasure, &c. where δέ forms a strong contrast to the thought which the mind supplies: Demosth. p. 582, 1 ἀλλ' οὐκ ἂν εὐθέως εἴποιεν· τὸν δὲ βάσκανον! τὸν δὲ ὀλεθρον! τοῦτον δὲ ὑβρίζειν! ἀναπνεῖν δέ!

*Δέ as a Copula.*—*Δέ* for γὰρ, οὖν.—*Δέ* in Questions and Answers.

§. 768. 1. From this weaker adversative use of *δέ* its use as a copula is derived, *in the second place* : whereby sentences are connected, though the thoughts are to a certain degree hereby opposed to each other, the thought which follows being represented as new and distinct from the old one which preceded : one may translate this by *and*.

2. Hence *δέ* is used when the speaker passes from one object to another : Π. α, 43–49 ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων· βῆ δ' ἐκ' αὐτοῦ Οὐλύμποιο καρήνων —, ἔκλαγξαν δ' ἄρ' οἱστοὶ ἐπ' ὤμων χωομένοιο —· ὁ δ' ἦϊε νυκτὶ εὐκώς· ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰδὼν ἔηκεν· δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

3. Even clauses which are properly subordinate, are often joined by *δέ*, it being left to the hearer or reader to make out the real relation of the sentences from the context (§. 761, 2). Thus *δέ* often expresses the *reason* and stands for γὰρ : except that γὰρ makes the clauses logically subordinate—one the cause of the other—as *δέ* makes them logically coordinate, as if both were of the same separate character and importance : Π. ι, 496 sq. ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τι σε χρηὶ νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί· Π. ξ, 416 τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδῃται, ἐγγὺς ἑὸν χαλεπὸς δ' ἐὶ Διὸς μεγάλιοι κεραυνός : Π. α, 259. Eur. Hipp. 175 δυσέρωτες δὴ φανόμεθ' ὄντες τοῦδε (τοῦ ζῆν) — δι' ἀπειροσύνας ἄλλου βίοντος κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίης· μύθοις δ' ἄλλως φερόμεσθα. So in Latin, *a u t e m*. And *δέ* is used for οὖν, when an imperative clause, the reason whereof is contained in what goes before, is joined on by *δέ* : Π. θ, 204 ('Εννοσίγαιε, οἱ Δαναοί) τοι—δῶρ' ἀνάγουσιν πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην!

4. And in questions and answers *δέ* is used, and marks the transition from and continuation of the dialogue, as the person who asks or answers the question is supposed to interrupt the other person, take up what he is saying, and join thereto his own thought : Xen. Cyr. V. 1, 4 κελεύόμενος δὲ ὁ Ἀράσπης ἐπήρετο· Ἐώρακας δ', ἔφη, τὴν γυναῖκα, ὦ Κῦρε, ἦν με κελεύεις φυλάττειν; Id. M. S. II. 9, 2 καὶ ὁ Σ., εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; And *do you keep hounds, (since you are unprotected from bad men?)* Hdt. I. 116 ὁ δὲ ἀμείβετο ὧδε· Ὁ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ, (you are right,) but, &c. : Soph. Œ. T. 378 Κρέοντος, ἦ σοῦ, ταῦτα τὰ ξευρήματα; — Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.

*Adverbial use of δέ.*—Καὶ δέ.

§. 769. 1. *Δέ* besides its copulative has also an adverbial force, whereby sentences are placed in contrast to each other, but not united into one thought. It is used thus in οὐδέ, μηδέ, *also not*, and in καὶ δέ.

2. Καὶ δέ (divided, except in Epic, by the word in which the contrast resides) may be translated by *and on the other side, also, then*, which is derived from its original force of *in the second place*. Sometimes μέν precedes : Π. ψ, 80 ἀλλ' ἐμὲ μὲν κῆρ ἀμφέχευε στυγερή, ἦπερ λάχε γεινόμενόν περ· καὶ δὲ σοὶ αὐτῷ μοῖρα — τείχει ὑπὸ Τρώων — ἀπολίσσθαι : Od. π, 418 Ἀντίνοῦ, ὕβριν ἔχον, κακομήχανε! Καὶ δέ σε φασὺν ἐν δῆμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν· ἄριστον βουλῇ καὶ μύθοισι! and then : Eur. El. 1125 καὶ σὺ

δ' αὐθάδης ἔφους, you *also*, not only Ægisthus: Xen. Hell. V. 2, 37 καὶ οἷ τε ἄλλοι προθύμως τῷ Τελευτίᾳ ὑπηρέτουσαν — καὶ ἡ τῶν Θηβαίων δὲ πόλις — προθύμως ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππέας.

*Δέ in the Apodosis.*

§. 770. 1. Δέ has here also a double force, adversative or copulative. Sometimes μέν stands in the former clause.

a. The adversative δέ, which in sense approaches to αὐ, marks that the apodosis is opposed to its protasis. It is used (a) often after an hypothetical protasis — (β) after a comparative or relative protasis.—a. Il. α, 135 ἀλλ' εἰ μὲν δώσουσι—, εἰ δέ κε μὴ δώσωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, so on the contrary—: Il. μ, 245 εἴπερ γάρ τ' ἄλλοι γε περικτενώμεθα πάντες—, σοὶ δ' οὐ δέος ἔσθ' ἀπολέσθαι: Od. μ, 54 αἰ δέ κε λίσσῃαι ἐτάρους—, οἱ δέ ε' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων. (For δέ, ἀλλά and αὐτάρ are used, as in Latin, *ut* after *si*: Il α, 82 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ: Il. θ, 153 εἴπερ γάρ σ' ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες: Il. τ, 164 εἴπερ γάρ θυμῷ γε μενοιῶα πολεμίζειν, ἀλλὰ τε λάβρη γυνὴ βαρύνεται: Il. χ, 390 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο, αὐτὰρ ἐγὼ καὶ κείθι φίλον μεμνήσομ' ἐταίρου:) Xen. Cyr. V. 5, 21 ἀλλ' εἰ μὴδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε, εἰ κ. τ. λ.—β. Il. ζ, 146 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν: Od. η, 108 ὅσσον Φαίηκες περὶ πάντων ἱδρῖες ἀνδρῶν νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δέ (so on the contrary) γυναῖκες ἰσθὺν τεχνῆσαι. Il. β, 716 οἱ δ' ἄρα Μηθῶνῃν καὶ Θανμακίην ἐνέμουντο—, τῶν δὲ Φιλοκτήτης ἦρχεν, these *another*, namely Philoctetes, led. (So αὐτε: Il. β, 738 οἱ δ' Ἀργῖοισαν ἔχον—, τῶν αὖθ' ἡγεμόνευε—Πολυπόιτης. The corresponding clauses are not always fully or equally developed; as, Il. ψ, 319 ἀλλ' ὅς μὲν θ' ἵπποισι—πεποιθὼς ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, ἵπποι δὲ πλανόωνται ἀνὰ δρόμον (for τοῦτ' δέ, to him *also*): Il. ω, 255 ἐπεὶ τέκον υἱὰς ἀρίστους—, τῶν δ' οὐτινὰ φημι λελεΐφθαι:) Soph. Phil. 86 ἐγὼ μὲν οὖς ἀν τῶν λόγων ἀλγῶ κλύειν, Δαερτίου παῖ, τοὺς δὲ καὶ πρᾶσσειν στύγῳ: Xen. Cyr. VIII. 5, 12 ὥσπερ οἱ ὀπλίται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται.

Obs. Thus δέ stands, especially in Attic, after a protasis, which is shortly expressed by a participle; as, Xen. M. S. III. 7, 8 θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειροῦμενος, τοῦτοισ δέ (so in the common edition) μηδένα τρόπον οἷε δυνήσεσθαι προσενεχθῆναι, that although, —yet to these, &c.

b. The copulative δέ joins together the protasis and apodosis, as if they were coordinate, which seems to arise from the old idioms of the language, which loved to give an independent character to subordinate clauses. Hence mostly in Epic and Herodotus, but very rarely in the more accurate Attic idiom. It is used after a protasis expressive of a relation of time: Od. λ, 387 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη ἀγνὴ Πελοπείωνεα γυναικῶν θηλυτέρων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαι: Il. π, 199 αὐτὰρ ἐπειδὴ πάντας ἄμ' ἡγεμόνεσσιν Ἀχιλλεύς στήσεν εὐ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν: Il. φ, 53 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης διὸς Ἀχιλλεύς—, ὤχθῃσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν. So ὅφρα—τόφρα δέ, ὅποτε—δέ, ἕως—δέ: Hdt. IX. 70 ἕως μὲν γὰρ ἀπήσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο.



2. Frequently a sentence composed of such a protasis and apodosis is opposed to another similar pair of clauses by *δέ—δέ*, so that the second protasis answers to the first, and the second apodosis belongs to the second protasis. This is very common in Homer. In the first apodosis the *δέ* may be omitted: *Il. a*, 53–58 *ἐν νῆμαρ μὲν ἀνὰ στρατὸν ὥχeto κῆλα θεοίοι· τῇ δεκάτῃ δ' ἀγορήνδε καλέσσαντο λαὸν Ἀχιλλεύς*—οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο, τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· *Il. ε*, 436–439 *τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων· τρὶς δέ οἱ ἐστυφέλιξε φαιεινὴν ἀσπίδ' Ἀπόλλων· ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων*: *Od. γ*, 470–474 *οἱ δ' ἐπεὶ ὤπτησαν κρῖ ὑπέρτερα καὶ ἐρύσαντο, δαίνυνθ' ἐξόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο, οἶνον ἐνοικοχοεῦντες ἐνὶ χρυσέοις δεπέασσιν*. *Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστορ*. *Od. ι*, 56 *ῥά φρα μὲν ἡὸς ἦν—τό φρα δ' ἀλεξόμενοι μένομεν—ἦμος δ'—καὶ τότε δὴ—*: *Il. ι*, 550 *ῥά φρα μὲν—τό φρα δὲ—ἀλλ' ὅτε δὴ—ἦτοι ὁ—*: *Il. μ*, 10–17 *ῥά φρα μὲν—καὶ—καὶ—τό φρα δὲ—αὐτὰρ ἐπεὶ—πολλοὶ δ'—οἱ μὲν—οἱ δὲ—πέρθετο δὲ—Ἀργεῖοι δὲ—δὴ τότε—*. In such sentences the first *δέ* is copulative, with a certain adversative force; the second *δέ* (in the second protasis) is adversative, as placing the second pair of clauses in opposition to the first; and the last *δέ* (in the second apodosis) is again copulative, but frequently with a certain adversative force.

*Αὐ—αὐτε—αὐθις (αὐτις)—αὐτὰρ, ἀτὰρ.*

§. 771. 1. The original force of *αὐ* as an adverb is doubtlessly local, *back*, *retro* (cf. *αὐερεύν*). although it so soon passed into a temporal notion that it is not used as a local adverb; (so in Homer *νῦν αὐ*, *δεύτερον αὐ*, *τὸ τρίτον αὐ*, &c.; in Attic, *αὐ πάλιν*, *πάλιν αὐ*, also *αὐθις πάλιν*, *αὐθις αὐ πάλιν*, *αὐθις αὐ*; as in poetic questions, and exclamations of displeasure, it expresses the repetition of a similar, if not the same thing: *Il. a*, 540 *τίς δ' αὐ τοι, δολομήτα, θεῶν συμφράσσαντο βουλάς*; so also *τίπ' αὐτε* in Homer,) and then like *rursus*, it denotes opposition, on the other side, *contra*; as, Xen. Hell. IV. 8, 1 *καὶ ὁ μὲν δὴ κατὰ γῆν πόλεμος οὕτως ἐπολεμεῖτο· ἐν ᾧ δὲ πάντα ταῦτα ἐπράτετο, τὰ κατὰ θάλατταν αὐ καὶ τὰς πρὸς θαλάττῃ πόλεις γενόμενα διηγῆσομαι*.

2. From the notion of repetition and opposition is derived its copulative force, whereby it can join together two clauses, and place them in opposition like *δέ*. In Homer it sometimes answers to *μέν*, but the adverbial force of *αὐ* was so strong that this use of it never became usual; hence it generally in such cases is supported by *δέ*: Xen. M. S. I. 2, 12 *Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαιότατος ἐγένετο, Ἀλκιβιάδης δὲ αὐ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος*.

3. Of the same sense with *αὐ* is the Homeric and poetic *αὐτε* (that is, *αὐ* . . *τέ*, like *πότε*, *τότε*, *ἄλλοτε*, *ἐνίῳτε*), the poetic *αὐθις*, and the Ionic *αὐτις*, (another form of *αὐτε*), *αὐτὰρ* (epic), and *ἀτὰρ* (from *αὐτε* and *ἄρ=ἄρα*). These two last are always at the beginning of the sentence, and express an unexpected, or strange contrast, or a rapid change and continuation of the subject: Hdt. VI. 133 *τοῦτο μὲν δὴ πρόσχημα λόγου ἦν· ἀτὰρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι*.

## Καίτοι.

§. 772. 1. Καίτοι, and yet, *verum, sed tamen*, is used when an objection to what is said or proposed comes across the speaker's mind, so that he either gives up or thinks of giving up his intention; as in Latin, *quamquam*: Eur. Hippol. 1287 ἄκουε, Θησεῦ, σὼν κατάστασιν κακῶν· καίτοι προκόνψω γ' οὐδέν, ἀλλ' ἄλλω δέ σε, this being an objection to her going on: where also, as elsewhere, it is strengthened by γέ: Cf. Eur. Phœn. 690 χάρει σὺ καὶ κόμῃζε τὸν Κρέοντα—καίτοι (but) ποδῶν σὼν μόχθον ἐκλύει παρών: Arist. Ach. 466. Thus it is also very frequently used concessively, when the speaker wishes to mark that the statement he has made holds good in spite of some seeming contradictory fact, which he allows to be true, and which is introduced by καίτοι, and yet, *although*: Soph. Aj. 1069 οὐ γὰρ ἔσθ' ὅπου λόγων ἀκούσαι ζῶν πότ' ἠθέλησ' ἐμῶν· καίτοι κακοῦ πρὸς ἀνδρός κ. τ. λ. Ajax's character seemingly contradicted Menelaus' statement; and so Eur. Orest. 75 προσφθέγμασιν γὰρ οὐ μαίνομαι σέθεν εἰς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν· καίτοι στένω γε τὸν Κλυταιμνήστρας μόρον ἐμῆς ἀδελφῆς: *quamquam sane doleo fatum Clytemnestræ*; Helen's grief for Clytemnestra was a seeming contradiction to any sympathy for Orestes: Thuc. II. 64 καίτοι ταῦτα ὁ μὲν ἀπράγμων μέμψαιτ' ἄν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς ζηλώσει.

2. Hence also it is used to introduce an objection to an argument or action of somebody else: Thuc. I. 86 ἐπαιώσαντες πολλὰ ἑαυτοὺς, οὐδαμοῦ ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους, καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλασίας ζημίας ἄξιοι εἰσιν.

Obs. When a word intervenes between καί and τοί, they are not taken as καίτοι, but τοί belongs to the word which it follows: Xen. Cyr. VII. 3, 10 καὶ τᾷλλὰ τοι, ὦ Κύρε, οὕτως ἔχει.

## Ὅμως.

3. Ὅμως (from ὁμός equal), *equally, nevertheless, yet*, denies the consequences which might be expected to follow from what has gone before: Thuc. VI. 50 Λάμαχος μὲν ταῦτα εἰπὼν ὅμως προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. The opposition is often more strongly marked by ἀλλά—ἀλλ' ὅμως and ἀλλ' ὅμως is often found by itself in the dramatists, especially Euripides, at the end of a line, to denote that something will happen, though contrary to what might be expected: Eur. Elect. 753 ἤκουσα ἄγῳ, τηλόθεν μὲν, ἀλλ' ὅμως; so in entreaties, where a person is asked to do something which seems unreasonable or unnecessary: Eur. Hec. 842 παράσχεε χεῖρα—τιμωρόν, εἰ καὶ μηδὲν ἐστίν, ἀλλ' ὅμως. so Arist. Ach. 408 Dic. ἀλλ' ἐκκυκλήθητ'. Eur. ἀλλ' ἀδύνατον. — Dic. ἀλλ' ὅμως. It is also sometimes strengthened by ὅμως γε μήν—ὅμως γε μέντοι.

## Εἴτα, ἔπειτα.

4. Εἴτα and ἔπειτα (ἐπ' εἴτα) sometimes have the force of ὅμως: Plat. Gorg. p. 519 Ε μέμφεσθαι τούτῳ, ὅτι ἀφ' ἑαυτοῦ ἀγαθὸς γεγινώς τε καὶ ὧν ἔπειτα πονηρός ἐστίν.

## Limitation and denial.

Ἄλλὰ.

§. 773. 1. Ἄλλὰ, neut. plur. of ἄλλος, the accent being changed, expresses *difference, division, separation*.

2. Its powers vary according to the nature of the preceding clause.—It either marks the direct contrary thereof, (*but*) so that both cannot be true together, and thus denies it: this happens *a* with a negative clause preceding, where the second clause is affirmative; as, οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί:—or *b*. where an affirmative clause precedes, and the second clause is negative; as, Plat. Phædr. p. 229 D ἐκείθεν, ἀλλ' οὐκ ἐν θένδε ἡρπάσθη.

3. Or it denotes that the second clause differs from the first sufficiently to *limit* its truth; the two are supposed to be true together, though differing from each other: this occurs both with affirmative and negative concessive sentences, and may be translated by *yet, but*; in the last case the opposition is pointed out in the first clause by μέν, ἤτοι, γέ, &c.: Π. π, 240 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι, ἀλλ' ἔταρον πέμπω: Π. α, 284 ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες, ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων: Π. γ, 214 πᾶν μὲν (Menelaus dixit), ἀλλὰ μάλα λιγέως: Π. α, 22 ἐνθ' ἄλλοι μὲν πάντες ἐπηυφήμησαν Ἀχαιοί, αἰδέσθαι ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ: Xen. Cyr. VII. 1, 16 τὰ μὲν καθ' ἡμᾶς ἐμοίγε δοκεῖ κυλῶς ἔχειν, ἀλλὰ τὰ πλάγια λυπεῖ με: Plat. Gorg. p. 448 D καλῶς γε—φαίνεται Π. παρεσκευάσθαι εἰς λόγους· ἀλλὰ γὰρ, ὃ ὑπέσχετο Χαιρέφῳτι, οὐ ποιεῖ.

4. But ἀλλά is used also after other negative clauses, when the universal negative is to be limited by a particular exception—here ἀλλά = πλὴν or εἰ μή, nisi. It denotes something different from, and not comprehended in the negative first clause—generally we find ἄλλος, (as οὐδείς ἄλλος, ἀλλά,) in the first clause, which points forward to the ἀλλά, which answers to it: Od. φ, 70 οὐδέ τι ν' ἄλλῃ ν μύθον ποιήσασθαι ἐπισχεσὶν ἐδύνασθε, ἀλλ' ἐμὲ ἱέμενοι γῆμαι θέσθαι τε γυναικα: Π. φ, 275 ἄλλος δ' οὕτις μοι τόσον αἴτιος Οὐρανίωνων, ἀλλὰ φίλη μήτηρ: Od. θ, 311 οὕτι μοι αἴτιος ἄλλος, ἀλλὰ τοκῆς δύω: Soph. Œ R. 1355 ἔπαισε δ' αὐτόχειρ νυν οὕτις ἀλλ' ἐγώ: Eur. Hipp. 633 ῥᾶστρον δ' ὄρω τὸ μὴ δὲ ν ἀλλ' ἀνωφελὲς εὐηθία κατ' οἶκον ἰδρυται γυνή: Xen. Vectig. III. 6 εἰς μὲν οὖν τὰς τοιαύτας αὐξήσεις τῶν προσόδων οὐδέπως δαπανῆσαι δεῖ οὐδὲ ν ἀλλὰ ψηφίσματά τε φιλόφροντα καὶ ἐπιμελείας: Id. Anab. VI. 4, 2 ἐν δὲ τῷ μέσῳ ἄλλῃ μὲν πόλιν οὐδεμία οὐτε φιλία, οὔτε Ἑλληνίς, ἀλλὰ ὁραῖ καὶ βίβνοι: Plat. Symp. p. 192 E οὐδ' ἄλλο τι ἂν φανείη βουλόμενος, ἀλλ' ὑπεχνῶς οἶον' ἂν κ. τ. λ. Instead of ἄλλος, also ἕτερος: Demosth. p. 554 (R.) μὴ δέ ν α ἕτερον εἶναι τὸν Νικομήδου φονέα, ἀλλ' Ἀρίσταρχον: so in a question, as Plat. Protag. p. 354 B ἢ ἔχετέ τι ἄλλο τέλος λέγειν, εἰς ὃ ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, ἀλλὰ (Stephan. e conj. ἀλλ' ἦ) ἡδονάς τε καὶ λύπας; after τίς ἄλλος there regularly follows ἦ, or ἀλλ' ἦ, or πλὴν: and moreover we find πλὴν, or sometimes πλὴν ἦ, instead of ἄλλα, both after a simple negation, as after οὐδείς ἄλλος: Demosth. p. 1073 οὐδενὸς αὐτοῖς μέλει πλὴν τοῦ πλεονεκτεῖν: Plat. Tim. p. 30 A θέμις δὲ οὕτ' ἦν οὕτ' ἔστι τῷ ἀρίστῳ δρᾶν ἄλλο πλὴν τὸ κάλλιστον. When δέ is used for ἀλλά, the preceding ἄλλος is accompanied by μέν: Plat. Rep. p. 359 E τοῦτον δὲ ἄλλο μὲν ἔχειν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν ἀκτῦλιον.

5. We should especially observe the phrase ἀλλ' ἢ after a negation, or a question which implies a negative (either after the interrogative pronoun, or an indefinite ἄλλο τι joined with some other interrogative), and even when ἕτερος or ἄλλος is joined to the negation; οὐκ, οὐδὲν ἀλλ' ἢ; οὐδὲν ἄλλο, ἀλλ' ἢ; οὐδὲν ἕτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι, ἀλλ' ἢ; Xen. Anab. VII. 7, 53 ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι: Id. Econ. 13 οὔτε ἄλλος πώποτε μοι παρέσχε τὰ ἐαυτοῦ διοικεῖν ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν: Plat. Protag. p. 329 D τὰ τοῦ χρυσοῦ μορία οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων, ἀλλήλων καὶ τοῦ ὅλου, ἀλλ' ἢ μεγέθει καὶ συμκρότητι: Id. Phæd. p. 97 D οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπων, ἀλλ' ἢ τὸ ἄριστον καὶ τὸ βέλτιστον: Id. Rep. p. 429 B τίς ἂν εἰς ἄλλο τι ἀποβλέψας ἢ δευτὴν ἢ ἀνδρείαν πόλιν εἴποι, ἀλλ' ἢ εἰς τοῦτο τὸ μέρος; Id. Protag. p. 354 B ἢ ἔχετέ τι ἄλλο τέλος λέγειν—ἀλλ' ἢ ἡδονὰς τε καὶ λύπας: Id. Rep. p. 553 D τὸ μὲν οὐδὲν ἄλλο ἐὰν λογιζέσθαι οὐδὲ σκοπεῖν ἀλλ' ἢ ὁπόθεν ἐξ ἐλαττόνων χρημάτων πλείω ἔσται: Arist. Eqq. 779 ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εἰνους, τοῦτ' αὐτὸ σε πρῶτα διδάξω, ἀλλ' ἢ διὰ τοῦτ' αὐθ' ὅτι σου τῆς ἀνθρακῆς ἀπολαύει.

Obs. 1. This form arises from the confusion of two cognate phrases, οὐδὲν ἄλλο—ἀλλά and οὐδὲν ἄλλο—ἢ. ἀλλά and ἢ agree in sense; ἀλλά does not express *opposition*, but only a *difference* and *limitation* of the former clause, as is evident from ἄλλος being used in the first clause—so ἢ expresses not only *exclusion*, but also a mere difference. Thus in οὐδὲν ἄλλο—ἀλλά, ἀλλά belongs rather to οὐδὲν, and in οὐδὲν ἄλλο—ἢ, ἢ belongs rather to ἄλλο, so that the two phrases coalesced, and in course of time were used after a negation or negative question, (without ἄλλο), the proper force of each particle being unregarded; like οὐ ἔνεκα, οὐνεκα, for ἔνεκα.

Obs. 2. In many passages there is doubt whether we should read ἀλλ' or ἄλλ', when ἄλλο suits the sense and ἄλλος does not precede; as, Plat. Rep. p. 330 C οὐδὲν ἐθέλοντες ἐπαινέειν ἀλλ' (αὐτοῦ ἄλλ') ἢ τὸν πλοῦτον: Arist. Ran. 227 οὐδὲν γὰρ ἔστ' ἄλλ' (Brunck.) ἢ κοῤῥή. If 'ΑΑΑ' is at a great distance from the negation, ἀλλ' is preferable, but if it is near or at least not very far off, we should naturally write ἄλλ'. But in the elliptic expression οὐδὲν ἄλλο (sc. ποιῶ) ἢ, or τί ἄλλο (sc. ποιῶ) ἢ, which are never followed by ἀλλ' ἢ, but only by ἢ alone, it is always better to write οὐδὲν ἀλλ', τί ἄλλ'—though writers do not agree on this point.

Obs. 3. In many passages the use of ἀλλ' ἢ arises from the union of two phrases, οὐκ ἀλλά and οὐδὲν ἄλλο (sc. γίγνεται &c.) ἢ: Arist. Pac. 476 οὐ δ' οἶδε γ' εἶλκον οὐδὲν Ἀργεῖοι πάλοι, ἀλλ' ἢ κατεγέλων τῶν ταλαιπωρουμένων (formed from οὐδὲ εἶλκον—ἀλλά κατεγέλων, non trahébant, sed ridebant and οὐδὲν ἐποίουν, ἢ κατεγ. nihil aliud fuciebant, quam ridebant:.) Demosth. p. 45, 19 μή μοι μυρίους μηδὲ δισμυρίους ξένους, μηδὲ τὰς ἐπιστολμαίους ταύτας δυνάμεις, ἀλλ' ἢ τῆς πόλεως ἔσται, exercitus noste non ex mercenariis etc. debet esse compositus, sed ex civibus, and non ex mercenariis, neque—, neque ex aliis, quia m, μηδὲ λέγε ἄλλας δυνάμεις, ἢ τῆς πόλεως.

Obs. 4. This ἀλλά is very nearly allied to πλὴν. Πλὴν is used as ἀλλά, as is clear from what has been already said. So πλὴν as well as ἀλλά is used before a negation: Hdt. VII. 84 πλὴν οὐ πάντα παρείχετο ἔππον: Xen. Hier. I. 18 πάντες προσδέχονται πλὴν οὐχ οἱ τύραννοι: Demosth. p. 1290 πλέουσα πανταχόσε πλὴν οὐκ εἰς Ἀθήνας: so πλὴν ἢ: Plat. Apol. fin. ἀδελον παντὶ πλὴν ἢ θεῷ: also πλὴν ἀλλά: Lucian. Dial. Deor. XVI. fin. μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διί, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο

ὑβρίσεις ἀδεῶς· πλὴν ἀλλ' ὄψομαι σε μετ' ὀλίγον αὖθις δακρύουσαν. Preceded by a negation : Id. Prom. c. 20 οὐ ῥάδιον, ὦ Προμηθεῦ, πρὸς οὕτω γενναίον σοφιστὴν ἀμυλλᾶσθαι· πλὴν ἀλλὰ ὦνησο, διότι μὴ καὶ ὁ Ζεὺς ταῦτα ἐπήκουσέ σου. Even πλὴν ἀλλ' ἥ after a negation, in Aristot. Metaph. i. *nisi quod*.

Obs. 5. After a comparative, such as μᾶλλον, τὸ πλεόν, joined with a negative, ἀλλά is often used in a different sense from ἥ. "H marks the equality of the two clauses (*non magis quam*), but ἀλλά denotes the contrary to that which is denied in the first clause: the two clauses being compared, the latter is preferred to the former, and hence is opposed to it : Thuc. II 44 οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν — μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι, i. e. *non in senectute lucrum magis juvat* (sc. *quam honor*), sed honor (sc. *magis, quam lucrum*) : Id. I. 83 καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν (sc. ἢ δαπάνης), ἀλλὰ δαπάνης (sc. τὸ πλεόν ἢ ὅπλων) : Id. II. 43 ἐλάμβανον τὸν τάφον ἐπισημότατον, οὐκ (i. e. οὐ τοῦτον, ἐν ᾧ) ἐν ᾧ κείται μᾶλλον (sc. ἢ ἐκείνου, ἐν ᾧ ἡ δόξα αὐτῶν καταλείπεται, i. e. ἡ πᾶσαν τὴν γῆν), ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν ἀειμνηστος καταλείπεται (sc. μᾶλλον ἢ τοῦτον, ἐν ᾧ κείται). Πλὴν is also thus used, even where no negative accompanies the comparative. (See §. 779. Obs. 2)

6. Lastly we must mention some elliptic forms : οὐ μὴν ἀλλά or οὐ μέντοι ἀλλά, — οὐ γὰρ ἀλλά (frequent in Attic), *no indeed ! but*. The two former may be translated by *yet, verumtamen*, the latter by *then surely*, or *surely*. The ellipse must be supplied by the verb of the foregoing sentence, or something in its place (such as, τοῦτ' ἐγένετο, τοῦτ' ἔστιν) after the negation : Xen. Cyr. I. 4, 8 ὁ ἵππος πίπτει εἰς γόνυα, καὶ μικροῦ κάκεινον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος μολὶς πως, καὶ ὁ ἵππος ἐξανέστη : Arist. Ran. 463 φέρε δὴ ταχέως αὐτ'· οὐ γὰρ ἀλλὰ πειστέον, for I cannot refuse, but must obey = I must certainly obey. It then gives the notion that the agent is reluctant, but cannot help himself.

§. 774. Ἀλλά is also used to express opposition between the sentences without connecting them—it signifies the transition to different or contrary thoughts. Hence it is used in exhortations, addresses—generally when there is a break in the sentence, and some new thought suddenly introduced ; ἀλλ' εὐτυχοίης—ἀλλ' ἄνα! — ἀλλ' εἶα! — Also when the speaker interrupts or answers quickly and decidedly ; as, ἀλλὰ βούλομαι, *well, I will* ; and it is frequently used in a question with great emphasis, to mark a strong contradiction to, and contrast with, the foregoing clause : Æsch. Cheoph. 762 ἀλλ' ἢ φρονεῖς ἐν τοῖσι νῦν ἡγγεγμένοις ;

Obs. 1. The clause to which ἀλλά is opposed is sometimes in the form of an hypothetical protasis (§ 770. a.) : Il. θ, 153 εἴπερ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες. So also after ἐπεὶ : Hdt. IX. 41 ἐπεὶ (since) ὑμεῖς ἢ οὐκ ἔστε οὐδέν, ἢ οὐ τολμᾶτε λέγειν, ἀλλ' ἐγὼ ἔρέω. So ἀλλ' οὖν, when the consequences of the former clause are to be signified : Plat. Phæd. p. 91 B εἰ δὲ μηδὲν ἐστι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἤττον ἀηδὴς ἔσομαι. Hence arose the elliptic use of ἀλλά in the middle of a sentence, the hypothetical protasis being suppressed : Soph. Œ. C. 1276 πειράσαι' ἀλλ' ὑμεῖς γε κωῆσαι πατρός—στόμα, *si nullus alius, at vos certe, = at least do you try*.

Obs. 2. Ἀλλά can also stand at the beginning of a sentence, without any clause before it to which it refers ; but in this case it refers to some-

thing in the speaker's mind, or something commonly and generally known. So Xenophon's Symposium begins: ἀλλ' ἐμοὶ δοκεῖ τῶν καλῶν κάγαθῶν ἀνδρῶν ἔργα οὐ μόνον μετὰ σπουδῆς παρττόμενα ἀξιωμακρόνεντα εἶναι, ἀλλὰ καὶ ἐν ταῖς παιδαίαις.

*Connection and Opposition of Negative clauses.*

*a* Οὐτε — οὐτε, μήτε — μήτε.

§ 775. 1. Οὐτε — οὐτε (μήτε — μήτε), *ne c — ne c*, *neither — nor*, are to negative clauses what τέ — τέ are to affirmative, joining them into one thought; as, Il. α, 548 οὐτε θεῶν τις, οὐτ' ἀνθρώπων.

*Obs. 1.* In poetry sometimes we find οὐτε — τε οὐ for οὐτε — οὐτε: Eur. Hipp. 304 sq. οὐτε γὰρ τότε λόγοις ἐτέγγεθ' ὅδε, νῦν τ' οὐ πείθεται.

2. Besides these usual forms there occur the following;

*a.* Οὐ — οὐτε (mostly poetry). Il. ζ, 450–454 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, οὐτ' αὐτῆς Ἑκάβης οὐτε Πριάμοιο ἄνακτος, οὐτε κασιγνήτων —, ὅσσον σείο. Also οὐ — οὐτ' οὐν: Od. ι, 147 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν, οὐτ' οὐν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον εἰσίδομεν.

*Obs. 2.* But negative clauses may follow one another without any connecting particle, especially in pathetic passages: Hymn. h. in Merc 265 οὐκ ἴδον, οὐ πυθόμην, οὐκ ἄλλον μῦθον ἴκουσα, οὐκ ἂν μηνύσαιμ', οὐκ ἂν μῆνυτρον ἀροίμην, οὐτε βοῶν ἐλατῆρι, κραταιῷ φωτὶ, ἔοικα.

*b.* Οὐδέ — οὐτε, like οὐ — οὐτε, except that it connects the former clause with what went before, οὐδέ being used instead of οὐ: Hymn. Cer. 22 οὐδέ τις ἀθανάτων οὐτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς.

*c.* Οὐτε — οὐ (rarely in prose). The speaker begins with οὐτε, as though another οὐτε were to follow; but then the next clause is added ἀσυνδέτως, without any copula, in order to make it emphatic by giving it an independent character: Hdt. VIII. 98 τοὺς οὐτε νικητὸς, οὐκ ὁμβρος, οὐ καῦμα, οὐ νύξ ἐέργει: Eur. Or. 41 sq. ὦν οὐτε σῖτα διὰ δέξης ἐδέξατο, οὐ λούτρ' ἔδωκε χρωτὶ.

*Obs. 3.* In poetry, the first οὐτε is altogether dropped in a short sentence, so that the latter οὐτε is referred back to its former clause as well as its own: Æsch. Ag. 532 Πάρις γὰρ οὐτε συντελὴς πόλις: Id. Choeph. 294 δέχεσθαι τ' οὐτε συλλύειν τινά. Similarly Juvenal, *quid fornace graves quid non incude catenæ*: Pind. Pyth. VI. 48 ἄδικον οὐθ' ὑπέροπλον ἦβαν δρέπων.

*d.* Οὐτε — οὐδέ (also strengthened into οὐδ' αὖ, οὐδέ μὴν, οὐδέ γε) stand to each other as τέ — δέ (§. 754. 5.), and hence signify *neither — nor yet*, since οὐδέ gives its clause an adversative or emphatic force, as *ne c — ne que* or *ne que vero*: Plat. Apol. p. 19 D ἀλλὰ γὰρ οὐτε τούτων οὐδὲν ἐστίν, οὐδέ γ' εἴ τις ἀκρόατε, ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι, οὐδέ τοῦτο ἀληθές<sup>a</sup>: Xen. Cyr. I. 6, 6 καὶ οἰδά σε ἐπιτιθέντα αὐτῷ, ὥς οὐδέ θέμις εἴη αἰτεῖσθαι παρὰ τῶν θεῶν οὐτε ἱππεύειν μὴ μαθόντας ἱππομαχοῦντας νικᾶν, οὐτε μὴ ἐπισταμένους τοξέειν τοξέουντας κρατεῖν τῶν ἐπισταμένων, οὐτε μὴ ἐπισταμένους κυβερνᾶν, σώξω εὐχεσθαι ναῦς κυβερνῶντας, οὐδέ μὴ σπείροντάς γε [σίτον] εὐχεσθαι, καλὸν αὐτοῖς σίτον φέεσθαι, οὐδέ μὴ φυλαττομένους [γε] ἐν πολέμῳ σωτηρίαν αἰτεῖσθαι: Plat. Legg. p. 840 A οὐτε τινὸς πώποτε γυναικὸς ἦψατο, οὐδ' αὖ παιδός.

*Obs. 4.* Also after οὐτε (sometimes after οὐ) we find οὐδέ — οὐτε when subdivisions, definitions, and explanations are to be added to the clause

<sup>a</sup> Stallb. ad loc.

introduced by οὔτε, *neither—and not—nor*; as, Plat. Gorg. p. 500 B μήτε αὐτὸς οἶον δεῖν πρὸς ἐμὲ παίζειν, μηδ' ὅτι ἂν τύχῃς παρὰ τὰ δεόντα ἀποκρίνου, μήτ' αὖ τὰ παρ' ἐμοῦ οὕτως ἀποδέχου ὥς παίζοντος. So Il. α, 115 ἐπεὶ οὐ ἔθεν ἐστὶ χερσίων οὐ (for οὔτε) δέμας, οὐδὲ φῦν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα.

3. And a negative and positive clause may be joined together as follows :

α. Οὔτε—τέ (seldom καί), *neque—que (et)* Hdt. V. 49: οὔτε γὰρ οἱ βάρβαροι ἄλκιμοι εἰσι, ὑμεῖς τε τὰ ἐς τὸν πόλεμον ἐς τὰ μέγιστα ἀνῆκετε ἀρετῆς πέρι: Id. VII. 8, 1 οὔτ' αὐτὸς κατηγήσομαι νόμον τόνδε ἐν ὑμῖν τιθεῖς, παραδεξιμένους τε αὐτῷ χρῆσθαι: Eur. Iph. T. 595 sq. εἰ γὰρ οὔτε δυσγενῆς, καὶ τὰς Μυκήνας οἶσθα: Plat. Prot. p. 361 E οὔτε τὰλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἂν ἀνθρώπων. Cf. Ibid. p. 347 E.

β. Οὔτε—δέ, when the second clause is opposed to the first: Xen. Anab. VI. 1, 16 ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖα ἔστιν οἷς ἀποπλευσόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μῖας ἡμέρας ἔστι τὰ ἐπιτήδεια: Plat. Rep. p. 388 extr. οὔτε ἄρα ἀνθρώπους ἀξίους λόγου κρατουμένους ὑπὸ γέλωτος ἂν τις ποιῇ, ἀποδεκτόν, πολλὴ δὲ ἦτον, εἰάν θεοὺς: Id. Legg. p. 627 E μήτε ἀπολέσειε μηδένα, διαλλάξας δὲ εἰς τὸν ἐπιλοῖπον χρόνον—διαφυλάττειν δύναιτο.

b. Οὐδέ, μηδέ.

§. 776. 1. Οὐδέ either expresses opposition, or connects a new clause.

α. Adversative: Il. ω, 25 ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανε, οὐδέ ποθ' Ἥρῃ, *neque* (but not) *Junoni*: Od. γ, 141 ἐνθ' ἦτοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς—οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε. So οὐδέ is used (not οὔτε) when the same notion is expressed, first in a positive, then in a negative, form: μνήσομαι οὐδὲ λάθωμαι: Od. ι, 408 Οὗτις με κτείνει δόλφ, οὐδέ βιηφῶν: Soph. El. 997 γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς. Generally, when a negative clause is to be joined to a positive one: Od. α, 369 νῦν μὲν δαινύμενοι τερπόμεθα, μηδὲ βοητὺς ἔστω.

Obs. 1. But when the opposition does not rest on the negation, but on some other notion, this is signified by placing this word before δέ, and then using afterwards the negative οὐ or μή.

β. Copulative: Il. α, 330 οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. Οὐ—οὐδέ, *not—and* or *also not*. Eur. Med. 474 οὔτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία. Οὐ—οὔτε is used when the speaker in the first clause implies or intends the second; οὐ—οὐδέ when the second comes in as an addition to the first, without being intended when the first clause was formed in the mind.

2. Also οὐδέ—οὐδέ, *also not—and not* (never *neither—nor*): Il. ι, 372 sqq. οὐδ' ἂν ἔμοιγε τετλαίη—εἰς ὧπα ἰδέσθαι, οὐδέ τι οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον. The first οὐδέ often = *ne quidem*, and the second is merely copulative: Isocr. p. 64, 115 καὶ μὴν οὐδὲ τὴν παρούσαν εἰρήνην οὐδὲ τὴν αὐτονομίαν—ἀξίαν εἰδέσθαι, *ne pacem quidem neque libertatem*.

Obs. 2. Οὐδέ (μηδέ) are used for καὶ οὐ (καὶ μή): but when the negative follows καί, it belongs to the following word, and καί only denotes the completion of the former thought, *and thereto, and in sooth*, as is very clear when the same notion is stated positively and negatively for the sake of emphasis, so that the one is intended to explain and strengthen the other: Od. θ, 307 δεῦθ' ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε (i. e. *et intolerabilia*): Hdt. I. 91 συνέγνω ἑωῦτοῦ εἶναι τὴν ἀμαρτάδα, καὶ οὐ τοῦ θεοῦ, *and in sooth not*. Οὐδέ marks that the clauses formally

answer to each other, but not any connection between them: Demosth. p. p. 254, 85 φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὼς τότε καὶ οὐ μέμψεως οὐδὲ τιμωρίας: Id p. 255, 89 ὧν διαμάρτοιεν καὶ μὴ μετάρχοιεν ὧν ὑμεῖς —τοὺς θεοὺς αἰτεῖτε, μηδὲ μεταδίδουεν ὑμῖν ὧν αὐτοὶ προήρηται.

Obs. 3. Sometimes the negation in the first clause seems to be separated from the predicate, and to attach itself to some other word: Od. ξ, 223 ἔργον δέ μοι οὐ φίλον ἔσκεν οὐδ' οἰκωφελή. And sometimes it is wanting and must be supplied from the second clause. So Æsch. Choeph. 472 τῶν δ' ἐκὰς οὐδ' ἀπ' ἄλλων: Hdt. I. 215 σιδήρω δέ οὐδ' ἀργύρῳ χρέωνται οὐδέν.

3. If οὔτε — οὔτε come between οὐδέ — οὐδέ, they denote the minor clauses which are subdivisions of or subordinate to the first clause: Æschin. p. 44 ἂν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξέστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, μὴ δ' ἱερωσύνην ἱεράσασθαι, μὴ δὲ συνδικησάτω τῷ δημοσίῳ μὴ δὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μὴ τ' ἐνδημον, μὴ τ' ὑπερόριον, μὴ τε κληρωτὴν, μὴ τε χειροτονητὴν, μὴ δὲ κηρυκευσάτω —, μὴ δὲ γνώμην εἰπάτω μηδέποτε μὴ τε ἐν τῷ δήμῳ, μήτε ἐν τῇ βουλῇ, μὴ δ' ἂν δεινότητος ἢ λέγειν Ἀθηναίων

4. If a negative clause is to be joined to a positive, τέ in the first clause may be followed by οὐδέ in the second: Od. φ, 310 πινέ τε μὴδ' ἐρίδαινε. But if τέ or καὶ follow οὐδέ, they do not carry on its negative force to the words to which τέ or καὶ are joined, but belong to some other word in the first clause which they connect with the second; Hymn. Cer. 95 οὐδέ τις ἀνδρῶν εἰσορόων γίγνωσκε βαθυζώνων τε γυναικῶν (ἀνδρῶν τε γυναικῶν τε). In such passages as Hdt. VII. 8, 1 χῶρην τε τῆς νῦν ἐκτῆμεθα οὐκ ἐλάσσονα οὐδέ φλαυροτέρην παμφοροτέρην τε, τέ does not refer to οὐδέ, but to the positive notion implied in οὐκ ἐλάσσονα = ἴσην.

#### Adverbial use of οὐδέ.

5. Οὐδέ as an adverb is to negative sentences what the adverb καὶ is to positive, *ne quidem*, *not even*. It may, like καὶ, stand in both the opposed clauses; as, Xen. Cyr. I. 6, 18 ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατιγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι, *not even* —, *so too not even*: but very often it is used only once, and generally it follows the usages of καὶ (§. 760.) So like καὶ it has an emphatic force; as, οὐδ' ὁ κράτιστος ἐτόλμησεν αὐτῷ μάχεσθαι. So οὐδεῖς, οὐδὲ εἷς, *ne unus quidem*, οὐδ' ὧς, *ne sic quidem*, οὐδ' ὅσον, οὐδ' ὅπως οὖν &c. In these phrases the negative may be repeated with the predicate; Soph. Trach. 279 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες, *non amant ne du quidem*.

#### Disjunctive Coordination.

§. 777. 1. Clauses are said to be disjunctively coordinate when one of them excluding the other, so that they cannot be true together, they are joined together as one whole. The disjunctive conjunctions are ἢ — ἢ (Epic ἢέ — ἢέ), εἴτε — εἴτε, εἴαντε — εἴαντε.

##### a. Alternatives ἢ — ἢ — ἢ.

2. ἢ has a twofold force: it expresses either that one thing is excluded from the other, so that if one is true the other is not (*alternative*), or that one thing differs from the other (*comparative*).



3. *Alternative*:  $\eta$ — $\eta$ , either—or, *a u t*—*a u t*, *ve l*—*ve l*: Od.  $\xi$ , 330  $\eta$  ἀμφαδὸν ἢ κρυφῆδόν: Il.  $\alpha$ , 138  $\eta$  τέον  $\eta$  Αἴαντος—γέρας,  $\eta$  Ὀδυσῆος.

4. The first  $\eta$  may be omitted: Il.  $\alpha$ , 62 μάντιν ἐρείομεν  $\eta$  ἱερῆα  $\eta$  καὶ ὀνειροπόλον: Eur. Or. 1145 ἐξομεν κλέος, καλῶς θανόντες  $\eta$  καλῶς σεσσωσμένοι.

*Obs.* 1. Homer sometimes marks the coordinate relations of the two clauses by adding τέ (§. 755. 2.), so that  $\eta$  is nearly the same as εἴτε: Il.  $\rho$ , 42 πόνος ἔσται— $\eta$ τ' ἀλκῆς  $\eta$  τε φόβοιο: Il.  $\tau$ , 148 δῶρα μέν, αἶ κ' ἐθέλησθα, παρασχέμεν, ὥς ἐπιεικές,  $\eta$ τ' ἐχέμεν.

5. In Attic, the first  $\eta$  often takes the separative particle τοί, whereby the disjunctive force is increased and made to seem necessary, so that  $\eta$  takes the sense of *a u t*, *either surely, either only*—or γέ is often added to strengthen τοί: Plat. Parm. p. 131 A οὐκοῦν  $\eta$  τοί ὅλον τοῦ εἶδους  $\eta$  μέρους ἐκάστου τὸ μεταλαμβάνον μεταλαμβάνει: Id. Phæd. p. 76 A  $\eta$  τοί ἐπιστάμενοί γε αὐτὰ γεγόναμεν— $\eta$  ὕστερον—ἀναμνησκονται: Id. Gorg. p. 460 A  $\eta$  τοί πρότερόν γε  $\eta$  ὕστερον μαθόντα παρὰ σοῦ. This τοί is but rarely added to the second  $\eta$ , as it is more natural to express the necessity of the alternative in the first clause—it here means *or at least, or surely*: Pindar. Nem. VI. 5 sq. ἀλλὰ τι προσφέρομεν  $\eta$  μέγαν νόον  $\eta$  τοί φύσιν ἀθανάτοισα: Plat. Rep. p. 344 E εἰσikas (sc. οἰεσθαι τουτί ἄλλως ἔχειν),  $\eta$ ν δ' ἐγώ,  $\eta$  τοί ἡμῶν γε οὐδὲν κῆδεσθαι, *videris aliter existimare, aut certe nostri quidem curam habere nullam*.

*Obs.* 2. We must distinguish between the disjunctive  $\eta$ τοι, *or surely*, and the Epic  $\eta$ τοι, which expresses certainty—*surely* (§. 731.).

*Obs.* 3. If the clause to which  $\eta$  refers is suppressed, it has the force of *otherwise, alias, alioquin*, that is—*if this is not so*: Plat. Phædr. p. 245 E τοῦτο δὲ οὐτ' ἀπολλυσθαι οὐτε γίγνεσθαι δυνατόν,  $\eta$  πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στήναι, *alioquin omne cælum collapsum stare*.

*Obs.* 4. The disjunctive conjunctions  $\eta$ — $\eta$  are in Epic (very rarely in Tragedy), joined with μέν and δέ, ἡ μέν— $\eta$  δέ, and then have a copulative instead of a disjunctive sense, like καί—καί, τέ—τέ. Ἰδέ is also used, for the sake of the metre, for ἡδέ, of which it is a weakened form: Il.  $\epsilon$ , 128 ὄφρ' εἰ γιγνώσκῃς  $\eta$  μέν θεόν,  $\eta$  δέ καὶ ἄνδρα, as well on one side, as on the other. So we say, “You would know *either* God *or* man,” meaning both; so that it is not necessary to suppose with some writers, that the copulative  $\eta$  has a root different from the disjunctive  $\eta$ —it means both, be it one, or the other: Il.  $\delta$ , 257 περί μέν σε τίω— $\eta$  μέν ἐνὶ πτολέμῳ,  $\eta$  δ' ἀλλοίφ' ἐπὶ ἔργῳ,  $\eta$  δ' ἐν δαυτί. Καί is often added to ἡδέ, and sometimes, though rarely, is used instead of it after  $\eta$  μέν—sometimes τέ, and still more rarely δέ: Il.  $\sigma$ , 664 μνήσασθε—παίδων  $\eta$  δ' ἀλόχων—,  $\eta$  μέν ὅτεφ' ἑώουσι καὶ  $\phi$  κατατεθνήκασιν: cf. Od.  $\theta$ , 575 (ἡμέν—τε) and Il.  $\mu$ , 428 (ἡμέν—δέ). And on the other hand ἡδέ sometimes answers to μέν, or τέ, or καί in the first clause: Od.  $\mu$ , 168 αὐτίκ' ἔπειτ' ἄνεμος μέν ἐπαύσατο,  $\eta$  δέ γαλήνη ἔπλετο: Od.  $\alpha$ , 12 πόλεμόν τε πεφηνγότες  $\eta$  δέ θάλασσαν. And it is often used without any corresponding particle before it: Il.  $\alpha$ , 334 Διὸς ἀγγελοὶ  $\eta$  δέ καὶ ἀνδρῶν: Eur. Hec. 320 γράϊαι γυναῖκες  $\eta$  δέ πρὸς βῦται σέθεν.

β. Εἴτε—εἴτε, ἐάν τε ( $\eta$ ν τε)—ἐάν τε ( $\eta$ ν τε).

§. 778. If the disjunctive relation is hypothetically expressed, the hypothetical conjunctions εἴ and ἐάν are accompanied by τέ, as in Latin *sive—sive*, though not till after Homer.

a. *Εἴτε*—*εἴτε*. We often find either clause strengthened by the particle *δὴ* or the suffix *οὖν*: Hdt. I. 86 *ἐν νόφ' ἔχων, εἴτε δὴ ἀκροθίνια ταῦτα καταγμῖν θεῶν ὄτεφ' δὴ, εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων*: Plat. Rep. p. 493 D *εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ*. Id. Apol. p. 27 C *εἴτ' οὖν καὶνὰ εἴτε παλαιά*. *Οὖν* may be used in both clauses: Ibid. p. 34 E *εἴτ' οὖν ἀληθές, εἴτ' οὖν ψευδές*.

*Obs.* Sometimes *εἴτε*—*ἤ*: Plat. Rep. p. 364 B *εἴτε τι ἀδικημά του γέγονεν αὐτοῦ ἢ προγόνων*. Or *ἤ*—*εἴτε*, but scarcely found any where but in poetry: Eur. Alc. 112 *ἢ Δυκίας εἴτ' ἐπὶ τὰς ἀνύδρους Ἀμμωνιάδας ἔδρας*.—*Εἴτε* only in one clause, almost wholly poetic: Soph. OE. T. 517 *λόγοισιν εἴτ' ἔργοισιν*: Æsch. Ag. 1403: also *εἰ*—*εἴτε*: Id. Eum. 459 *σὺ δ', εἰ δικαίως, εἴτε μή, κρίνον δίκην*. So the Latin comedians; as, Plaut. Curs. I. 1, 4 *Si media non est, si ve est prima vespera, tamen est eundum*. Lastly, *εἴτε*—*εἰ δέ*: Plat. Apol. p. 40 C *καὶ εἴτε δὴ μηδμία αἰσθήσις ἔστιν*—*Εἰ δ' αὖ οἷον ἀποδημῆσαι*, after a long interruption. So in Latin, *si ve*—*si vero*.

b. *Ἐάν τε*—*ἐάν τε*, *ἤν τε*—*ἤν τε*, *ἄν τε*—*ἄν τε*, always with the conjunctive. This differs from *εἴτε*—*εἴτε* &c. as the simple conjunctions *εἰ* and *ἐάν*. Plat. Euth. c. 6 *ἐάν τε πατήρ ὦν τυγχάνη, ἐάν τε μήτηρ, ἐάν τε ἄλλος ὅστισούν*. Instead of this formula, we find in Sophocles *ἐὰν δέ*—*καὶ μή*: Soph. Ant. 327 *ἐὰν δέ τοι ληφθῇ καὶ μή*.

### Comparative *ἤ*.

§. 779. *ἤ* is not only disjunctive, but is also used in comparisons. As *ἤ* disjunctive answers to another *ἤ*, so as a comparative it refers to some word which expresses *difference* or *distinction*; as, *ἄλλος, οὐδεὶς ἄλλος, ἄλλοιός, ἐναντίος, ἴδιος, διαφέρω* &c.: also to comparatives, and all words implying comparative notions, as, *διπλήσιος, ὑπερθεν, πρὶν, φθάνω* &c. So that *ἤ* here also retains its original *exclusive* power: Hdt. III. 37 *ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων ἱρόν, ἐς τὸ οὐ θεμιτὸν ἐσθι εἰσέναι ἄλλον γέ* p. 64 A *οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκουσιν τε καὶ τεθνάναι*: Id. Gorg. p. 481 C *ἀλλὰ τις ἡμῶν ἴδιόν τι ἔπασχε πάθος ἢ οἱ ἄλλοι*: Eur. Med. 647 *μόχθων δ' οὐκ ἄλλος ὑπέρεθεν ἢ γὰς πατρίας στερέσθαι*. So *ἔξω ἢ* Hdt. VII. 228.—See §. 503. *Obs.* 2.

*Obs.* 1. *ἤ* also stands sometimes after an interrogative *τίς, τί* without *ἄλλος*: Plat. Crit. p. 53 E *τί ποιῶν ἢ εὐχοόμενος ἐν Θετταλίᾳ*; Xen. OEcon. III. 3 *ἀλλὰ τί οὖν τούτων ἐστὶν αἴτιον, ἢ ὅτι κ. τ. λ.* So in indirect questions we sometimes find *τί* instead of *ἄλλο τί*: Xen. M. S. IV. 3, 9 *ἐγὼ μὲν ἦδη τοῦτο σκοπῶ, εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον, ἢ ἀνθρώπους θεραπεύειν*;

*Obs.* 2. As the disjunctive *ἤ* nearly approaches in sense to the adversative *ἀλλά*, we find after *μᾶλλον* sometimes *ἀλλ' οὐ*: Isocr. p. 23 B *μᾶλλον αἰροῦνται συνέναι τοῖς ἐξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσι*.—On *μᾶλλον ἢ οὐ* see §. 749. 3. And *πλήν*, whose sense is cognate to *ἤ* and *ἀλλά*, can supply the place of *ἤ*, as *οὐδὲν ἄλλο πλήν*: Eur. Heracl. 232 *ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πεσεῖν*. Also the comparative adverbs *ὥς* or *ὥσπερ* can stand after comparatives: Lysias p. 572, 5 *μᾶλλον ὥς μοι προσήκε*: Plat. Rep. p. 526 C *ἄγε μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὖροις, ὥς τοῦτο*: Xen. Hell II. 3, 16 *εἰ δέ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἴς, ἥττον τι οἶε ὥσπερ τυραννίδος ταύτης τῆς ἀρχῆς χρῆναι ἐπιμελείσθαι, εὐήθης εἶ*. Also *ἢ ὥς, θανά* as: Plat. Rep. p. 410 D *μαλακώτεροι αὖ γίνονται ἢ ὥς κάλλιον αὐτοῖς*.

*Obs. 3.* The comparative  $\eta$  stands sometimes after positive adjectives, or where  $\mu\alpha\lambda\lambda\omicron\nu$  is omitted. *a.* After expressions of *will, preference, &c.* as in them is implied the notion of *difference, separation, superiority*:  $\beta\omicron\upsilon\lambda\epsilon\sigma\theta\alpha\iota$ ,  $\epsilon\theta\acute{\epsilon}\lambda\epsilon\iota\nu$ ,  $\alpha\iota\rho\epsilon\acute{\iota}\sigma\theta\alpha\iota$ ,  $\alpha\lambda\rho\epsilon\sigma\iota\nu$   $\delta\omicron\upsilon\nu\alpha\iota$ ,  $\epsilon\pi\iota\theta\nu\mu\epsilon\acute{\iota}\nu$ ,  $\delta\acute{\epsilon}\chi\epsilon\sigma\theta\alpha\iota$ ,  $\zeta\eta\tau\epsilon\acute{\iota}\nu$  &c.: *Il. a*, 117  $\beta\omicron\upsilon\lambda\omicron\mu'$   $\acute{\epsilon}\gamma\omega$   $\lambda\alpha\delta\omicron\nu$   $\sigma\acute{\omicron}\omicron\nu$   $\xi\mu\mu\epsilon\nu\alpha\iota$ ,  $\eta$   $\alpha\pi\omicron\lambda\acute{\omicron}\sigma\theta\alpha\iota$ : *Il. l*, 319  $\tau\rho\omega\sigma\acute{\iota}\nu$   $\delta\eta$   $\beta\acute{\omicron}\lambda\epsilon\tau\alpha\iota$   $\delta\omicron\upsilon\nu\alpha\iota$   $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$   $\eta\acute{\epsilon}\pi\epsilon\rho$   $\eta\mu\acute{\iota}\nu$ : *Lysias* *de aff. tyr.* §. 1  $\zeta\eta\tau\omicron\upsilon\sigma\iota$   $\kappa\epsilon\rho\delta\alpha\acute{\iota}\nu\epsilon\iota\nu$   $\eta$   $\eta\mu\acute{\alpha}\varsigma$   $\pi\acute{\epsilon}\theta\iota\epsilon\iota\nu$ : *Xen. Cyr. I.* 4, 3  $\omega\sigma\tau'$   $\epsilon\pi\iota\theta\nu\mu\acute{\iota}\alpha\nu$   $\tau\iota\varsigma$   $\epsilon\acute{\iota}\chi\epsilon\nu$   $\pi\lambda\epsilon\acute{\iota}\omega$   $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu$   $\alpha\upsilon\tau\omicron\upsilon$   $\eta$   $\sigma\iota\omega\pi\acute{\omega}\nu\tau\iota$   $\pi\alpha\rho\epsilon\acute{\iota}\nu\alpha\iota$ ; *So Thuc. VII.* 49  $\eta$   $\pi\rho\acute{\omicron}\tau\epsilon\rho\omicron\nu$   $\theta\alpha\rho\acute{\sigma}\eta\sigma\epsilon\iota$   $\kappa\rho\alpha\tau\eta\theta\epsilon\acute{\iota}\varsigma$ , which has a comparative notion implied in it. *b.* After  $\delta\acute{\iota}\kappa\alpha\iota\acute{\omicron}\nu$   $\acute{\epsilon}\sigma\tau\iota$ ,  $\lambda\nu\sigma\iota\tau\epsilon\lambda\epsilon\acute{\iota}\nu$  &c., when they are used in doubtful cases, where the justice, expediency, &c. of two things are compared: *Hdt. IX.* 26 extr.  $\omicron\upsilon\tau\omega$   $\omicron\upsilon\tilde{\nu}$   $\eta\mu\acute{\alpha}\varsigma$   $\delta\acute{\iota}\kappa\alpha\iota\omicron\nu$   $\xi\chi\epsilon\iota\nu$   $\tau\acute{\omicron}$   $\xi\tau\epsilon\rho\omicron\nu$   $\kappa\acute{\epsilon}\rho\alpha\varsigma$ ,  $\eta\pi\epsilon\rho$   $\acute{\Lambda}\theta\eta\nu\alpha\acute{\iota}\omicron\upsilon\varsigma$ : *Soph. Aj.* 945. *H.* (966.) *Tecmessa* says,  $\acute{\epsilon}\mu\omicron\iota$   $\pi\iota\kappa\rho\acute{\omicron}\varsigma$   $\tau\acute{\epsilon}\theta\eta\nu\kappa\epsilon\nu$  (*Ajax*),  $\eta$   $\kappa\epsilon\acute{\iota}\nu\omicron\iota\varsigma$   $\gamma\lambda\upsilon\kappa\acute{\upsilon}\varsigma$ ,  $\alpha\upsilon\tau\omega$   $\delta\acute{\epsilon}$   $\tau\epsilon\rho\pi\nu\acute{\omicron}\varsigma$  =  $\acute{\epsilon}\mu\omicron\iota$   $\pi\iota\kappa\rho\acute{\omicron}\varsigma$   $\tau\acute{\epsilon}\theta\eta\nu\kappa\epsilon\nu$ ,  $\kappa\alpha\acute{\iota}$   $\mu\alpha\lambda\lambda\omicron\nu$   $\pi\iota\kappa\rho\acute{\omicron}\varsigma$ ,  $\eta$   $\kappa\epsilon\acute{\iota}\nu\omicron\iota\varsigma$   $\gamma\lambda\upsilon\kappa\acute{\upsilon}\varsigma$ .

*Obs. 4.*  $\Pi\acute{\epsilon}\rho$  which is often joined with  $\eta$  (§ 734. 2. 3) has a double force, as the second clause of the comparison is conceived of as positive or negative. In itself this second clause is negative, ( $\delta\acute{\omicron}$   $\pi\alpha\tau\acute{\epsilon}\rho$   $\mu\epsilon\acute{\iota}\zeta\omega\nu$   $\acute{\epsilon}\sigma\tau\iota\nu$   $\eta$   $\delta$   $\nu\acute{\iota}\omicron\varsigma$ , the father is the greater, not the son,) but it also may be considered as positive, when the quality is not directly denied in the second clause, but only as compared with the first clause—the father is greater than the son, though he is great—in the former clause  $\pi\acute{\epsilon}\rho$  increases the negative force of  $\eta$ , so that  $\eta\pi\epsilon\rho$  almost equals  $\omicron\upsilon\pi\epsilon\rho$ : *Il. π*, 688  $\alpha\lambda\lambda'$   $\alpha\acute{\iota}\epsilon\acute{\iota}$   $\tau\omicron$   $\Delta\iota\omicron\varsigma$   $\kappa\rho\epsilon\acute{\iota}\sigma\sigma\omega\nu$   $\nu\acute{\omicron}\omicron\varsigma$   $\eta\acute{\epsilon}\pi\epsilon\rho$   $\alpha\nu\delta\rho\omega\tilde{\nu}$  (=  $\alpha\lambda\lambda'$   $\omicron\upsilon\pi\epsilon\rho$   $\alpha\nu\delta\rho\omega\tilde{\nu}$ ) *Il. σ*, 302  $\tau\acute{\omega}\nu$   $\tau\iota\nu\alpha$   $\beta\epsilon\lambda\tau\epsilon\rho\acute{\omicron}\nu$   $\acute{\epsilon}\sigma\tau\iota\nu$   $\acute{\epsilon}\pi\alpha\nu\rho\acute{\epsilon}\mu\epsilon\nu$ ,  $\eta\pi\epsilon\rho$   $\acute{\Lambda}\chi\alpha\acute{\iota}\omicron\upsilon\varsigma$ : *Hdt. IX.* 28  $\acute{\Lambda}\theta\eta\nu\alpha\acute{\iota}\omicron\upsilon\varsigma$   $\acute{\alpha}\xi\iota\omicron\nu\kappa\omicron\tau\epsilon\rho\omicron\upsilon\varsigma$   $\acute{\epsilon}\nu\alpha\iota$   $\xi\chi\epsilon\iota\nu$   $\tau\acute{\omicron}$   $\kappa\acute{\epsilon}\rho\alpha\varsigma$ ,  $\eta\pi\epsilon\rho$   $\acute{\Lambda}\rho\kappa\acute{\alpha}\delta\alpha\varsigma$ . In the second case  $\pi\acute{\epsilon}\rho$  brings out the positive force of the clause, and means *much*; as, *Od. δ*, 819  $\tau\omicron\upsilon$   $\delta\eta$  (*Τηλεμάχου*)  $\acute{\epsilon}\gamma\omega$   $\kappa\alpha\acute{\iota}$   $\mu\alpha\lambda\lambda\omicron\nu$   $\omicron\delta\upsilon\rho\omicron\mu\alpha\iota$ ,  $\eta\pi\epsilon\rho$   $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\upsilon$  *sc.*  $\omicron\delta\upsilon\sigma\tau\acute{\epsilon}\omega\varsigma$ , I mourn *Telemachus* yet more than *Ulysses*, much as I lament him.

*Remarks on the use of  $\eta$ , and the Genitive, with a Comparative.*

§. 780. The object of comparison may be denoted by the disjunctive  $\eta$ , or by the genitive, but it is not in every case that these may be interchanged so that one may be used instead of the other.—The following will hold good:

*a.* If both the subjects have the same verb, either the genitive may be used, or  $\eta$  with the same case as in the first clause. *Eur. Or.* 715 sq.  $\pi\iota\sigma\tau\acute{\omicron}\varsigma$   $\acute{\epsilon}\nu$   $\kappa\alpha\kappa\acute{\omicron}\iota\varsigma$   $\alpha\tilde{\nu}\eta\rho$   $\kappa\rho\epsilon\acute{\iota}\sigma\sigma\omega\nu$   $\gamma\alpha\lambda\acute{\eta}\nu$   $\eta\varsigma$   $\nu\alpha\nu\tau\acute{\iota}\lambda\omicron\iota\sigma\iota\nu$   $\epsilon\acute{\iota}\sigma\tau\omicron\omega\nu$  (or  $\eta$   $\gamma\alpha\lambda\acute{\eta}\nu\eta$ ): *Ibid.* 1148  $\omicron\upsilon\kappa$   $\acute{\epsilon}\sigma\tau\iota\nu$   $\omicron\upsilon\delta\acute{\epsilon}\nu$   $\kappa\rho\epsilon\acute{\iota}\sigma\sigma\omicron\nu$ ,  $\eta$   $\phi\acute{\iota}\lambda\omicron\varsigma$   $\sigma\alpha\phi\acute{\eta}\varsigma$ ,  $\omicron\upsilon$   $\pi\lambda\omicron\upsilon\tau\omicron\varsigma$ ,  $\omicron\upsilon$   $\tau\rho\alpha\nu\eta\acute{\iota}\varsigma$  (or  $\omicron\upsilon\delta\acute{\epsilon}\nu$   $\kappa\rho\epsilon\acute{\iota}\sigma\sigma\omicron\nu$   $\tau\omicron\upsilon$   $\phi\acute{\iota}\lambda\omicron\upsilon$ .)

*b.* If the two things compared are the objects of the same verb, the genitive is not generally used, but only  $\eta$ : (*Genit.*) *Hdt. VII.* 26  $\acute{\iota}\nu\alpha$   $\pi\eta\gamma\alpha\acute{\iota}$   $\alpha\nu\alpha\delta\acute{\iota}\delta\omicron\upsilon\sigma\iota$   $\text{Μαϊάνδρου ποταμοῦ καὶ ἑτέρου οὐκ ἐλάσσοносος ἢ Μαϊάνδρου}$ : *Thuc. II.* 13  $\omicron\upsilon\kappa$   $\epsilon\lambda\acute{\alpha}\sigma\sigma\omicron\nu\omicron\varsigma$   $\eta\nu$   $\eta$   $\pi\epsilon\nu\acute{\eta}\kappa\omicron\nu\tau\alpha$   $\tau\alpha\lambda\acute{\alpha}\nu\tau\omega\nu$ : *Id. VII.* 77  $\eta\delta\eta$   $\tau\iota\omega\acute{\epsilon}\varsigma$   $\kappa\alpha\acute{\iota}$   $\acute{\epsilon}\kappa$   $\delta\epsilon\iota\nu\omicron\tau\epsilon\rho\omega\nu$   $\eta$   $\tau\omicron\iota\omega\tilde{\nu}$   $\delta\epsilon$   $\acute{\epsilon}\sigma\omega\theta\eta\sigma\alpha\nu$ : (*Dat.*) *Il. a*, 260  $\eta\delta\eta$   $\gamma\acute{\alpha}\rho$   $\pi\omicron\tau'$   $\acute{\epsilon}\gamma\omega$   $\kappa\alpha\acute{\iota}$   $\acute{\alpha}\rho\epsilon\acute{\iota}\omicron\sigma\iota\nu$   $\eta\acute{\epsilon}\pi\epsilon\rho$   $\acute{\upsilon}\mu\acute{\iota}\nu$  (*sc.*  $\acute{\omicron}\mu\acute{\iota}\lambda\phi$ )  $\alpha\nu\delta\rho\acute{\alpha}\sigma\iota\nu$   $\acute{\omega}\mu\acute{\iota}\lambda\eta\sigma\alpha$ . (*Accus.*) *Hdt. VII.* 10, 1  $\omicron\upsilon\tilde{\nu}$   $\delta\acute{\epsilon}$   $\mu\acute{\epsilon}\lambda\lambda\epsilon\acute{\iota}\varsigma$   $\acute{\epsilon}\pi'$   $\acute{\alpha}\nu\delta\rho\alpha\varsigma$   $\sigma\tau\rho\alpha\tau\epsilon\acute{\upsilon}\epsilon\sigma\theta\alpha\iota$   $\pi\omicron\lambda\acute{\upsilon}$   $\acute{\alpha}\mu\epsilon\acute{\iota}\nu\omicron\nu\alpha\varsigma$   $\eta$   $\Sigma\kappa\acute{\upsilon}\theta\alpha\varsigma$ . But if the object in the first clause is in the accusative, the genitive is frequently used, as, *Od. ι*, 27  $\omicron\upsilon\tau\omicron\iota$   $\xi\gamma\omega\gamma\epsilon$   $\eta\varsigma$   $\gamma\alpha\acute{\iota}\eta\varsigma$   $\delta\upsilon\nu\alpha\mu\alpha\iota$   $\gamma\lambda\upsilon\kappa\epsilon\rho\acute{\omega}\tau\epsilon\rho\omicron\nu$   $\acute{\alpha}\lambda\lambda\omicron$   $\acute{\iota}\delta\epsilon\sigma\theta\alpha\iota$ : *Od. σ*, 130  $\omicron\upsilon\delta\acute{\epsilon}\nu$   $\acute{\alpha}\kappa\acute{\iota}\delta\omicron\tau\epsilon\rho\omicron\nu$   $\gamma\alpha\acute{\iota}\alpha$   $\tau\rho\acute{\epsilon}\phi\epsilon\iota$   $\alpha\nu\theta\rho\omega\pi\omicron\iota\omicron$ .

*Obs. 1.* With the neuter words  $\pi\lambda\acute{\epsilon}\omicron\nu$ ,  $\pi\lambda\acute{\epsilon}\iota\omega$ ,  $\xi\lambda\alpha\tau\tau\omicron\nu$  if joined

with a numeral, *ἥ* is in general omitted, without any change in the case following; so in Latin, after *plus* and *amplius*, *decem amplius homines*: Plat. Apol. S. p. 17 D *νὺν ἐγὼ πρῶτον ἐπὶ δικουστήριον ἀναβέβηκα, ἔτι γεγρονῶς πλείω ἐβδομήκοντα, ἄνθρωπος plus septuaginta natus*<sup>a</sup>. These words also stand as an adverbial accus. of quantity (§. 578.) joined with substantives of different gender and form: Xen. Cyr. II. 1, 5 *ἵππους μὲν ἄξει οὐ μεῖον δισμυρίων*. §. 6 *ἱππίας μὲν ἡμῖν εἶναι μεῖον ἢ τὸ τρίτον μέρος*: Ibid. *πέλταστας καὶ τοξότας πλέον ἢ ἑξοκοι μυριάδας*. So the neuter plural: Plat. Menex. p. 235 B *αὕτη ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς*: Demosth. p. 846, 7 *μαρτυριῶν γὰρ πλέον ἢ πάντων πολλῶν τῶν ἀπασῶν ἀναγνωσθεισῶν, more than very many*. This idiom is Attic, which seldom made *πλείων, μείων*, &c. agree with their substantives in gender, number, and case, as in Xen. Cyr. II. 1, 5 *τοξότας πλείους ἢ τετρακισμυρίους, λοχιοφόρους οὐ μείους τετρακισμυρίων, πέλταστας οὐ μείους τρισμυρίων*.

Obs. 2. Sometimes the particle is used as well as the genitive. This may be explained in two ways; either the genitive is independent of the comparative, and expresses some one of the relations of the genitive; as, Plat. Legg. p. 765 A *μὴ ἔλαττον ἢ τριάκοντα γεγονὼς ἐτῶν* (as *γίγνεσθαι τριάκοντα ἐτῶν* (§. 521. 2.)). Or the genitive is a demonstrative pronoun, depending on the comparative, the former clause being of such a nature that it represents a substantial notion, to which the demonstrative refers. The genitive is used to denote beforehand the importance of the following clause introduced by *ἥ*, which is then only a further explanation and enlargement upon the demonstrative;—so an infinitival sentence which has a substantial force often has *τοῦτο* prefixed; as, *τοῦτο καλὸν ἐστίν, ἀποθανεῖν περὶ τῆς πατρίδος*. This idiom is universal, from Homer downwards: Il. ο. 509 sq. *ἡμῖν δ' οὐτις τοῦδε* (sc. *νοῦ*) *νόσος καὶ μήτις ἀμείνων, ἢ αὐτοσχεδὴν μίξαι χεῖράς τε μένος τε*: Od. ζ. 182 *οὐ μὲν γὰρ τοῦ γέ κρείσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχρητον ἀνὴρ ἠδὲ γυνή* (= *τοῦ ὅτε—ἔχρητον*): Lysias de affect. tyr. §. 23 *οὐδὲν γὰρ ἂν εἴη αὐτοῖς χαλεπώτερον τοῦ τῶν ἢ πυνθάνεσθαι μὲν ἡμᾶς μετέχοντας τῶν πραγμάτων*; Demosth. p. 847 extr. *φήθην δὲ μὴδὲν ἄλλο τοῦτου πρότερον ἢ τοῦτον παρακαλοῦμενος ἐλέγξαι*. And sometimes *ἥ* is dropped after the demonstrative genitive: Æsch. Ag. 613 *τί γὰρ γυναικὶ τοῦτου φέγγος ἥδιον δρακεῖν, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ, πύλας ἀνοίξαι*: also Plat. Gorg. p. 519 D *καίτοι τοῦτου τοῦ λόγου τί ἂν ἀλογώτερον εἴη πρᾶγμα, ἀνθρώπους ἀγαθοὺς καὶ δικαίους γενομένους—ἀδικεῖν*. But very rarely do we find the demonstrative genitive omitted as well as *ἥ*: Eur. Alc. 896 *τί γὰρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχου*. In these cases the infin. is to be taken as a genitive without the article; in poetry sometimes *ἥ* is used before the genitive, as a pleonasm: Soph. Antig. 1281 *τί δ' ἐστὶν αὖ κακίον ἢ κακῶν ἔτι*;

§. 781. c. If two objects are compared together in respect of their part-taking of the quality or operation of some verb, to which, however, they do not stand in the same grammatical relation, the proper and clearest construction is to use *ἥ* with the nomin., supplying *εἶναι*, or the verb, from the other part of the sentence; but the genitive is often used instead thereof: Isocr. Pac. extr. *τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἥ ἐγὼ* (sc. *ἀκμάζω*), *παραπῶ*: Ibid. p. 176 A *πλείοσι καὶ μείζοσι κακοῖς περιέπεσον ἐπὶ τῆς ἀρχῆς ταύτης τῶν ἐν ἅπαντι τῷ χρόνῳ τῇ πόλει γεγενημένων*: Demosth. p. 287, 27 *ἡμῶν ἀμεινόν, ἢ ἐκείνων, τὸ μέλλον προορωμένων*.

d. (Comparatio compendiaria.) If two things compared have a common

<sup>a</sup> Stallb. ad loc.

verb, and one of them is accompanied by an attributive genitive; as, *Διὸς γυνὴ κρείσσων τεύκεται ἢ ποταμοῖο γυνή*, or *κρείσσων τ. τῆς ποταμοῖο γενεῆς*, the object of comparison (as *γυνή*) is not compared with the proper corresponding object (as *γυνή*), but is directly referred to the thing or person of which that object would be, if expressed, the attribute, as *ποταμοῖο* for *γυνὴς ποταμοῖο*: Il. φ. 191 *κρείσσων δ' αὐτὴ Διὸς γενεῇ Ποταμοῖο τέυκεται*: Pindar. Ol. l. prince. *μηδ' Ὀλυμπίας ἀγῶνα φέρ- τιρον ἀνδράσιν*. Eur. Med. 1343 *λίκαναν, οὐ γυναῖκα, τῇ Τυρσηνίδος Σκύλλης ἔχουσιν ἀγριωτέρων φύσιν*: Id. Androm. 220 *χείρον' ἀρσένων νόσον ταύτην νοσοῦμεν*: Xen. Cyr. III. 3, 41 *λῶραν ἔχει οὐδὲν ἥττον ἡμῶν* (for *τῆς ἡμετέρας*) *ἐντιμον*: Theocrit. VI. 37 *τῶν δὲ τ' ὀδόντων λευκοτέρων ἀνῶν Παρίας ὑπέφικνε λίθοιο*.

*Obs.* This short form of comparison occurs in all languages, but not so universally as in Greek, as here it is used not only with comparatives, so Il. ρ, 51 *αἵματι οἱ δέοντο κόμαι χαρίτεσσιν ὁμοῖαι*. See §. 519. §. 594. 2.

§. 782. *e.* If the comparative word belongs to the verb of the clause, either form may be used; as, *οὗτος ἀπέλιπετο πολλὸν ἐλάσσω πυραμίδα ἢ ὁ πατήρ*: Hdt. II. 134 *πυραμίδα δὲ καὶ οὗτος ἀπέλιπετο πολλὸν ἐλάσσω τοῦ πατρός*: Soph. Antig. 74 *πλείων (ἐστὶ) χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (diutius me oportet placere inferis, quam us, qui hic sum)*: Thuc. VII. 63 *καὶ ταῦτα τοῖς ὀπλίταις οὐχ ἥσσον τῶν ναυτῶν παρακείμενοι* (for *ἢ τοῖς ναύταις*;) Id. I. 85 *ἕξεσι δ' ἡμῖν μάλλον ἐτέρων (καθ' ἡσυχίαν βουλευέιν) for ἢ ἐτέροις*.

*f.* If any two properties of the same object are compared, they are signified by the comparatives of their proper adjectives, and connected by *ἢ*, *θῶππων ἢ σοφώτερος*, that is, *rash man*, in a higher degree than *wise*, but not *wise* in a higher degree=not equally wise as *rash*; Od. α, 164 *πάντες κ' ἀρησαίαι' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖο τε ἐσθῆτός τε*: Plat. Rep. p. 409 D *πλεονάκις δὲ πονηροῖς ἢ χρηστοῖς ἐντυγχάνων σοφώτερος ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις*: so when the comparative belongs to a verb: Hdt. III. 65 *ἐποίησα ταχύτερα ἢ σοφώτερα*:—and also with *μᾶλλον* and a positive adjective: Eur. Med. 471 *πρόθυμος μᾶλλον ἢ σοφώτερα*.

*g.* If the subject at one time is compared with itself at another, so that an increase in degree is signified, the genitive of the reflexive pronouns *ἐμαντοῦ*, *σεαυτοῦ*, *ἐαυτοῦ* is used; and after this last *αὐτός* is added. This is not found in Homer, and rather in prose than poetry: *Ἀρείων εἰμὶ ἐμαντοῦ—ἀρείων εἰ σεαυτοῦ—ἀρείων ἐστὶν αὐτὸς ἐαυτοῦ*: Thuc. III. 11 *δυνατώτεροι αὐτοὶ αὐτῶν ἐγγίγνοντο*. The following passage of Plato will illustrate this construction: Rep. p. 431 A B *φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ λόγος, ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον εἶναι, τὸ δὲ χεῖρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χειρόνος ἐγκρατὲς ᾖ, τοῦτο λέγειν τὸ κρεῖττω αὐτοῦ—, ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος ὀμιλίας κρατηθῇ ὑπὸ πλῆθους τοῦ χειρόνος σμικρότερον τὸ βέλτιον ὖν, τοῦτο δὲ—καλεῖν ἥττω ἐαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον.—κρεῖττω—(τὴν νέαν ἡμῖν πόλιν) αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὐ τὸ ἄμεινον τοῦ χειρόνος ἄρχει, σῶφρον κλητέον καὶ κρεῖττον αὐτοῦ*. Sometimes the difference of time is marked by *ἢ*, and an expression of time: Hdt. II. 25 *ὁ δὲ Νείλος—τοῦτον τὸν χρόνον αὐτὸς ἐωυτοῦ ῥέει πολλῷ ὑποδεέστερος ἢ τοῦ θέρους*. It is used in Aristotle to denote a change in degree, not in kind. Sometimes these genitives are accompanied by *ἢ* and a clause signifying the time or circumstances under which the increase is conceived: so the

superlative is joined with αὐτός and the genitive of the reflexive pronouns (ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ) to mark that the subject possesses the quality in the highest degree, higher, that is, than at any other time: ἄριστος αὐτὸς ἑαυτοῦ—ἀρίστη αὐτῇ ἑαυτῆς: Xen. M. S. I. 2, 46 εἶθε σοι, ὦ Περικλείης, τότε συνεγενόμην, ὅτε δεινότητος σεαυτοῦ ταῦτα ἦσθα, when you so entirely surpassed yourself. So also when the superlative belongs to the verb: Plat. Legg. p. 715 D νέος ὢν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρά.

§. 783. *h.* A peculiar form of comparison is found, when any thing is compared in respect of some property with a whole thought or sentence. In this case the thought is contracted into a single substantival notion, which stands in the genitive after the comparative: Hdt. II. 148 ῥῶσαν—αἱ πυραμίδες λόγου μέζονες, *grandiores, quam ut oratione explicari possit*: Thuc. II. 50 γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου: Soph. Cē. T. 1361 κρείσσον' ἀγχόνης εἰργασμένα: so πρᾶγμα ἐλπιδῶν κρείσσον: so adverbs: Xen. Hellen. VII. 5, 13 ἐδίωξαν πορρωτέρω τοῦ καιροῦ: and even participles are used instead of substantives, to represent the whole thought, as δέοντος: Plat. Rep. p. 410 D οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν.

*Obs.* But sometimes the thought is expressed in full by ἢ ὥστε and the infinitive of the verb, sometimes without ὥστε, or by ἢ ὥς with the opt. and ἄν: Demosth. p. 68, 11 ἔστι γὰρ μείζω τὰκείνων ἔργα ἢ ὥς τῷ λόγῳ τις ἂν εἴποι.

*i.* When the notion of inequality between two objects is denoted, so that the properties of the one are too different or too great to exist in or with the other, the comparative of the adjective is used with ἢ κατὰ, or more rarely ἢ πρὸς, with the accus.: Thuc. VII. 75 μείζω ἢ κατὰ δάκρυα πεπονθότας: Id. IV. 39 ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεεστέρως ἐκάστῳ παρίχεν ἢ πρὸς τὴν ἐξουσίαν: Plat. Rep. p. 359 D νεκρὸς μείζων ἢ κατ' ἄνθρωπον. The Latin uses *quam* *pro* with the ablative: Liv. XXI. 29 *prælium atrocius, quam pro numero pugnantium, editur*. Sometimes an infinitive is used to define the property more clearly: Eur. Med. 675 σοφώτερ' ἢ κατ' ἄνδρα συµβαλεῖν ἔπη, *voces sapientiores ad intelligendum, quam pro homine, h. e. quam ut homo ea intelligere possit*: Plat. Cratyl. p. 392 A ταῦτα μείζω ἐστὶν ἢ κατ' ἐμέ καὶ σέ ἐξευρεῖν, *majora ad inveniendum quam pro me et te*.

*k.* It sometimes happens that the comparative notion is formally contained in the word πλείονας, while in reality it applies to another notion in the sentence: Soph. Ant. 312 ἔκ τῶν γὰρ αἰσχροῶν λημμάτων τοὺς πλείονας ἀπωμένους ἴδοις ἂν ἢ σεσωσμένους—τοὺς πολλοὺς ἴδοις ἂν ἀπωμένους μᾶλλον ἢ σεσωσμένους: Id. Cē. C. 795 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια—τὰ πολλὰ λάβοις ἂν κακὰ μᾶλλον ἢ σωτήρια<sup>a</sup>.

### *The Comparative without the second clause of the Comparison.*

§. 784. We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative. The cause thereof seems to be that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing; so that whatever went beyond, or fell short of this size or degree, presented itself to his mind in

<sup>a</sup> Herm. Ant. 312.

the relation of greater or less : hence the comparative is used in Greek where we use the positive, and the adverbs *too*, *very*, *rather*, *somewhat* ; the comparison being made with reference to some such thought as —*than it was before*—*usual*—*fitting*—*right*, &c., more or less clearly present to the speaker's mind, and sometimes expressed in words ; as, Hdt. VI. 84 Κλεομένηε δὲ λέγουσι, ἡκόντων τῶν Σκυθῶν—, ὁμιλείεν σφι μεζόνως<sup>α</sup> ὁμιλέοντα δὲ μᾶλλον τοῦ ἰκνευμένου (*quam par erat*) μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτέων : Ibid. 107 παρὲν τε καὶ βῆξαι μεζόνως ἢ ὡς ἐώθεε : Id. VII. 13 ἡ νεότης ἐπέξεσε, ὥστε ἀεικέστερα ἀπορρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον ἢ χρεών : Hdt. I. 91 μητρὸς ἀμείνωνος, πατρὸς δὲ ὑποδεεστέρου : Id. III. 145 Μαυανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος, *hebetioris ingenii* : Id. VI. 108 ἡμεῖς ἑκαστέρῳ οἰκέομεν, too far (sc. ἢ ὥστε ὑμᾶς δέχεσθαι) : Id. I. 116 ἐδόκεε—ἡ ἀπόκρισις ἐλευθερωτέρῃ εἶναι (*justo liberior*) : Id. VI. 38 πολέμιος ὑποθερμότερος, *hostis ferventior* : Ibid. 46 τείχος ισχυρότερον περιβαλλόμενοι : Ibid. 51 ἔων—οἰκίης ὑποδεεστέρης, *familiae inferioris* : Ib. 75 ὑπέλαβε μανίῃ νοῦσος ἔοντα καὶ πρότερον ὑπομαργότερον : Ibid. 92 Αἰγινῆται δὲ οὔτε συνεγνωσκοντο ἔσαν τε αὐθαδέστεροι, *pertinaciores* : Isocr. Paneg. 14. p. 38 sq. ἡρούμεθα τοῖς ἀσθενεστέροις—βοηθεῖν μᾶλλον, ἢ τοῖς κρείττοσι—συναδικεῖν. So two comparatives frequently answer to one another, as we use the words *better*, *waker*, &c. : Plat. Apol. p. 18 D τὸν ἥττω λόγον κρείττω ποιῶν : Arist. Ach. 681 μέλος ἔττονον ἀγροικότερον, *very rustic*—that is, more than usual. So especially, ἄμεινον, βέλτιον, κέρδιον Hom. κάλλιον, μᾶλλον, χεῖρον, αἴσχιον, κάκιον, νεώτερον, more rarely, καινότερον, (as the positive *καινός* is synonymous with *νεώτερος*) &c., especially with a negative ; as, οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ κρείττον, οὐ χεῖρον, οὐ ῥᾶον, not so easy as it seems : Il. ω, 52 Ἔκτορα—περὶ σῆμ' ἐτάριοιο φίλοιο ἔλκει· οὐ μὲν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον, than if this were not done : Il. λ, 469 ἀλλ' ἴομεν καθ' ὅμιλον ἀλεξέμεναι γὰρ ἄμεινον, than if we did it not : Hdt. III. 71 ποιεῖν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἄμεινον, than if we did it straightway : Eur. Hipp. 1455 τῶν γὰρ μεγάλων, *magis percipescit, quam fama de interitu ignobiliorum* : Plat. Phædon. p. 105 Α πᾶν δὲ ἀναμνήσκον· οὐ γὰρ χεῖρον πολλὰκις ἀκούειν : Xen. Œcon. VIII. 25 πρὸς τὸ φυλάσσειν οὐ κάκιόν ἐστι φοβεράν εἶναι τὴν ψυχὴν : Hdt. III. 62 οὐ μὴ τι τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει, *newer than before*<sup>a</sup> : (Cf. IV. 127 οὐδέ τι νεώτερόν εἰμι ποιήσας ἢ καὶ ἐν εἰρήνῃ ἐώθεα ποιεῖν :) Eur. OI. 1312 εὐφημος ἴσθι· τί δὲ νεώτερον λέγεις, than we wished : Plat. Phædon. p. 115. B οὐδέν καινότερον : Id. Euthyphr. princ. τί νεώτερον, ὦ Σώκратες, γέγονεν ; so νεώτερα πράσσειν, and hence νεωτερίζειν (but *καινῶν*, not *καινοτέρων*, *πραγμάτων ἐφίσταται*).

### Coordination of Sentences logically subordinate.

§. 785. 1. This consists not in the connection of sentences which logically have no connection, but in joining together, so as to form one thought and one grammatical sentence, those clauses which stand in the logical relation of conclusion and premiss, antecedent and consequent.

2. The second clause expresses,

a. The cause or reason, (conjunction γάρ.)

b. The consequence of the former clause, (ὅν, ἄρα, τοίνυν, τοιγαροῦν.)

<sup>a</sup> Valcken. ad loc.

*Cause, or reason.*Γάρ, *for*.

§. 786. Γάρ is a combination of γέ and ἄρα; so that as γέ denotes the reason or complement of something, (§. 735) ἄρα an explanation, or consequence, (§. 789. a.) γάρ, as combining the two, has either a causal and explanatory (*argumentative*), or complementary and consequential force (*consequential*). Γέ confirms the clause to which it is joined, and thus confirms and suggests a sort of reason or ground for that which precedes: λέγε· σὺ γε οἶσθα, *say—you at least (certainly) know*: to this ἄρα adds an explanation of that which precedes, and thus gives a reason for it: λέγε· σὺ ἄρα οἶσθα, *say—you know now*: λέγε· σὺ γὰρ οἶσθα, *say—you now certainly know*. It cannot stand at the beginning, and generally is the second word of a sentence.

1. Γάρ causal and explanatory—either one of these forces prevails over the other.

a. The causal being the prominent notion: Plat. Phædr. p. 230 B νήτην Ἦραν, καλή γε ἡ καταγωγή· ἥ τε γὰρ πλάτανος αὕτη μάλ' ἀμφιλαφής τε καὶ ὑψηλή.

*Obs. 1.* It very often happens that the sentence whereof γάρ gives the premiss is suppressed, and must be supplied by the mind: Plat. Symp. p. 194 A καλῶς γὰρ αὐτὸς ἠγώνισαι (sc. σὺ μὲν δύνασαι θαρρεῖν.)

β. The explanatory force being the prominent notion. Here a demonstrative pronoun generally stands in the clause to be explained, which points forward to the clause with γάρ: Lysias Epit. p. 192, ὁ τοσοῦτον δὲ εὐτυχέστεροι παῖδες ὄντες ἐγένοντο τοῦ πατρὸς ὁ μὲν γὰρ—τοὺς μὲν ἄλλους ἀδικούντας ἐκόλασεν. so after a superlative, τὸ δὲ μέγιστον, το δὲ σχετλιώτατον &c. Isocr. Pac. p. 170 B τὸ δὲ πάντων σχετλιώτατον· οὗς γὰρ ὡμολόγησamen ἄν. Lastly, after such expressions as τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ sc. ἐστί, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ &c. Plat. Protag. p. 320 C δοκεῖ τοίνυν μοι, ἔφη, χαρίστερον εἶναι μῦθον ὑμῖν λέγειν· ἦν γὰρ ποτε χρόνος κ τ. λ.

*Obs. 2.* This γάρ after the demonstratives τόσος, τοῖος, τοιοῦτος, ὧδε, is often omitted; as in Latin *enim* after *tantus, talis, sic*, and also the phrases given above: Plat. Legg. p. 821 E τεκμήριον δέ· ἐγὼ τούτων οὔτε νέος οὔτε πάλαι ἀκήκοα σφῶν.

*Obs. 3.* Very often, especially in Herodotus, the explanatory clause with γάρ is placed first. Hdt. VI. 102 καὶ, ἦν γὰρ ὁ Μαραθῶν ἐπιτηδεύτατον χωρίον τῆς Ἀττικῆς ἐνιπτεύσαι—, ἐς τοῦτό σφι κατηγοίετο Ἴππιῆς: Ib. 118 καὶ, ἀπικατο γὰρ τηρικαῦτα οἱ Δῆλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεται τε ἐς τὸ ἱερὸν τὸ ἄγαλμα, καὶ ἐντέλλεται τοῖσι Δηλίοισι ἀπαγαγεῖν τὸ ἄγαλμα ἐς Δῆλιον τὸ Θηβαίων.

*Obs. 4.* The clause which thus follows the explanatory clause with γάρ is often connected therewith, as a consequence, by οὖν, (in Homer τῷ, *wherefore*) Hdt. VI. 11 (λέγει τάδε·) Ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα—ἥ εἶναι ἐλευθέροις ἢ δούλοις, καὶ τούτοις ὥς δρηπέτησι· νῦν ὦν ὑμέες, ἦν μὲν βούλησθε ταλαιπωρίας ἐνδέκεσθαι, τὸ παραχρῆμα μὲν πύνος ὑμῖν ἔσται, οἳοί τε δὲ ἔσεσθε, ὑπερβαλόμενοι τοὺς ἐναντίους, εἶναι ἐλεύθεροι.

*Obs. 5.* The two clauses are often so compressed together that the subject of the former is placed in the latter, and even follows the government thereof: Hdt. IX. 109 τῇ δὲ κακῶς γὰρ ἔδεε πανοικίῃ γενέσθαι, πρὸς ταῦτα εἴτε Ξέρξης: Id. IV. 200 τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους (for οἱ δὲ (πᾶν γὰρ ἦν τὸ πλῆθος [ἐν τῶν sc.] μεταίτιον) οὐκ ἐδέ-



χοντο τοὺς λόγους): Id. I. 24 καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπου αἰδοῦ, ἀναχωρήσαι. Cf. I. 114. II. 101. Thuc. VIII. 30 τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσφιγεμένοι γὰρ ἦσαν καὶ οἴκοθεν ἄλλα νῆες—καὶ στρατηγοί—, καὶ τὰς ἀπὸ Σίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο &c.: Id. I. 115 τῶν δὲ Σαμίων ἦσαν γὰρ τινες οἱ οὐχ ὑπέμενον—, ξυνθίμενοι—ξυμμαχίαν—, διέβησαν ὑπὸ νύκτα εἰς τὴν Σάμον.

Obs. 6. The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλά: Pldt. IX. 27 ἀλλ' οὐ γὰρ ἐν τοιῷδε τάξις εἵνεκα στασιάζειν πρέπει, ἀρτιοὶ εἰμεν πείθεσθαι ὑμῖν. We generally find ἀλλὰ γὰρ, at enim, sed enim: Plat. Apol. p. 19 C μή πως ἐγὼ ὑπὸ Μελήτῳ τοσαύτας δίκας φύγοιμι! ἀλλὰ γὰρ ἐμοὶ τούτων—οὐδὲν μέτεστι,=but I have no share, and for I have no share: Ibid. p. 20 C ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην αὖ, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, but indeed I know not: so especially in Plato we find νῦν δὲ—γὰρ used, which however stands after the sentence it explains: Plat. Symp. p. 180 C εἰ μὲν γὰρ εἰς ἦν ὁ Ἔρως, καλῶς αὖ εἴχε· νῦν δὲ οὐ γὰρ ἐστὶν εἰς.

2 Γὰρ is used as explanatory and consequential together, in addresses, wishes, orders, questions: Arist. Ran 248 τουτὶ παρ' ὑμῶν λαμβάνω; Δεῦν γὰρ πεσόμεθα! then we shall suffer monstrous things! Κακὼς γὰρ ἐξόλοιο! may you then perish! so εἰ γὰρ, εἴθε γὰρ.

Obs. 7. In καὶ γὰρ, καὶ belongs to the word next following, and signifies even; γὰρ has attached itself to καί, being the first word in the sentence, though γὰρ in poetry sometimes takes the third place; as, κἀγὼ γὰρ Eur. Hd1 I 77 καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποιήτο συμμαχίη, 1 ε καὶ πρὸς τούτους.

### Consequence.

#### a. Ἄρα

§. 787. I. Ἄρα (Epic ἄρα and ἄρ; enclit. ῥά, never stands in the beginning of a sentence, but in the first part thereof;) is connected with the verb ἌΡΩ, to answer, to suit, and expresses the intimate connection and coincidence of two thoughts or notions, so that one exactly suits and answers to the other; it signifies, *exactly, precisely, just*.

2. Hence Homer uses ἄρα,

a. In correlative sentences of place, time, mode or manner, *exactly, that, which—there, where—then, when—so, as*: Il. η, 182 ἐκ δ' ἔθορε κλῆρος κυνῆς, ὃν ἄρ' ἤθελον αὐτοί, just the one which: Il. ν, 594 Ἀτρεΐδης—τὴν (χεῖρα) βάλεν, ᾧ ῥ' ἔχε τόξον, just the one in which: Il. λ, 149 ὁ δ', ὅθι πλείστοι κλονέοντο φάλαγγες, τῇ ῥ' ἐνόρουσ', just there: Il. ω, 788 ῥῆμος δ' ἡριγνεία φάνη ῥοδόδακτυλος Ἥως, τῇ μος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός, just then; so εὖτ' ἄρα, ὅτ' ἄρα, just as, just when: τότ' ἄρα, just then: εἰ μὴ ἄρα, if not exactly: ὥς ἄρα, just so.

b. If by means of a pronoun a preceding object is again brought forward as the commencement of a new thought, ἄρα is used to refer back to it—*exactly* him who: Il. ν, 170 Τεύκρος δὲ πρῶτος Τελαμῶνιος ἀνδρα κατέκτα Ἴμβριον αἰχμητὴν: ν. 177 τὸν ῥ' υἱὸς Τελαμῶνος ὑπ' οὐρατος ἔγχεῖ μακρῷ νύξ': so ταῦτ' ἄρα, τοῖος ἄρα, τόσος ἄρα, τῷ ἄρα, τῇ ἄρα, ἐνθ' ἄρα, ὥς ἄρα, e. g. φωνήσας ἀπέβη, ὃς ῥα, he who, in a demonstrative force. Often the confirmative μέν (§. 729. Obs. 2.) comes between the pronoun and ἄρα: Il. β, 867 Νάσσης αὖ Καρᾶν ἡγήσατο: ν. 870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην: and sometimes ῥά is thus used with other words, as ᾗ ῥα.

c. In the following combination of particles, *ἄρα* expresses the union of two thoughts, by marking that a sentence is immediately connected with what went before, and expresses exactly what it has expressed: α. τὰ μὲν ἄρ—ἀλλὰ, that is just so, but: Od λ, 139 Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί. Ἀλλ' ἄγε μοι τόδε εἰπέ—. β. οὐκ—, ἀλλ' ἄρα, *not—but just*; negative, οὐδ' ἄρα, *but precisely not*. The thing spoken of is represented as holding good without any reference to circumstances which might accompany any event: Od. κ, 214 οὐδ' οἴγ' (*leones et lupi Circae*) ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοίγχε οὐρήσιν μακρῇσι περισσαινόντες ἀνέστησαν (it was just so): Il. ψ, 670 ἦ οὐχ ἄλκις, ὅττι μάχῃς ἐπιδύομαι; οὐδ' ἄρα πῶς ἦν, ἐν πάντεσσ' ἔργοισι δαίμονα φῶτα γενέσθαι, but it was just not possible: so οὐτ' ἄρα—οὐτε: Il. ζ, 349 sqq. αὐτὰρ ἐπεὶ τάδε γ' ᾗδε θεοὶ κακὰ τεκμήσαντο, ἀνδρὸς ἔπειτ' ὄφελον (*debebam*) ἀμείνονος εἶναι ἄκοιτις— τοῦτ' ὃ οὐτ' ἄρ νῦν φρένες ἔμπεδοι, οὐτ' ἄρ' ὀπίσσω ἔσσονται, but my present spouse has just neither—nor. Οὐτ' ἄρα—οὐτε begins a speech when the speaker opposes some false notion: Il. α, 93 οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης, ἀλλ' ἔνεκ' ἀρητήρος—. γ. ἀλλ' εἰ δὴ ῥα, with the finite verb, as, *εἰ θέλεις*, if it is in sooth (*δή*) just (*ἄρα*) your will. δ. ἐπεὶ ῥα, since just, γάρ ῥα, for just.

§. 788. 1. From this notion of immediate connection and coincidence of two things, *ἄρα* has the further force of the progression and continuation of any action—hence it is used in Epic in narratives, to connect the several thoughts and events thereof: Il. ε, 592 ἄμα δὲ Τρώων εἶποντο φάλαγγες καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννώ: so καὶ ῥα; οὐδ' ἄρα; οὐτ' ἄρ—οὐτε; μὲν ῥα—ἀλλὰ, αὐτάρ, δέ; τίς τ' ἄρ, τί τ' ἄρ, πῶς τ' ἄρ &c. when the narration is continued by a question; also in explanations or illustrations, which are connected immediately with that which they explain, and are, as it were, a drawing out and development thereof: Il. μ, 152 μάλα γὰρ κρατερῶς ἐμάχοντο λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν· οἱ δ' ἄρα (λαοὶ) χερμαδίοισιν ἐνδμήτων ἀπὸ πύργων βάλλον, these *to wit*: Il. ε, 333 οὐδὲ θεῶν τῶν, αἳ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν, οὐτ' ἄρ' Ἀθηναίη, οὐτε πολίπορθος Ἐννώ: Od. ε, 175 τῶν δ' ἀνδρῶν περήσομαι, οἵτινές εἰσιν· ἦ ῥ' οἴγ' ὑβρισταί—ἡδὲ φιλόξενοι. Often in relative sentences used to explain or illustrate: Il. β, 20 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊὰ νῦν εὐκός, Νέστορι, τὸν ῥα μάλιστα γερόντων τι Ἀγαμέμνων. so ὅτι ῥα, ἐπεὶ ῥα, οὕνεκ' ἄρα, since *to wit*—hence: γάρ (from γὰρ ἄρ) and even γάρ ῥα.

2. In this use of *ἄρα* is often implied the notion of *quickness*; hence there arises a second sense of *ἄρα*, *so soon, so forth, as soon as*; and thus it is often joined to the adverbs, αἴψα, αὐτίκα, καρπαλίμως, δοῶς, ἐσσυμένως. (Hence the compounds, αὐτάρ, at, = αὐτ' ἄρ—εἴθαρ = εἴθα from εὐθύς and ἄρα—ἄφαρ.) This usage also belongs to Homer: Il. κ, 349 sqq. ὥς ἄρα φωνήσαντε παρέξ δδοῦ ἐν νεκυέσσιν κλυθήτην· οἱ δ' ἄρ' ὄκα παρέδραμεν ἄφρα-δίησιν· ἀλλ' ὅτε δὴ ῥ' ἀπῆν, ἥσσαν τ' ἐπίουρα πέλονται ἡμίονων—, τῶ μὲν ἐπιδραμέμεν· οἱ δ' ἄρ' ἔσθη δοῦπον ἀκούσας—, ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρη-νεκές—, γυνὼ ῥ' ἀνδρας δηϊούς. So very commonly, δ' ἄρ, καὶ ῥα.

3. *Ἄρα* also has this force in the combinations of (a) ἐπεὶ ῥα, ὅτε ῥα, *as soon as* (both in the protasis and apodosis); ὅτε δὴ ῥα—, καὶ τότ' ἄρ, *so soon—then straightway*; or in the apodosis alone, ὅτε δὴ—, δὴ ῥα τότε, *then straightway*; ἥμος—, καὶ τότε δὴ ῥα;—(b) μὲν ῥα—, αὐτάρ, ἀλλὰ δέ; where by the use of μὲν, which points forward to the following clause, it is denoted that this clause is a continuance of the former one: Od. β, 148–150 τῶ δ' ἔως (= τέως) μὲν ῥ' ἐπύοντο—,

ἀλλ' ὅτε δὴ κ. τ. λ.—(c) οὐδ' ἄρα, where οὐ either belongs to the ἄρα (not so soon), or to the predicate (straightway—not): Od. ι, 92 οὐδ' ἄρα Λωτοφάγοι μῖθονθ' ἐτάροισιν ὄλεθρον, but not straightway: Od. μ, 16 ἡμεῖς μὲν τὰ ἔκιστα διείπομεν· οὐδ' ἄρα Κίρκην ἐξ Ἰλίδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὄκα ἦλθ', and straightway we did not remain any longer.

4. The notion of quickness suggests the notion of *suddenness*, *surprise*, and therefore ἄρα is used to denote things, that from their size, beauty, sublimity, singularity, &c. come suddenly and unexpectedly upon the mind, so as to produce surprise and wonder thereat. So when an error, delusion, or any other strange thing is spoken of. In English this is frequently expressed by *then*: Il. π, 33 νηλεές! οὐκ ἄρα σοίγῃ (sc. Achilli) πατήρ ἦν ἱππότα Πηλεΐς, οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτηε θάλασσα.

5. Ἄρα is very often used in this latter sense in Ionic and Attic prose: Plat. Rep. p. 375 D οὐκ ἐνενόησαμεν, ὅτι εἰσιν ἄρα τοιαῦται φύσεις, οἷας ἡμεῖς οὐκ ᾔσθημεν, “ἄρα significat, aliquid præter opinionem accidere a.” So without a negative: Xen. Cyr. I. 4, 11 ὁ παῖδες, ὥς ἄρα ἐφλουρούμεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθρῶμεν· ὁμοῖον ἔμοιγε δοκεῖ εἶναι, οἷόν περ εἴ τις δεδεμένα ζῶα θηρώῃ. So when the writer is narrating what produced surprise at the time. The discovery of a mistake is also expressed by ἄρα, when a person finding it out from some one else, does something which signifies that he also feels it, so that ἄρα is used nearly in its Epic force of *αὐτίκα*. Xen. Cyr. VII. 3, 6 ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μῦθον, he straightway: Ibid. VIII. 3, 25 Σακῶν δὲ ἰδιώτης ἀνὴρ ἀπέλιπεν ἄρα τῷ ἵππῳ τοὺς ἄλλους ἐγγὺς τῷ ἡμίσει τοῦ δρόμου (then, would one have thought it?). Here also belong the combinations εἰ ἄρα, *if at all events*, εἰ μὴ ἄρα, often nominal, *nisi forte*.

§. 791. Ἄρα as an expression of something unexpected is especially applied (a) in explanations and illustrations (*ἄρα explicativum*), (b) in sentences expressing the consequences of any thing (*ἄρα conclusivum*).

a. The explicative ἄρα denotes that some explanation or information is conveyed suddenly and unexpectedly, *now*: Il. α, 96 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκφύβηλος: Xen. Cyr. I 3, 9 ὁ Σάκας ἀπόλλωνας ἐκβαλὼ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα—σοῦ κάλλιον οἶνοχόσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλείων οἶνοχόοι—καταρροφούσι. Hence γάρ, which is also accompanied by ἄρα when a strange or surprising thought is to be expressed: Plat. Rep. p. 358 C πολὺν γὰρ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου βίος, ὥς λέγουσιν, *scilicet*: Ibid. p. 438 A οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ—πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *omnes scilicet etc.*

b. The conclusive force of ἄρα was not developed till the Attic æra. It marks an unexpected consequence; for emphasis sake it sometimes stands at the end of a sentence: Hdt. III. 64 τὸ δὲ χρηστῆριον τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα: Xen. Hell. VII. 1, 32 οὕτω κοινόν τι ἄρα χαρὰ καὶ λύπη δάκρυά ἐστιν!—δὲ ἄρα signifies *contradiction*: Plat. Apol. p. 34 C ἐγὼ δὲ οὐδὲν ἄρα τοῦτων ποιῶ· “δὲ ἄρα indicat contrarium illud, quod ex præcedentibus colligitur, esse absurdum neque ullo modo probandum, continetque deductionis ad absurdum quam dialectici vocant significationem, sive quis suam ipsius sententiam enuntiet, sive ex alius cujusdam mente loquatur a.” Id. Rep. p. 600 D ἀλλὰ Πρωταγόρας μὲν ἄρα—καὶ Πρόδικος—ἐπὶ ταύτῃ τῇ σοφίᾳ οὕτω σφόδρα φιλοῦνται—, Ὅμηρον δ' ἄρα οἱ ἐπ' ἐκείνου—ἢ Ἡσίοδον βαυφιδεῖν ἂν περιύοντας εἶων;

*Obs.* The lyric, tragic, and comic poets used the lengthened  $\tilde{\alpha}\rho\alpha$  for  $\tilde{\alpha}\rho\alpha$ : Eur. Phœn. 1669 νύξ  $\tilde{\alpha}\rho$  ἐκείνη Δαναΐδων μ' ἔξει μίαν: so εἰ  $\tilde{\alpha}\rho\alpha$ , εἴτ'  $\tilde{\alpha}\rho\alpha$  for εἰ  $\tilde{\alpha}\rho\alpha$ , εἴτ'  $\tilde{\alpha}\rho\alpha$ . For  $\tilde{\alpha}\rho\alpha$ , and  $\tilde{\alpha}\rho\alpha$  interrogative see *Index*.

#### Τοίνυν.

§. 790. 1. Τοίνυν (from τῶ, *wherefore*, and νύν, *then*, §. 719. 3.) is used in (a) transitions—(b) conclusions—*wherefore then*. Often in transitions, καὶ τοίνυν, ἔτι τοίνυν, are found: Xen. Cyr. I. 3, 16 οἷον —ὁ διδάσκαλος με ὡς ἥδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν καὶ τοίνυν —ἐπὶ μίᾳ ποτὲ δίκη πληγὰς ἔλαβον, *et, ut paucis me expediam*: Ibid. I. 2 πάσας τοίνυν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὅρᾳ μᾶλλον ἐθελοῦσας πείθεσθαι τοῖς νομεῦσιν ἢ τοῖς ἀνθρώποις τοῖς ἄρχουσι, *omnes igitur grege, ut rem paucis complectar*

2. Τοίνυν is also used to mark a transition when a person takes up another person quickly, and replies to him decidedly: Plat. Rep. p. 450 Α δέδοκται ἡμῖν τοῦτο, ὃ σὺ ἥκουσας, τὸ σὲ μὴ μεθίναί, πρὶν ἂν ταῦτα πάντα ὥσπερ τὰλλα διέλθῃς. Καὶ ἐμὲ τοίνυν, ὁ Γλαῦκων ἔφη, κοινωνὸν τῆς ψήφου ταύτης τίθετε. So οὐ τοίνυν, μὴ τοίνυν, μὲν τοίνυν in transitions, where οὐ, μή, μὲν mark an opposition in the new thought.

#### Τοίγαρ.

3. Τοίγαρ (from τῶ and γάρ) answers to the Latin *ergo, therefore*: Pl. a, 76 ὃ Ἀχιλεῦ, κέλεαι με—μυθήσασθαι μῆνιν Ἀπόλλωνος.—τοίγαρ ἐγὼν ἐρέω. It generally stands at the beginning of the sentence.

#### Τοιγάρτοι.

4. Τοιγάρτοι (from τῶ, *wherefore*, γάρ, and the restrictive τοί) *just so, and on no other ground*. It always stands first in the sentence: Plat. Gorg. p. 471 C τοιγάρτοι νῦν, ἅτε μέγιστα ἡδικηκὼς τῶν ἐν Μακεδονίᾳ, ἀθλιώτατός ἐστι πάντων Μακεδόνων.

*Obs.* This τοί used in τοίνυν, τοίγαρ, τοιγάρτοι is to be distinguished from the restrictive τοί, which is never used by itself to express transitions or conclusions, but is so used with other particles; and we may observe that it always follows the particle with which it is joined. Τοί joined with καὶ expresses a transition — with γάρ, ἐπεὶ, sometimes with γέ, a conclusion: Xen. Cyr. VIII. 7, 17 οὐδὲ γὰρ νῦν τοί τὴν γ' ἐμὴν ψυχὴν ἐωρᾶτε. In οὗτοι and ἡ τοί, τοί expresses a transition with a further adversative notion which arises from οὐ and ἡ: Pl. γ, 65 οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, νῦν, *truly not*. Soph. Œ. C. 1366 εἰ δ' ἐξέφυσσα τάσδε μὴ μαντῶ τροφούς τάσδε παῖδας, ἡ τᾶν οὐκ ἂν ἦν, τὸ σὸν μέρος. So οὗτοι (μήτοι) more generally have an adversative force, *yet not—not only*.

#### Οὖν.

§. 791. 1. Οὖν is used as an illative particle very rarely in Homer, and only in certain combinations, as ἐπεὶ οὖν, ὥς οὖν. It never stands first, but generally second in the sentence. As οὖν properly dwells and lays emphasis on the circumstances under which the thing to which it is attached took place (§. 737. 2.), so as an illative particle it points strongly to what has gone before, so that the premises and conclusion are repre-

sented as one thought. So *οὖν*, illative, is used by Homer with *ἐπεὶ* and *ὥς* (*ἐπεὶ οὖν*, *ὥς οὖν*), because these conjunctions introduce sentences which lead us back to what has gone before, so that the mind dwells thereon : Od. π, 453 οἱ δ' ἄρα δόρπον ἐπισταδὸν ὠπλίσαντο—v. 478 οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα : Il. θ, 249 πὰρ δὲ Διὸς βωμῶ περικαλλέει κάββαλε νεβρόν, ἔνθα πανομφαίφῃ Ζηνὶ ῥέξεσκον Ἀχαιοί. Οἱ δ' ὥς οὖν εἶδονθ', ὄτ' ἄρ' ἐκ Διὸς ἦλυθεν ἕρως.

2. It often means *denique*, *without more to say*; so that it is used especially to resume a sentence which has been broken by a parenthesis. The following combinations also occur, *τοιγαροῦν*, *οὐκ οὖν*, *οὐδ' οὖν*, *καὶ οὖν* &c.

*Obs.* It is generally laid down that *οὐκ οὖν* means *not*, *οὐκοῦν* therefore, the accent being placed over that part of the word the sense of which prevails; but this is not right. When it is negative it should be written *οὐκ οὖν*, when it means *therefore*, *οὐκοῦν*, with a note of interrogation, *Is it not then?* whence arises its ironical force of *scilicet*, the question being dropped in the pronunciation : Demosth. p. 104, 59 ἥ καὶ τότε τοὺς ἀμύνεσθαι κελεύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεύειν, does not then slavery await us? = therefore slavery awaits us.

### Remarks on the Asyndeton.

§. 792. 1. From the general rule, that sentences which are logically one thought should be also represented as one in language by conjunctions, there are certain exceptions; sentences, which are really connected together following one another, without any conjunction to denote the connection: this is called *Asyndeton* (*ἀσύνδετον*).

*a.* An asyndeton can properly only take place when sentences, which are in the same logical and grammatical relations to each other, are not connected by a conjunction. By the omission of the conjunction, the successive thoughts are represented as following one another so rapidly that they are but one thought, and are taken in as it were by one glance of the mind. So repeatedly in Homer after *αὐτίκα*, and after *εὖρεν* following *βῆ*: Od. ι, 154 ὄρσαν δὲ Νύμφαι, κοῦραι Διὸς αἰγιόχοιο, αἴγας ὄρεσκάφους, ἵνα δειπνήσειαν ἑταῖροι. *Αὐτίκα* κάμπυλα τόξα καὶ αἰγανέας δολιχαύλους ἐλόμεθ' ἐκ νηῶν : Il. λ, 196 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἥλιον ἱρήν' ἐὺρ' υἱὸν Πριάμοιο δαΐφρονος Ἑκτορα δῖον. And as here the notion of *αὐτίκα* produces the asyndeton, so in pathetic passages also, the rapidity of the whole speech throws out the conjunctive particles. In an animated description also, the thoughts are crowded together into one. The Lyric, which loved pathetic, and often unconnected and sudden, turns of construction, frequently uses asyndeton, but more rarely the more stately and equable Epic. But even prose writers, especially the orators, sometimes allow themselves in animated descriptions to drop the conjunction : Il. χ, 295 (of Hector) *στῆ δὲ καταφῆσας, οὐδ' ἄλλ' ἔχε μείλιον ἔγχος*. *Δηΐφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν αὖσας, ἥ τ' ἐέ μιν δόρυ μακρόν* — : Ibid. 450 sq. (of Andromache) *δεῦτε, δὴ μοι ἐπεσθον, ἴδωμ', ὅτιν' ἔργα τέτυκται*. *Αἰδοίης ἐκურῆς ὁπὸς ἔκλυον κ. τ. λ.* : Eur. Hippol. 352 sqq. *οἶμοι τί λέξεις, τέκνον; ὥς μ' ἀπώλεσας γυναῖκες, οὐκ ἀνάσχει, οὐκ ἀνέξομαι ζῶσ'· ἐχθρὸν ἡμαρ, ἐχθρὸν εἰσορῶ φάος· ῥίψω, μεθήσω σῶμ'· ἀπαλλαχθήσομαι βίου θανοῦσα· χαίρειτ'· οὐκ ἔτ' ἐμ' ἐγώ*.

*b.* The asyndeton also takes place between two sentences which are grammatically coordinate, but one of which is logically subordinate. By

the omission of the conjunction the second clause is represented as a new, important, unexpected point in the narration: Il. ρ, 50 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Αἷματι οἱ δεύοντο κόμαι, Χαρίτεσσιν ὁμοῖαι, πλοχμοὶ θ', οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσθήκωντο. So the end of a long train of thought is given with a beautiful emphasis by the asyndeton: Il. χ, 391 (*Achilles Hector interempto*) νῦν δ' ἄγ' αἰδιδόντες παιήονα—νεώμεθα, τόνδε δ' ἄγωμεν. Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον, φ' Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο: Pind. Pyth. II. 49 after relating the punishment of Ixion, θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται, θεὸς δ' καὶ πτερύοντ' αἰετὸν κίχῃ &c.

c. It is very common in explanatory sentences, which would be introduced by *ἄρα*, or *γάρ*. The second clause defines or explains that which is generally or unclearly stated in the first; so Il. φ, 654 πυγμαχίης ἀλεγυῆς θῆκεν ἄεθλα· ἡμίονον ταλαεργὸν ἄγων κατέδθη· ἐν ἀγῶνι: Il. β, 217 αἴσχιςτος δὲ ἀνὴρ ὑπὸ Ἰλίου ἦλθεν· φορκὸς ἔην, χαλῶς δ' ἕτερον πόδα κ. τ. λ.: Il. ω, 608 οὐνεκ' ἄρα Δητοὶ ἰσάσκετο καλλιπαρήφ'· φῆ δοῖω τέκειν, ἣ δ' αὐτὴ γείνατο πολλούς: Il. ν, 46 ἀλλὰ Ποσειδάων—Ἀργείους ὤτρυνε—Αἴαντε πρότω προσέφη: Pind. Ol. II. 44 ἔπεται δὲ λόγος εὐθρόνοις Κάδμοιο κόουραις, ἔπαθον αἱ μεγάλα, πένθος δ' ἔπιπτεν βαρὺ κρεσσόνων πρὸς ἀγαθῶν. Ζῶε μὲν ἐν Ὀλυμπίῳ ἀποθανοῖσα βρόμῳ κεραυνῷ τανύθειρα Σεμέλα κ. τ. λ. So especially when a demonstrative stands in the first clause; as, τοῦτο, τόδε, οὕτως, ὧδε &c.: Plat. Gorg. p. 450 Α καὶ μὴν καὶ αἱ ἄλλαι τέχνηαι οὕτως ἔχουσιν, ἐκάστη αὐτῶν περὶ λόγους ἐστί: Xen. Anab. III. 2, 19 ἐνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἱππεῖς, φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. But here also the real cause of the asyndeton may be the animation of the speech: Demosth. p. 44 princ. καὶ δὲ πειράσομαι λέγων, δεηθεῖς ὑμῶν, ὧ ἄνδρες Ἀθηναῖοι, τοσοῦτον· ἐπειδὰν ἅπαντα ἀκούσγητε, κρίνατε, μὴ πρότερον προλαμβάνετε. Generally after such a demonstrative we find *γάρ* (§. 786. l. β.). But it is used also with supplementary clauses, where *γάρ* would not be used: Xen. Anab. I. 8, 9 καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισαφέρνης ἐλέγετο τούτων ἄρχειν.

d. So when the same thoughts are emphatically repeated in other words: Pindar Pyth. III. 107 μικροὶς ἐν μικροῖς, μέγας ἐν μεγάλοις ἔσσομαι· τὸν ἀμφέποντ' αἰεὶ φρασὶν δαίμων· ἀσκήσω κατ' ἐμὴν θεραπείαν μηχανάν).

e. Cognate to this is the asyndeton, which occurs in the beginning of a new sentence, which is begun to explain a preceding one: Plat. Phædon. p. 91 C Ἄλλ' ἰτέον, ἔφη. Πρώτῳ με ὑπομνήσατε ἃ ἐλέγετε, ἐὰν μὴ φαίνωμαι μεμνημένος.

f. Often the conjunction, though not expressed, is to a certain degree implied in some other words; especially in demonstratives, which point back to what has preceded, and thus connect the sentences—so very often in Homer, ὥς ἔφατ'. That the demonstratives οὕτως, τόσος, τοῖος, &c. often imply *γάρ*, as in Latin, *sic*, *talis*, *tantus* imply *enim*, we have seen, (§. 786. Obs. 2.)

g. The asyndeton naturally occurs when the unconnected sentence is opposed to what has gone before, or comes after: Od. μ, 426 sqq. ἐνθ' ἦτοι Ζεῤῥυρος μὲν ἐπαύσατο—ἦλθε δ' ἐπὶ Νότος ὥκα—παννύχιος φερόμεν, ἅμα δ' ἠελίφ ἀνιόντι ἦλθον ἐπὶ Σκύλλης σκοπέλον: Od. δ, 605 sq. ἐν δ' ἰθάκη οὗτ' ἄρ' δρόμοι εὐρέες, οὔτε τι λειμῶν· αἰγίβοτος sc. ἐστίν: Il. ψ, 352 sq. ἄν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλλοντο· πάλλ' Ἀχιλεὺς. So in Homer the adversative conjunction is often dropped when the opposition of a sentence introduced by *εὔτε*=*ὅτε* or *ὅφρα* is expressed: Od. ω, 146 sqq. ὥς τὸ μὲν ἐξέτελεσσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης. Εὔθ'

ἡ φῆρος ἔδειξεν, ὑφήνασα μέγαν ἰστόν—, καὶ τότε δὴ ῥ' Ὀδυσῆα κακὸς ποθεν ἤγαγε δαίμων, (but) when she &c.

2. Besides these general cases of asyndeton, there are the following :

h. Very commonly before τὰ τοιαῦτα, *cetera*, ἄλλα, οἱ ἄλλοι, in the enumeration of many objects καὶ is omitted, as in Latin *et* before *ceteri*, *alii*, *reliqui*, when these words signify collectively all the objects which yet remain to be mentioned. Plat. Gorg. p. 503 B οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς.

i. When several objects, especially if they run in pairs, are enumerated: Plat. Protag. p. 319 D πλούσιος, πένης, γενναῖος, ἀγεννής: Cic. Tusc. I. 26, 64 *ut omnia, suprema, infera, prima, ultima, media videremus*<sup>a</sup>.

k. When the same word is to be emphatically repeated (*anaphora*): Plat. Gorg. p. 510 C οὗτος μέγα ἐν ταύτῃ τῇ πόλει δυνήσεται, τοῦτον οὐδεὶς χαίρων ἀδικήσει.

l. The phrase ἐδόκει ταῦτα, *et simil.* is always inserted without any conjunction, after a question, or address, the result whereof is signified by these words:—generally the same word which is used in the first is used in the second unconnected clause: Xen. Anab. III. 2, 38 ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἐδοξε ταῦτα: Ibid. VI. 3, 9 ἐνταῦθα ὁ Ξενοφῶν λέγει· Δοκεῖ μοι, ὃ ἄνδρες στρατηγοὶ—. Συνεδόκει ταῦτα πᾶσι: Ibid. VII. 3, 6 καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν πάντες.

m. In poetry, (especially Epic) two or four adjectives, each pair whereof forms one whole notion, or also three adjectives belonging to one substantive, follow one another without any conjunction, if they are merely epithets and ornaments of the substantive. The greatest effect is produced by the adjectives being divided into pairs, as the sentence is broken off suddenly, and contrary to our expectation, while, on the other hand, three adjectives form a natural and pleasing period: Il. π, 140 ὁοὶ ἔγχος βριθύ, μέγα, στιβαρόν, κεκορυθμένον: Od. α, 97 καλὰ πέδιλα, ἀμβρόσια, χρύσεια: Od. ι, 205 οἶνον—ἡδὺν, ἀκηράσιον, εἶον ποτόν· Ibid. 319 sq. Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ, χλωρόν, ελαιόνον: Ibid. 322 sq. ἰστὸς νηὸς ἑικοσόροιο μελαίνης, φορτίδος, εὐρείης, ἥτ' ἐκπερία μέγα λαῖτμα: Od. ο, 406 (νῆσος) εὐβοτος, εὐμηλος, οἰνοπληθής, πολύπυρος: Æsch. Sept. 862 ἐρατῶν ἐκ βαθυκόλπων στηθέων: Soph. Trach. 770 φουρίας ἐχθράς ἐχίδνης: Eur. Hipp. 668 τάλας ὃ κακοτυχεῖς γυναικῶν πότμοι.

#### THE SUBORDINATE SENTENCE.

##### *Substantival Clauses.*

§. 793. 1. When sentences, which together represent but one thought in the speaker's mind, stand in such a relation to each other, that one expresses merely the causes, results, circumstances, accidents, &c. which accompany the other, and therefore has of itself no definite meaning or place in the passago independent of the other, there are two different ways of expressing this con-

<sup>a</sup> Vid. Adnot. ad loc.

nection; either the real logical relation is overlooked, and they are joined by a copula, which probably would be the original method before the niceties of language had developed themselves, as τὸ ἔαρ ἦλθε, τὰ δὲ δένδρα θάλλει: or their true logical relation is expressed in the form of the connection, by using a word which represents the one as depending on the other, as ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει. This is called the *subordinate construction*.

2. The essence then of the subordinate construction is, that two or more thoughts are represented as forming one compound thought, the parts whereof are likewise represented in their proper relation to each other. The sentence on which the rest depend is called the *principal clause*, the dependent sentence or sentences *dependent clauses*. Thus in, *The man who came from the enemy's camp informed Cyrus, when the night broke, that the enemy had fled*;—the man informed Cyrus, is the principal, the others the dependent clauses. These may be increased to any number, though necessarily they have a tendency to interrupt and confuse the whole thought.

3. Every dependent sentence expresses a thought, and contains the same elements as a principal sentence, (subject and predicate) only that this thought by itself has no definite meaning; as, *when the spring came*, conveys no definite idea to the mind.

§. 794. 1. The compound sentence is in reality nothing more than a development and resolution of the several parts of a simple sentence, which, as we have seen, when complete, consists of subject, predicate, attribute, object; each of which, except the predicate, which is as it were the essential part of the sentence, may be resolved into a fresh sentence, dependent on the predicate; as, *The victory of the famous Cyrus over the enemy was made known to the Persians*, may be resolved into *That Cyrus, who was so famous, had conquered the enemy, was made known to those who dwelt in Persia*: so in ἄνδρα μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα πολλά πλάγχθη, the epithet πολύτροπον is resolved into ὃς μάλα &c.: Plat. Rep. p. 496 Ο τῶν πολλῶν ἰκανῶς ἰδόντες τὴν μανίαν καὶ ὅτι οὐδεὶς αὐτῶν οὐδὲν ὑγιὲς πράττει (=τὴν μανίαν καὶ τὸ μηδὲν ὑγιὲς πράττειν).

2. So long as these members of the sentence (subject, attribute, object) are in a simple form, as the *mortal* man, they generally are not resolved into dependent sentences; or if so, it is for the purpose of giving emphasis to the sentence: but when they stand in a compound form, as *The complete victory of Cyrus over his enemies*—the expansion of one or more of these elements is natural,



and if the compound subject, attribute, or object comprehends many notions within itself, the clearness and flow of the whole sentence is improved by its being resolved into clauses.

3. The subordinate construction is not so frequently used in Greek as it is in English, and most modern languages: our participles do not possess the same powers, so that where the Greeks use with great brevity and facility of expression a participle, we use a dependent sentence, which perhaps is more accurate, as giving the nature of the relation, and the notions of mode and time—though probably the Greeks did not feel this want themselves, from the wonderful power they possessed, of determining from the context the particular nature and properties of any part or member of a sentence. Compare “when he had done this he departed” with “*τὰυτα πράξας ἀπέβη*”—“when spring is come” with “*ἔαρος ἐλθόντος*” &c.

*Sorts of dependent Sentences.—Conjunctions.*

§. 795. 1. As the subject, attribute, object, are expressed by substantives, infinitives, adjectives, participles, and adverbs, it follows that dependent sentences are resolutions of

a. A substantive, or infinitive used as a substantive.—*Substantival sentences.*

β. An adjective or participle.—*Adjectival sentences.*

γ. Adverbs, or cases of substantives used as adverbs.—*Adverbial sentences.*

Under substantival sentences we must class interrogative dependent sentences, as being in reality the object of the governing verb; as, *he asked me whether he was returned*=*he asked after his return.*

2. Though the cases of substantives express the adverbial notions of place, time, reason, means, mode and manner; as, *ἀλθέρι ναίει, τοῦ Κύρου βασιλεύοντος τοῦτο ἐγένετο, ὕβρει*, yet we consider as substantival sentences, those sentences only which are resolutions of substantives forming the subjects or the immediate objects of the action of the verb, and without which its meaning is indefinite; as, *ἡγγειλε τὸν τοῦ παρὸς θάνατον*: while those which express any of the above-mentioned adverbial notions are termed *adverbial sentences.*

3. This subordinate relation of one sentence to another is signified by the conjunctions, as opposed to the copulative particles: these conjunctions stand to sentences in the same relation as prepositions to single notions, as defining the relations between them:

to these we must add the relative pronoun, which represents the inflexions of an adjective or participle. The conjunctions as well as the relative pronouns are properly correlatives, or words used as correlatives, referring to some demonstrative, or word used as demonstrative, in the principal clause; and as these two, the demonstrative and the relative, as it were, dovetail into each other, they represent very well the logical unity of the two sentences: οὗτος ἐστὶν ὁ ἀνὴρ, ὃν εἶδες—τὸ ρόδον, ὃ ἀνθεῖ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν—ἔλεξε τοῦτο, ὅτι (Homer, ὅ) ὁ ἀνθρώπος ἀθάνατός ἐστιν; τοῖος, οἷος; ὅσῳ—τοσοῦτῳ; ὡς προέλεξα, οὕτως ἐγένετο—οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιος ἦν—ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν—ἔμεινε μέχρι τούτου, οὗ ὁ βασιλεὺς ἐπῆλθεν: so τόφρα, ὅτε—τότε, ὅφρα, &c. ἐν τούτῳ τῷ χρονῷ, ὅτε: but when no particular emphasis is required, the demonstrative is omitted; as, ἔλεξεν, ὅτι ὁ ἀνθρώπος ἀθάνατός ἐστιν—καλῶς πάντα ἔπραξεν, ὥστε—ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν—ἔμεινε μέχρις οὗ ὁ βασιλεὺς ἐπῆλθεν: and even both the pronouns are omitted; as, ἔμεινε μέχρι ὁ βασιλεὺς ἐπῆλθεν.

*Means of distinguishing the sorts of dependent Sentences.*

§. 796. The dependent sentences are known one from the other partly by the demonstrative, either expressed or supplied, in the principal clause, (a substantival demonstrative denoting a substantival sentence, &c.) or by the conjunctions by which the dependent clause is introduced—but these last are not certain guides—for instance ὥστε may introduce an adverbial, as οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι (=θαυμασίως καλός ἐστιν), or a substantival sentence, as Hdt. VII. ὁ ἀνέπεισε Ξέρξεα, ὥστε ποιέειν ταῦτα = ἀνέπεισε Ξέρξεα ποιέειν (accusative, as in ἀνέπεισε Ξ. τοῦτο). In this case we must determine by the context what sort of demonstrative is to be supplied in the principal clause, and thence determine the nature of the dependent: οὕτω (adverbial demonstr.) καλός ἐστιν, ὥστε θαυμάζεσθαι,—ἀνέπεισε Ξέρξεα τοῦτο (substantival demonstr.) ὥστε ποιέειν ταῦτα. The exact force of each conjunction will be elsewhere explained. It will be sufficient to say at present that

I. Substantival sentences are introduced *a.* by ὅτι and ὡς, *that*; *b.* by the final conjunctions *ἐν* *a.*, ὅπως, ὡς, ὅφρα, ὅπως

μή, and *c.* the interrogative substantival sentences by ἦ, ἄρα, πότερον, ὅστις, ὁποῖος, ὅποσος, &c.

II. Adjectival sentences by the relative pronouns ὅς, ὅστις, οἷος, ὅσος, &c.

III. Adverbial sentences by *a.* local adverbs; as, οὐ, ὅθεν, οἶ, &c. *b.* temporal conjunctions, as ἐπεὶ, ἐπειδὴ, ὥς (when) ὅτε, ἐπὶν, ἐπειδάν, ὅταν, &c. — ἡνίκα, ὁπότε, ἕως, πρὶν, ὅφρα; *c.* by the causal conjunctions, ὅτι, διότι; *d.* hypothetical conjunctions, εἰ, ἐάν (ἤν, ἄν); *e.* consequential, ὥστε, ὥς, so that; *f.* comparative, ὥς, ὡς, ὅπως, ὥσπερ—(οὕτως); ὅσφ—(τοσοῦτω).

### *Moods and Tenses in the dependent Sentences.*

§. 797. 1. Of course the moods have the same force and meaning in the dependent as in the principal clauses, (§. 410.) but there are certain peculiarities of construction of the moods, applicable to the different sorts of dependent sentences, which will be treated of here.

2. With regard to the tenses it may be laid down as a general rule—that the time in the dependent clause refers to and is determined, not by the time present to the speaker, but by the time of the principal clause; so that if the verb of the principal clause express a time present, past, or future to the time then present to the speaker, and hence is either in pres. pft. or fut., the verb of the dependent clause is also in the pres., pft., or fut., as the case may be; as, ἀγγέλλεται, ἡγγελλται, ἀγγελλήσεται, ὅτι οἱ πολέμοι φεύουσιν—ὅτι οἱ πολέμοι πεφεύγασιν—ὅτι οἱ πολέμοι φεύονται. The pft. may be supplied by the aorist (§. 404.) ἔφυγον.—When a future dependent verb should stand in the conjunct., the pres. or aor. conj. supplies the place of the fut. conj., which does not exist: τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς or γνῶς.

3. When the verb of the principal clause is in an historic tense, (impft., plpft., or aorist used as plpft.) the verb of the dependent clause is either in the impft. (ind. or opt.) or plpft., (ind. or opt.) or aorist (ind. or opt.), or the future opt., (for which, however, the fut. ind. is very often used,) according as the verb is to represent the action as present, perfect, or future to past time. The impft. opt., and the aorist opt., are generally used instead of the future opt.: thus ἡγγέλλετο, ἡγγελλτο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφενγον,

ἐπεφεύγεσαν οἱ ἔφυγον, ὅτι οἱ πολέμοι φεύξονται οἱ φεύξονται—τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ἵν' εἰδείης—ἐδίδουν, ἐδεδώκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβῃς.

*Obs.* When the principal verb is in the future, and the dependent verb is to express something which will be past in reference to that future verb, it does not stand, as in Latin, in the *fut. exactum*; but if the thing is to be represented as really in existence, in the aorist ind.; or in the fut. ind., as if the notion were simply future, and the notion of the perfection of the action lost sight of; or if merely a supposition is to be signified, in the conj. aor.; as, εἰ τοῦτο ἐποίησας, εἰ τοῦτο ποιήσεις, εἰν τοῦτο ποιήσης, πορεύσομαι. Cf. §. 407. *Obs.* 2.

4. Very often however the tense of the dependent verb is not determined by the time of the principal verb, but by the time present to the speaker, so that the same tense follows an historic tense which would follow one of the principal tenses: Xen. Anab. II. 1, 3 οἷτοι ἔλεγον, ὅτι Κῦρος—τέθνηκεν: Id. Cyr. I. 2, 3 ἐπεμύλετο ὁ Κῦρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται: Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο: (see *Oratio obliqua*). By this construction a certain vigour is imparted to the sentence, that which is past being represented as in our presence, that which has happened as happening before our eyes.

5. But also after the principal tenses we find an historic tense in the dependent clause. *a.* When the dependent clause stands in such relations to another dependent clause, that its time is decided by it, not by the time of the principal verb: Demosth. p. 118, 30 ἴσ τε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἦ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὖν ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο. This also takes place when the verb of the dependent clause has conditions annexed to it by another sentence: φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν—φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτες ἄν. *b.* When a past action is to be represented as being in present continuance: Demosth. p. 41, 4 λογισάσθω (taken as present) μέντοι τοῦθ', ὅτι εἴχομεν ποτε ἡμεῖς—Πύδναν—καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε, καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν οἰκείως ἢ κείνῳ: Hdt. III. 89 λέγουσι Πέρσαι, ὡς Δαρείος μὲν ἦν κάπηλος· Καμβύσης δὲ, δεσπότης· Κῦρος δὲ, πατήρ· ὁ μὲν, ὅτι ἐκαπήλεν ἐ πάντα τὰ πρήγματα· ὁ δὲ, ὅτι χαλεπός τε ἦν καὶ ὀλίγωρος· ὁ δὲ, ὅτι ἡπιός τε καὶ ἀγαθὰ σφι πάντα ἐμηχανήσατο.

## Remarks.

## Interchange of the Clauses.

§. 798. 1. *a.* A substantival sometimes assumes the form of a principal clause, the word expressing the dependent relation being omitted, but only when the verbs *οἶμαι, οἶδα, δοκῶ, ὁρᾶς, ὁράτε* precede: Thuc. I. 3 *δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν*: Plat. Protag. p. 336 B *ἀλλ' ὁρᾶς, ἔφη, ὦ Σώκρατες, δίκαια δοκεῖ λέγειν Πρωταγόρας*: Xen. Hieron. I. 16 *ἀλλ' ὁρᾶς, ἐκεῖνο γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα*. We must not include here the passages where *οἶμαι, &c.* are little more than adverbs.

*b.* An adverbial for a substantival clause: *θανυμάζω, εἰ σὺ ταῦτα ποιεῖς* for *ὅτι ταῦτα ποιεῖς* = *θανυμάζω σε ποιῶντα*: Eur. Hipp. 424 f. *δουλοὶ γὰρ ἄνδρα (τοῦτο), κἂν θρασύσπλαγχνός τις ᾖ, ὅταν ξυνεῖδῃ μητρὸς ἢ πατρὸς κακά*.

*c.* An adjectival clause is used for a substantival: *ἦλθον οἱ ἄριστοι ἦσαν* (for *ἦλθον ἄνδρες, οἱ ἄριστοι ἦσαν*), subject; *ἐπεμψεν οἱ ἄριστοι ἦσαν* (for *ἔπ. τοὺς ἄνδρας, οἱ ἄρ. ἦσαν*), object.

## Parenthesis.

2. We must not include in the dependent sentences those words or clauses which are inserted in a passage without in any way influencing the construction; they form indeed part of the whole thought, as expressed in language, but seem to represent an idea or ideas which did not belong to it as it was originally formed, but come into the mind as the thought is passing through, to explain, or modify, or lay emphasis on it, and interrupt for a time the original train of thought, which however returns when the interruption is over; they are not really connected with either what goes before or follows, and standing as it were alone in the mind, in the middle of the thought, they stand alone in the sentence without in any way influencing its construction: Plat. Phæd. p. 60 A *κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην—γινώσκεις γάρ—ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθήμενν.* Here belong *οἶμαι, οἶδα, δοκῶ, ὁρᾶς, ὁράτε*: Arist. Thesmoph. 490 *ταῦτ' οὐδεπόποτ' εἶφ', ὁρᾶτ', Εὐριπίδης*: 496 *ταῦθ', ὁρᾶς, οὐδεπόποτ' εἶπεν*. Interjections also and the vocative may be looked upon as in a parenthesis.

## Substantival Clauses.

§. 799. 1. The substantival clause supplies the place of the subject (nom.), or object of the verb in gen., instrumental dat., and accus. In many instances a demonstrative in the principal clause marks for which of these cases the substant. clause stands, in others it must be discovered from the context; as, (Nom.) *ὅτι ὁ ἄνθρωπος θνητός ἐστι, (τοῦτο) δὴλόν ἐστιν.*—(Gen.) *(τούτου) πολλάκις ὁ Σωκράτης ὑπέμνησε τοὺς αὐτῷ συνότας, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.*—(Acc.) *πάντες ἴσασι (τοῦτο), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.*—(Instrumentalis) *ἐλυπήθη (τούτῳ), ὅτι ὁ ἄνθρωπος θνητός ἐστιν.*

2. The substantive which is resolved into the substantival clause, would stand generally in the cognate accusative (§. 548. 2.); and substantival clauses are divided into those introduced by  $\delta\tau\iota$  or  $\acute{\omega}s$  (*that*), and those introduced by the final conjunctions  $\iotaνα$ ,  $\delta\pi\omega s$ ,  $\acute{\omega}s$  (*so that*),  $\delta\phi\rho\alpha$ .

*Substantival Clauses with  $\delta\tau\iota$ ,  $\acute{\omega}s$ .*

§. 800. Substantival clauses introduced by  $\delta\tau\iota$  (for which Homer also uses  $\delta$ ) and  $\acute{\omega}s$ , sometimes  $\delta\pi\omega s$  (and poet.  $\sigma\upsilon\nu\epsilon\kappa\alpha$ , trag.  $\delta\theta\omicron\upsilon\nu\epsilon\kappa\alpha$  for  $\delta\tau\iota$ , *that*), all of which we translate by *that*, stand for the cognate accusative which follows verbs of mental or sensual perception; as,  $\delta\rho\acute{\alpha}\nu$ ,  $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu$ ,  $\nu\omicron\epsilon\acute{\iota}\nu$ ,  $\mu\alpha\nu\theta\acute{\alpha}\nu\epsilon\iota\nu$ ,  $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\epsilon\iota\nu$  &c. (§. 561. 575.), or the setting forth the same; as,  $\lambda\acute{\epsilon}\gamma\epsilon\iota\nu$ ,  $\delta\eta\lambda\omicron\upsilon\nu$ ,  $\delta\epsilon\iota\kappa\nu\acute{\upsilon}\nu\alpha\iota$ ,  $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\epsilon\iota\nu$  (§. 566.).

*Construction of  $\delta\tau\iota$ ,  $\acute{\omega}s$  &c.*

§. 801. The verb of the substantival clause may be in

- a. Any tense of the Indicative.
- b. In the Subjunctive of the Historic Tenses (Optative).
- c. In the Subjunctive of the Principal Tenses (Conjunctive).
- d. In the Historic Tenses of the Indic., and in the Conj. or Opt. with  $\acute{\alpha}\nu$ .

*Obs.* As in these sentences the thing spoken of, though it really exists, is represented not in its character of a really existing thing, as  $\tau\omicron\upsilon\tau\acute{o}\ \acute{\epsilon}\sigma\tau\iota$ , but only as a persuasion, existing or produced in the mind of the speaker, of something past, as  $\lambda\acute{\epsilon}\gamma\epsilon\iota\ \delta\tau\iota\ \tau\omicron\upsilon\tau\acute{o}\ \acute{\epsilon}\sigma\tau\iota$ , it would seem natural that the mood should always be the optative; but the use of these moods is not only regulated by the strict primary, but also by the secondary powers, the indic. being used to signify a *certain* persuasion considered as an actual fact (§. 412.), the optative an uncertain fact, considered as a mere supposition or persuasion (§. 418.).

*Indicative and Optative.*

§. 802. 1. The indicative is used in any of its tenses, when a fact or certainty is spoken of.

2. The optative, where the thing spoken of is represented as an uncertainty, a supposition.

3. After verbs of *saying* or *telling*, *shewing*, *setting forth*:

a. The indicative is used, when the principal verb being in the present (not the historic present), the notion of the dependent verb is spoken of as a fact, as if it were in the speaker's presence,

of which therefore he can speak with certainty ; as, οἶεται or λέγει, ὅτι νοσεῖς — ὅτι οἱ πολέμοι πεφεύγασιν (ἀπέφυγον) — ὅτι μάχη γενήσεται.

δ. The indicative is used, when the writer introduces a person making some statement, and proceeds to give it as a fact stated in that person's own words ; the thing so spoken of being considered in the view in which the speaker looked at it, viz. as a fact, of the certainty of which he had no doubt ; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη διέφθειραν.

The optative is used, when the writer introduces a person making some assertion, which he adopts, but works it up in his own words, representing it in the relation in which it stands to himself ; not expressly as a fact of which he has personal knowledge, but as an assertion of another, on the certainty or uncertainty of which he can of himself decide nothing ; as, οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη διαφθείρειν.

ε. So the ind. is used, when the speaker wishes to express some former thought or saying of his own, of the truth of which he had no doubt ; as, ἔλεξά ποτε, ὅτι οἱ Ἕλληνες τοὺς Πέρσας νικήσουσιν. The optative is used, when the speaker repeats some former saying of his own as if it were another person's, so that he means to express nothing as to the certainty thereof : Plat. Gorg. p. 461 A ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι—ἄξιον εἶη διαλέγεσθαι α.

δ. Hence in a sentence where two assertions depend on the same verb, if one is to be represented as certain, the other merely as something probable, the indicative and optat. are interchanged ; Thuc. II. 80 λέγοντες ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὅμοιος : Plat. Phæd. p. 95 D πάντα ταῦτα μνηνύειν ὅτι δὲ πολυχρόνιον ἐστι ἡ ψυχὴ καὶ—ταλαιπωρουμένη δὴ τούτον τὸν βίον ζῆν.

Obs. 1. The same rules hold good also with words which imply saying or telling, &c. : γνώμη Hdt. IX. 41 : λόγος Plat. Phæd. p. 86 : χρῆσμος Hdt. VII. 6 ; verbs of blaming, κακίζω Thuc. II. 21 ; or with words used metaphorically, as δηλοῦν, μνηνύειν, of things without speech.

4. With verbs of *hearing, receiving in answer that—learning that* :

α. The indicative is used, when the writer wishes to express the thing heard, the answer given, in the shape of a fact, just as he heard it from his informant ; as, Hdt. VII. 157 τὸν γὰρ ἐπιόντα πάντως κὺν πυνθάνειν ὅτι Πέρσης ἀνὴρ μέλλει κ. τ. λ.

β. The optative is used, when the writer adopts the thing heard, or the answer given, and works it up in his own words, not repre-

senting it as a fact in the words of the informant, but as an assertion of another person, on the certainty of which he wishes to express nothing; as, Hdt. III. 140 *πυνθάνεται* (hist. pres.) ὁ Συλοσῶν ὡς ἡ βασιλεὴς περιελγύθοι ἐς τοῦτον τὸν ἄνδρα.

Obs. 2. The same interchange takes place between the ind. and opt. as with verbs of saying, &c. See examples of this interchange below, γ.

5. With verbs of *mental persuasion, understanding*, or words which imply the same, as *δῆλος, ἀληθής* &c.

The indic. is used, when the persuasion amounts to a certain conviction: εἶ ἡδεῖ, ὅτι ταῦτα ἔπραξας or πράξεις — δῆλον ἦν, ὅτι οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων ἐνικίθησαν or νικίθησονται. The optative, when it is only a suspicion, or a persuasion of the probability of any thing; as, Hdt. III. 68 ὁ Ὀτάνης πρῶτος ὑπόπτευσεν τὸν μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν.

Obs. 3. The same interchange also takes place here. See examples, γ.

α. Ind.: Il. ο, 248 οὐκ ἀλεις, ὅ (i. q. ὅτι) με βάλεν Αἴας: Il. θ, 140 ἡ οὐ γινώσκεις, ὅ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή; Il. λ, 408 οἶδα γάρ, ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο: Hdt. III. 74 κείνον δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδης ἀρχονται: Ibid. 62 οὐκ ἔστι ταῦτα ἀληθέα, ὅκως (i. q. ὡς) ποτέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανέστηκε: Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκοι — πολλοὺς ἤδη πλησιάσαντας διέφθειραν; Ibid. 3, 11 εἴθ' ὁπόταν ἦκη ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν, ὅτι λούται (ὁ Ἀστυάγης)· εἰ δὲ πάνν σπουδάξοι φαγεῖν, εἵπομ' ἂν, ὅτι παρὰ ταῖς γυναιξίν ἐστιν.

β. Opt.: Hdt. III. 148 *πυνθάνεται* (hist. pres.) ὁ Συλοσῶν, ὡς ἡ βασιλεὴς περιελγύθοι ἐς τοῦτον τὸν ἄνδρα: Id. VI. 23 ἀναπείθει (hist. pres.), ὡς χρεὼν εἴη Καλὴν μὲν Ἀκτὴν — εἶναι χαίρειν: Ibid. 29 Περσίδα γλώσσαν μετεῖς καταμηνύει ἐωῦτόν, ὡς εἴη Ἰστιαῖος ὁ Μιλήσιος: Id. VII. 6 χρησμὸν, ὡς αἱ ἐπὶ Λήμνον ἐπικείμεναι νῆσοι ἀφανίζοιτο (for ἀφανίζοντο) κατὰ τῆς θαλάσσης: Ibid. ἔλεγε τόν τε Ἑλλήσποντον ὡς ξευχθῆναι χρεὼν εἴη ὑπ' ἀνδρὸς Πέρσεω: Thuc. I. 72 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ παντός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη: Xen. M. S. II. 6, 13 ἄλλας δὲ τινὰς οἶσθα ἐμφράδας; οὐ· ἀλλ' ἤκουσα, ὅτι Περικλῆς πολλὰς ἐπίστατο: Id. Cyr. I. 1, 3 ὅτε μὲν δὴ ταῦτα ἐνεθυμώμεθα, οὕτως ἐγινώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ῥᾶον εἶναι ζῶων ἢ ἀνθρώπων ἀρχεῖν.

γ. Ind. and Opt.: Hdt. III. 43 ἐπιλεξάμενος δὲ ὁ Ἀμασις τὸ βιβλίον τὸ παρὰ τοῦ Πολυκράτους ἤκου ἔμαθε, ὅτι ἐκκομίσαι τε ἀδύνατον εἴη ἀνθρώπῳ ἀνθρώπων ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι



οὐκ εὖ τελευτήσῃ μὲλλει Πολυκράτης : Ibid. 61 οὗτος δὴ ὦν οἱ ἐπανεῖστη, μαθὼν τε τὸν Σμέρδιος θάνατον, ὥς κρύπτοιο γεγνημένος καὶ ὥς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδείσαν : Thuc. II. 80 λέγοντες, ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὅμοιος : Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγώς—εἶη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν αὐ αὐτούς : Hdt. III. 71 ἐγὼ ταῦτα ἐδόκεον αὐτὸς μοῦνος ἐπίστασθαι, ὅτι τε ὁ μάγος εἶη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου τετελεύτηκε.

Obs. 4. Sometimes in these interchanges ὥς or ὅτι is omitted before the optative <sup>a</sup>, even where it stands at some distance from the ind. ; as, Plat. Phæd. p. 95 C. This is especially the case, where the writer after giving some statement, answer, information, or conviction, as it was given or conceived by the person himself, goes on to give the probable grounds on which it was or might be supported, introducing the opt. by γάρ <sup>b</sup> : Plat. Phileb. ἤκουον—ὥς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν πάντα γὰρ ὑφ' αὐτῶν δουλοῖ : so Phæd. p. 86 A. Rep. p. 420 C.

Obs. 5. As the indicative, when used as quoting the words of the person speaking of something, gives to the sentence more of the appearance of the *oratio recta*, it often happens that the construction is changed to the *oratio recta*, instead of the *oratio obliqua*, the dependence of the sentences being wholly or partially done away : Plat. Symp. p. 175 A ἦκειν ἀγγέλλοντα, ὅτι Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἔσθηκε ; καὶ μου καλοῦντος οὐκ ἐθέλει εἰσιέναι : Xen. Cyr. I. 4, 28 ἐνταῦθα δὴ τὸν Κύρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπὸντα θαρρεῖν, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου ὥστε ὁρᾶν σοι ἐξέσται καὶ βούλη ἀσκαρδαμυκεῖ. Whence ὅτι is used even where the words of another, speaking in the first or second person, of himself, or to some one else, are introduced ; as, Xen. Cyr. III. 1, 8 εἶπε δ', ὅτι εἰς καιρὸν ἦκεις, ἔφη : even before an imperative ; as, Plat. Crit. p. 50 C ἡ ἐρούμεν πρὸς αὐτούς, ὅτι Ἡδίκη γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε ;—immediately afterwards ἵσως αὖ εἶποιεν (οἱ νόμοι), ὅτι, ὃ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

*Optative and Indic. of historic tenses with ἄν.*

§. 803. 1. Ἄν is used in these substantival clauses with the opt. as in a simple sentence, to express that the supposition of the verb depends on some condition either implied or expressed : Xen. Anab. I. 6, 2 καταλλαγεῖς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακάοντας ἱππέας ἢ κατακαίνοι αὐ ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ κάειν ἐπιόντας : Id. Cyr. I. 6, 3 μέμνημαι ἀκούσας ποτέ σου, ὅτι εἰκότως αὐ καὶ παρὰ θεῶν πρακτικώτερος εἶη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ, ὅποτε ἐν ἀπύροις εἶη, τότε κολακεύει, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο (the condition lies

<sup>a</sup> Matth. 529. 3. Stallb. Plat. Phæd. p. 95 C.

<sup>b</sup> Stallb. Plat. Phæd. p. 86 A.

in ὅστις μή κ. τ. λ.): Demosth. p. 851, 22 οἶδα οὖν, ὅτι πάντες ἂν ὁμολογήσαιτε.

2. Ἄν with ὅτι and the historic tenses of the indic. is used when the verb of the dependent sentence is represented as depending on a condition which is supposed not to take place: Demosth. p. 830, 55 εἰ μὲν ὁ πατήρ ἡπίσται τούτοις, δῆλον, ὅτι οὐτ' ἂν τᾶλλα ἐπέτρειν, οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν αἰτοῖς ἔφραζεν.

### Remarks.

§. 804. 1. In the passive and impersonal verbs the substantival clause is the grammatical subject, though logically it is the object: λέγεται, ὅτι οἱ πολέμοι ἀποπεφύγασιν—Δηλὸν ἔστιν, ὅτι ὁ ἄνθρωπος θητός ἔστιν.

2. But these impersonal forms become personal, by making the subject of the subst. clause the subject of the impersonal verb in the principal clause, whereby the two clauses are more closely connected: Thuc. I. 93 καὶ δὴ λη ἡ οἰκοδομία ἔτι καὶ νῦν ἔστιν, ὅτι κατὰ σπουδὴν ἐγένετο: Plat. Crit. p. 46 D νῦν δὲ καταδηλὸς ἄρα ἐγένετο, ὅτι ἄλλως ἔνεκα λόγου ἐλέγετο: Id. Phæd. p. 64 B καὶ σφᾶς γε οὐ λελήθασι, ὅτι ἄξιοι εἰσι τοῦτο πάσχειν<sup>a</sup>: Xen. Œcon. I. 19 ὅτι πονηρότατοί εἰσι, οὐδὲ σὲ λανθά-  
νουσιν.

3. When ὅτι or ὥς is separated from the clause to which it belongs by a parenthetical sentence, the conjunction is sometimes repeated, either accidentally or for the sake of clearness: Hdt. III. 71 ἴστε, ὡς ὅτι, ἣν ὑπερέσθη ἡ νῦν ἡμέρη, ὥς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται: Xen. Anab. V. 6, 19 λέγουσιν, ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθόν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύει μείναι τοσαύτῃ δύνاميς ἐν τῷ Πόντῳ: Id. Cyr. V. 3, 30 ἴσως κἀκεῖνο ἐννοεῖται, ὥς, εἰ—ὅφ' ἡμῶν ἀπολούνται, ὅτι τάχα οὐδένα εἰκὸς σὺν αὐτῷ βούλεσθαι: Plat. Rep. p. 470 D σκόπει δὴ, εἶπον, ὅτι ἐν τῇ νῦν ὁμολογουμένην στάσει, ὅπου ἂν τι τοιοῦτον γένηται καὶ διαστῇ πόλις, ἂν ἐκότεροι ἐκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπυρῶσιν, ὥς ἀλιτη-  
ριώδης τε δοκεῖ ἢ στάσις εἶναι<sup>b</sup>.

4. Instead of this construction with ὅτι or ὥς, the infin. with acc. may be used, or the participle; and the difference between these three constructions, whereby this relation of the object to the verb may be expressed, is so little material, that we find all three in the same author, to express just the same idea; as, Hdt. VI. 63 ἐξαγγέλλει, ὥς οἱ παῖς γέγονε: Ibid. 65 ὅτε οἱ ἐξήγγειλε ὁ οἰκίτης παῖδα γεγονέναι: Ibid. 69 ὅτε αὐτῷ σὺ ἡγγέλθης γεγεννημένος.

5. Hence it sometimes happens that we find the substantival clause and the infinitive after one and the same principal verb in the same sentence: Hdt. III. 75 ἔλεγε, τὸν μὲν Κύρου Σμέρδιν ὥς αὐτὸς ὑπὸ Καμβύσῳ ἀναγκάζομενος ἀποκτείνει, τοὺς μάλιστα δὲ βασιλεύειν: Thuc. III. 3 ἐσηγγέλθη γὰρ αὐτοῖς, ὥς εἶη Ἀπόλλωνος Μαλόεντος ἕξω τῆς πόλεως ἐορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἐορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν Ἀφῶ: Ibid. 25 καὶ ἔλεγε τοῖς προέδροις, ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται, ἃς ἔδει βοηθῆσαι αὐτοῖς<sup>c</sup> προαποπεμφθῆναι τε αὐτὸς ταύτων ἔνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος: Xen. Cyr. I. 3, 13 ἡ δὲ (Μανδάνη) ἀπεκρίνατο,

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Stallb. ad loc.

ὅτι βούλοιοτο μὲν ἄν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν νομίζειν (for νομίζου) εἶναι καταλιπεῖν : Eur. Med. 777 sq. λέξω, —ὥς καὶ δοκεῖ μοι ταῦτα, καὶ καλῶς ἔχειν γάμους τυράννων κ. τ. λ.

6. Hence also it happens that although ὅτι or ὥς has been used as if to introduce a substantival clause, the verb which should depend upon it follows in the infinitive ; but this is only from the construction of the sentence having been interrupted by a parenthesis intervening between ὅτι and its verb : Xen. Cyr. I. 6, 18 λέγεις σύ, ἔφη, ὦ πάτερ, ὥς ἐμοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι : Id. Hell. II 2, 2 εἶδες, ὅτι, ὅσῳ ἂν πλείους συλλέγωσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θάπτον τῶν ἐπιτηδείων ἔνδειαν ἔσσεσθαι : and also the participle : Thuc. IV. 37 γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδῶσουσιν, διαφθαρησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην.

7. After the verbs μέμνημαι, οἶδα, ἀκούω, et similia, instead of a substantival clause introduced by ὅτι or ὥς, there not unfrequently follows an adverbial clause with ὅτε (poet. ἥμος, ἥνικα). This appears to arise from some ellipse, as τοῦ χρόνου, thus μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας : Lysias in Poluch. p. 151, 34 ἄξιον δὲ καὶ τοιούτους τοὺς συνδίκους εὖνους ἡμῶν εἶναι, ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε—ἀνδρας ἀρίστους ἐνομίζετ' εἶναι : so we say, I remember when : Il. 6, 71 ἥδε α μὲν γάρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν : Il. ο, 18 ἥ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν : Thuc. II. 21 μεμνημένοι καὶ Πλειστοάνακτα—ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα—ἀπεχώρησε πάλιν : Xen. Cyr. I. 6, 8 μέμνημαι καὶ τοῦτο, ὅτε, σοὺ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν : Plat. Menon. p. 79 D μέμνησαι ὅτ' ἐγώ σοι ἄρτι ἀπεκρινάμην— : Id. Legg. p. 782 C τοῦναντίον ἀκούομεν ἐν ἄλλοις ὅτε οὐδὲ βοὸς ἐτολμῶμεν γεύεσθαι : Soph. O. T. 1133 εἰ γὰρ οἶδ' ὅτι κάτοιδεν, ἥμος τὸν Κιθαίρωνος τόπον—ἐπλησίαζεν :—Eur. Troad. 70 οἶδ' ἥνικ' Αἴας εἶλκε Κασάνδραν βία : so in other combinations, as, Il. ο, 207 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἶσιμα εἶδῃ (subject). So sometimes in Latin, *memini, quum darem; vidi, quum prodiret; audivi eum, quum diceret.*

8. And similarly the substantival clause after verbs which express some mental emotion, as θαυμάζω, ἄχθεσθαι, ἀγανακτεῖν, αἰσχύνεσθαι, μέμψεσθαι, δεινὸν ποιεῖσθαι, δεινὸν ἐστί, ἀγαπᾶν, φθονεῖν, αἰσχρόν ἐστι, &c., is introduced by εἰ, ἢ, instead of ὅτι, when the object of this mental emotion is to be represented not as real, but as something possible, which the person can scarcely credit to be real. The Attic politeness, which prefers indirect to direct assertion, uses this idiom very frequently, even of a past and certain matter ; as, Aesch. p. 337 (Reisk.) οὐκ ἀγαπᾶ, εἰ μὴ δίκην ἔδωκεν : Plat. Lach. p. 194 A ἀγανακτῶ, εἰ οὕτως ἂ νῶ μὴ οἶός τ' εἰμὶ εἰπεῖν : Id. Rep. p. 343 E τόδε ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίθης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις α : Id. Phæd. p. 95 A ἐθαύμαζον εἴ τι ἔξει τις χρῆσασθαι τῷ λόγῳ αὐτοῦ : Demosth. p. 24, 23 οὐ δὲ θαυμαστόν ἐστιν, εἰ στρατεούμενος καὶ πονῶν ἐκεῖνος (ὁ Φίλιππος)—ἡμῶν μελλόντων (cunctantibus)—περιγίγνεται : Ibid. p. 25, 24 ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίους μὲν ποτε—ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε (restitutis)—, νυνὶ δ' ὀκνεῖτε ἐξίναί καὶ μέλλετε (cunctantini) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων : Id. p. 52, 43 θαυμάζω δ' ἔγωγε, εἰ μηδεὶς ὑμῶν μήτ'

ἐνθυμείται, μήτε ὀργίζεται, ὁρῶν—τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρῆσθαι Φίλιππον: Id. Mid. 29 οὐκ ἤσχυνθη, εἰ τοιοῦτο κακὸν ἐπάγει τφ, that he, &c.

9. Frequently instead of ὅτι οὕτως, we find the relative ὥς, and for ὅτι τοιοῦτος, or ὅτι τόσος, the relatives οἷος, ὅσος: Plat. Crit. p. 43 B θυνμάξω αἰσθανόμενος, ὥς ἡδέως καθεύδεις<sup>a</sup>: Ibid. σέ—εὐδαιμόνισα—, ὥς ῥαδίως αὐτὴν (τὴν ξυμφορὰν) καὶ πρῶτος φέρεις: Id. Phæd. p. 58 E εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο—ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα: Il. ε, 757 Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα, ὅς σ' ἀτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν for ὅτι τοσοῦτον καὶ τοιοῦτον: Hdt. I. 31 αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρῃσε. So Homer: οἱ ἀγορεύεις, οἶά μ' ἔοργας, οἶον ἄκουσεν, *pro* iis, *quæ* dixisti *etc*: Il ζ, 166 τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν: so Il. σ, 262 οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐβελήσει μίμνειν ἐν πεδίῳ for ὅτι τοιοῦτος—θυμὸς, as in Lat., *quæ* ejus est atrocitas, or *quæ* est atrocitate.

Obs. For the constructions, such as ὥς λέγεται ὅτι σὺ ταῦτα ἐποιήσας, instead of ὥς λέγεται, σὺ ταῦτα ἐποιήσας, where the principal and the dependent clauses change places, see Index.

*Final substantival clause introduced by ὥς, in order that,*  
ὅπως, ἵνα, &c.

§. 805. 1. Substantival clauses of the second class signify the aim or end of the verb, which would usually stand in the equivalent acc., or more commonly with prepos. ἐπὶ, εἰς, or in the inf.; and are introduced by ὥς, ὅπως, ἵνα (ὄφρα poet.), (μὴ), ὥς μὴ, ὅπως μὴ, ἵνα μὴ. Compare κελεύω σε τοῦτο—σε ποιεῖν τοῦτο—ἵνα ποιῇς τοῦτο. These relative conjunctions refer to a demonstrative in the principal sentence, either expressed or implied.

### Moods.

#### Conjunctive and Optative.

2. The proper mood of the final sentence is the subjunctive, as the end or aim is something which either really resides in the will or imagination of the speaker or agent, or is supposed to do so. When the action of the verb depending on ἵνα, &c. relates to present or future time, the conjunctive is used, because the aim of a present action is immediately in the mind of the speaker; but if the aim relates to the past, it requires an act of the imagination to recall it to the mind, and therefore the optative is used<sup>b</sup>. And hence the general rule is laid down, that when the principal verb is in the pres., pft., fut., or aorist with a present sense, the conjunctive is used; but when the principal verb is in an his-

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Nitzsch Odyss. III. 76.

toric tense, the opt., (subj. of hist. tenses) is used; if a past action has for its object something yet to come, of course the conjunctive is used, not the optative; as, ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, *ut venias*, that you may come: λέξω, ἵν' εἰδῶ, *dico, ut sciam*, "that I may know:"—ταῦτα ἔγραφον, ἔγραψα, ἵν' ἔλθοις, *ut venires*: but also μετεπεμψάμην, "I sent for you," (past) ἵνα εἰδῶ, "that I may presently know:" so we say, "I do this that you may"—"I did this that you might"—"I did this that you may;" so that generally speaking, where in English we should use "may," the conj. is used where "might," the opt.: Il. λ. 289 sq. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθε, *ut gloriam vobis pararetis*; but Il. ε. princ. ξυθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο, *ut clarus fieret et gloriam sibi pararet*: Il. τ. 347 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἄμβροσίνην ἑρατεινὴν στάξον (pres.) ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἱκῇται, *ut ne fames eum occuparet*; but *ibid.* 351 ἡ δ' Ἀχιλλεῖ νέκταρ ἐνὶ στήθεσσι καὶ ἄμβροσίνην ἑρατεινὴν στάξ', ἵνα μὴ μιν λιμὸς ἀτερπὴς γούναθ' ἱκοίτο, *ut ne—occuparet*: Od. α. 85 Ἑρμείαν—νήσον ἐς Ὠκυγῆν δτρυνομεν (for δτρύνωμεν), ὄφρα τάχιστα Νύμφη ἐὺπλοκάμφῃ εἴπῃ νημερτέα βουλήν: v. 89 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὄφρα οἱ υἱὸν μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θεῖω: *Ibid.* 174 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ: Il. α. 26 μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχελω, μὴ νυ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο: v. 32 ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι; but Plat. Rep. p. 393 Εὐ δὲ Ἀγαμέμνων ἡ γράβαινεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὐθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα μὴ ἐπαρκέσῃ—ἀπιέναι δὲ ἐκέλενε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι: Od. ι. 355 sq. δὸς μοι ἔτι πρόφρων, καὶ μοι τέον οὔνομα εἰπὲς αὐτίκα—νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης: *Ibid.* 154 sq. ὄρσαν δὲ Νύμφαι—αἴγας ὄρεσκώους, ἵνα δειπνήσειαν ἐταῖροι: Xen. Cyr. I. 2, 3 (ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς καλουμένης) τὰ μὲν ὄντα καὶ οἱ ἀγοραῖοι—ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιγνύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμῇ: *Ibid.* 15 ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνεμι (*praecis repetam*): *Ibid.* I. 4, 25 Καμβύσης—τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσῃσι ἐπιχώρια ἐπιτελόιῃ.

*Obs.* It might perhaps be more correct to state the general rule thus: *When the dependent verb refers to present or future time, the conjunctive is used; when to past, the optative.*

*Seeming exceptions.*

§. 806. When an historic tense is used in the sense of a principal tense, the subjunctive of the principal tenses (conj.) is used.

When a principal tense is used in the sense of an historic tense, the subjunctive of the historic tenses (opt.) is used.

*Conjunctive after the aorist, and other historic tenses.*

1. When the aorist has the force of the perfect (§. 404.) the past action is considered as continuing and extending into present time, and the dependent verb refers to something present or future: Od. λ, 93 *τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο, ἥλυσες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον*; here *ἥλυσες*=*ἐλήλυθας*, *advenisti*, *ades*, as, Il. α, 202 *τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, ἐλῆλυθας*; ἦ ἴνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδου; Od. γ, 15 *τοῦνεκα γὰρ καὶ πόοντον ἐπέπλωσ, ὄφρα πύθηναι πατρός*: Od. ν, 418 *τίπτε τ' ἄρ' οὐ οἱ ξείπες, ἐνὶ φρεσὶ πάντ' εἰδυῖα*; ἦ ἴνα που καὶ κείνος ἀλώμενος ἄλγεα πάσχει; Il. ε, 127 *ἀχλὺν δ' αἶ τοι ἀπ' ὀφθαλμῶν ἔλουν, ἥ πρὶν ἐπήεν, ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα*: but Plat. Alcib. II. extr. ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηνᾶν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλύν, ὄφρ' εὖ γιγνώσκοι ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα: here ἀφελεῖν is aorist, but in Homer the aim of the verb is present, so that ἔλουν is known to be used in a perfect sense: Eur. Med. 215 *Κορίνθιαι γυναῖκες, ἐξήλθον δόμων, μή μοι τι μέμφῃσθε*: Id. Hecub. 27 *κτείνει με χρυσοῦ—χάριν ξένος πατρῶος, καὶ κτανὼν ἐς οἶδμ' ἄλδς μεθ' ἡχ', ἔν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ*: but Ibid. 697 Hec. *ἐμὸς ξένος, Θράκιος scil. ἔκτεινέ νιν*: Chor. ὦμοι, τί λέξεis; χρυσὸν ὥς ἔχοι κτανῶν: here ἔκτεινε is the real aorist, and the aim of the verb is something past: Hdt. VII. 8, 1. extr. *διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ νοέω πρήσσειν ὑπερθέωμαι ὑμῖν*: Plat. Legg. p. 653 sq. *θεοὶ δὲ οἰκτεῖραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος—Μούσας Ἀπόλλωνα τε μουσηγέτην καὶ Διόνυσον ξυνορταστὰς ἔδοσαν, ἔν' ἐπανορθῶνται τὰς γενομένας τροφὰς ἐν ταῖς ἑορταῖς μετὰ θεῶν*: Demosth. p. 117, 26 *τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατ' ἔθνη δοιούσιν*.

2. In narrating past events as if they were present, the writer throws himself so completely into the past events which he is narrating, that they become to him as if they were present, and placing himself in the position of the subject of the past verb, he looks upon the aim thereof as he did, that is, as something

present or future : this poetic idiom (πρὸ δμμάτων ποιεῖν) is mostly used by the historians, especially Thucydides ; but in other writers, both in prose and poetry, it is sometimes used also to mark the present continuance of a past action : Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο : Ibid. 9 ὁ μὲν δὴ λέγων ταῦτα ἀπεμάχετο ἀρρωδέων,\* μή τι οἱ ἐξ αὐτέων γένηται κακόν : Id. VII. 8. init. σύλλογον—Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε πύθεται σφέων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει : Cf. VI. 9. 100 : Thuc. II. 101 οἱ Ἕλληνες ἐβόηθησαν, μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ : Plat. Rep. p. 472 C παραδείγματος ἄρα ἔνεκα—ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελῶς δίκαιον—καὶ ἀδικίαν αὖ καὶ τὸν ἀδικώτατον, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἷοι ἂν ἡμῖν φαίνονται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου, ἀναγκαζόμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν κ. τ. λ. : Id. Protag. p. 320 A Περικλῆς δεδιὼς περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπᾶσας ἀπὸ τούτου καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε : Id. Criton. p. 43 B καὶ ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς<sup>a</sup> : Demosth. p. 25, 24 πολλὰ ἰδίᾳ πλεονεκτῆσαι—οὐκ ἠθελήσατε, ἀλλ', ἢν οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερόν αὐτῶν ἀνηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε στρατευόμενοι : Id. p. 836. princ. εἶπε γὰρ, ὡς ὁ πάππος ὤφειλε τῷ δημοσίῳ καὶ διὰ ταῦθ' ὁ πατήρ οὐκ ἐβούλετο μισθωθῆναι τὸν οἶκον, ἵνα μὴ κινδυνεύσῃ, sc. ὁ οἶκος. This making past things appear present is very natural, when the writer or speaker is speaking of himself : Il. ι, 493 sq. ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, ποιεῖ μῆνιν, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. So almost always in the Odyssey, when Ulysses is relating his own adventures : Od. ι, 102 αὐτὰρ τοὺς ἄλλους κελόμην—νηῶν ἐπιβαίνεμεν—, μήπως τις λωτοῖο φαγὼν νόστοιο λάθῃται : Od. ι, 377 ἔπεσσί τε πάντας ἑταίρους θάρσυνον, μή τις μοι ὑποδδείσας ἀναδύῃ.

*Optative after a principal tense or aorist.*

§. 807. A principal tense or (an aorist imper., conj., or opt.) in a present sense is followed by an optative.

a. When the historic present is used, this being equivalent to a past tense, and the aim of the verb being past : Eur. Hec. 10 πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ἢν, εἴ ποτ' Ἰλίου

<sup>a</sup> "Ubi id quod propositum fuit nondum perfectum et transactum est, sed adhuc durare cogitatur." Stallb.

τείχη πέσοι, τοῖς ζώσιν εἴη παισὶ μὴ σπάνις βίον: Ibid. 1149 μόνον δὲ σὺν τέκνοισί μ' εἰσάγει δόμους, ἢ ἄλλος μὴ τις εἰδείη τάδε.

β. When the writer or speaker introduces the aim of another person, not as existing in his own mind, but in the mind of that person, so that the sentence partakes of the character of the *oratio obliqua*; as, II. η, 339 πύλας ποιήσομεν (conj.) εὖ ἀραρυίας, ὅφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη “*vult item a ceteris cogitari, quibus suum Nestor consilium suadet*.” Soph. Œ. C. 11 στήσόυ με καὶ ξίδρυσον, ὥς πυθολίμεθα “*ita iubetur aliquis eadem mente agere, quæ inest imperanti, optativus igitur non ad Œdipi, sed Antigonæ mentem spectat eam, quâ sedem iubetur eligere*.” Plat. Rep. p. 410 B ἀρ' οὖν, ἦν δ' ἐγώ, ᾧ Γλαύκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιντο, τῇ δὲ τὴν ψυχὴν; “*Socrates non e sua ipsius sententiâ rem affert; sed consilium, quod gymnastices conditores sequuti sint, ex ipsorum mente indicat* a.”

γ. When the mind of the writer or speaker at the moment when he is expressing the aim is dwelling on time past, and realising the intention which he had when he began the action he is now continuing: Arist. Ran. 24 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ τάλαιπωροῖτο μηδ' ἄχθος φέροι “*sentit enim jam Dionysus se frustra studuisse, ne laboraret famulus: nam qui irritum suum consilium ita pronuntiat, is non jam consilium a præsente rei contemplatione captum dicit, sed priorem cogitat consilii cogitationem* b.”

#### *Optative or Conjunctive after Optative.*

§. 808. When the principal verb is in the opt. with or without ἄν, the dependent verb is generally in the opt., if the aim proposed is merely a supposition, without any notion of its realisation; but if this notion does come in, the conjunctive is used; as, Soph. Aj. 1217 sq. γενοίμαν, ἢ ὑλᾶεν ἔπεστι πόντου πρόβλημ' ἀλίκλυστον—, τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας: Demosth. p. 39, 3 ὥς δ' ἂν ἐξέτασθελι μάλιστ' ἀκριβῶς, μὴ γένοιτο, ᾧ πάντες θεοί: but Plat. p. 28 D αὐτίκα—τεθναλίην δίκην ἐπιθεις τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης:—Eur. Troad. 698 παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἢ οἷ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἰλίου πάλιν κατοικίσειαν καὶ πόλις γένοιτ' ἔτι.

a Stallb. ad loc.

b Reisig. 169.

c Schäfer Appar. tom I p. 456.



*Interchange of Optative and Conjunctive.*

§. 809. When two or more final clauses follow the same principal clause, it sometimes happens that the verb of one is in the conj., of the other in the opt., according to the proper force of these moods (§. 411. 1.). The former gives a notion of the realisation of the proposed end, the latter has no such notion, but represents it as a mere possibility, or as a supposition existing only in the mind of some other person <sup>a</sup>, frequently expressing the ulterior consequence of the conjunctive: Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἥ κε θάνωμεν, ἥ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν, the second sentence is merely a wish, and a consequence which might follow if death were avoided: Il. ε, 567 περὶ γὰρ δῖε ποιμένι λαῶν, μήτι πάθῃ, μέγα δέ σφεας ἀποσφίλειε πόνοιο, the first sentence expresses the immediate object of fear, the second the consequences resulting therefrom: Il. ο, 597 sq. Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῆδος ὀρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ ἐμβάλλῃ ἀκάματον, Θέτιδος δ' ἐξάϊσιον ἀρῇν πᾶσαν ἐπικρήνεια, the former sentence expresses the immediate result of the favour of Jove, the latter the consequences of that result: Hdt. IX. 51 ἐς τοῦτον δὴ τὸν χρόνον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχῳσι χρᾶσθαι ἀφθόγῳ, καὶ οἱ ἱππεῖς σφέας μὴ συνολάτο (the primary, and secondary end). So Eur. El. 56 πηγὰς ποταμίας μετέρχομαι—, ὥς ὕβριν δειξώμεν Αἰγισθοῦ θεοῖς, γόους τ' ἀφείην: Id. Hec. 1138 ἔδεια, μὴ σοὶ πολέμιος λειφθεῖς ὁ παῖς Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν, γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδων τινα Φρυγῶν ἐς αἶαν αὔθις ἄρειαν στόλον, κᾶπειτα Θρήκης πέδια τρίβοιεν τάδε λεηλατοῦντες, γέλτοσιν δ' εἴη κακὸν Τρώων, ἐν ᾧπερ νῦν—ἐκάρνομεν, “*alterum, Troja ut restitueretur, verebatur ne eveniret; de altero conjecturam faciebat, haud esse dissimile veri Achivos redituros*” <sup>b</sup>.

*Conjunctive and Optative with ἄν.*

§. 810. To the final conjunctions ὥς, ὅπως, μή and ἵνα, the modal adverb ἄν is sometimes added, pointing to some (generally not expressed) condition: Od. ε, 167 f. πέμψω δέ τοι οὔρον ὅπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαῖαν ἵκηαι, αἶ κε θεοὶ γ' ἐθέλωσι: Od. β, 376 ἀλλ' ὁμοσον, μὴ μητρὶ φίλῃ τάδε μνησθῆσθαι—, ὥς ἄν μὴ κλαίονσα κατὰ χροῖα καλὸν ἰάπτῃ (sc. ξάν. ταῦτα ἀκούσῃ). Compare Od. μ, 156, §. 809.: Od. θ, 20 sq. καὶ μιν μακρότερον καὶ πάσσονα θῆκε ἰδέσθαι, ὥς κεν Φαίηκεσσι φίλος πάντεσσι γένοιτο,

<sup>a</sup> Nitzsch *Odyssey* iii. 76.<sup>b</sup> Pflugk ad loc.

sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο : Od. β, 52 οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασιν νέεσθαι Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα, δοίη δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι, that in that case, if they were at his house, he might &c.<sup>a</sup> The opt. is used here after the perf. according to §. 807. β. : Eur. Bacch. 509 sq. καθείρξατ' αὐτὸν ἱππικαῖς πέλας φάτναισιν, ὥς ἂν σκότιον εἰσορᾷ κνέφας, sc. ἐὰν καθειρχθῇ : Id. Hippol. 1304 f. δάκνει σε, Θησεῦ, μῦθος, ἀλλ' ἔχ' ἥσυχος, τοῦνθένθ' ἀκούσας, ὥς ἂν οἰμώξης πλέον, ut, si quæ sequuntur audieris (ἀκούσας), magis ingemiscere possis : Hdt. III. 44 ἐδεήθη, ὅπως ἂν καὶ παρ' ἐωυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ, ut, si opus esset, exercitum a se peteret : Xen. Cyr. V. 2, 21 διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅτε δεῖ φίλια καὶ πολέμια νομίζειν. (The passages in which μὴ ἂν is used with opt. are to be explained by §. 814. c. So Thuc. II. 93 ἦν προσδοκία οὐδεμία, μὴ ἂν ποτε οἱ πολέμιοι ἐξαπινάως οὕτως ἐπιπλεύσειαν : Xen. Anab. VI. 1, 1 εἰ οὖν ταῦτα ἐγὼ δρῶν δοκοίην, ὅπου δυναίμην, ἐνταῦθ' ἄκρυν ποιεῖν τὸ ἐκείνων ἄξιωμα, ἐκείνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθείην.) — In the following passage ὥς and ὅπως are to be taken as modal adverbs, and ἂν seems to signify, *in some way or other* : Id. Cyr. I. 2, 5 ἐπιμέλονται, ὥς ἂν βέλτιστοι εἶεν οἱ πολῖται, how the citizens may be best : Ibid. 10 βασιλεὺς ἡγεμὼν αὐτοῖς ἐστι, καὶ αὐτὸς τε θηρᾷ, καὶ τῶν ἄλλων ἐπιμελεῖται, ὅπως ἂν θηρῶεν : Ibid. II. 1, 4 βουλευσόμεθα, ὅπως ἂν ἄριστα ἀγωνιζόμεθα : Plat. Symp. p. 187 D πάλιν γὰρ ἡκεῖ δ' αὐτὸς λόγος, ὅτι τοῖς μὲν κοσμοῖς τῶν ἀνθρώπων, καὶ ὥς ἂν κοσμιώτεροι γίγνουντο οἱ μῆπω ὄντες, δεῖ χαρίζεσθαι.)

Obs. 1. Hence the elliptic use of the opt. with ἂν to express a wish : Π. ζ, 281 ὥς κε οἱ ἀδελφοὶ γαῖα χάνοι ! sc. εἰ τοῦτο δυνατόν ἔη, utinam, si fieri posset, terra devoraretur !

Obs. 2. The general rules and exceptions given above hold good for the conj. and opt. with ἂν as well as without it.

Obs. 3. ὥς ἂν with the opt. is far more rare in Attic than in Epic and Ionic ; ἵνα ἂν is very seldom found, see above (§. 809) : Od. μ, 156. Soph. Œ. C. 189. Demosth. p. 780, 7 ἵνα μὴδ' ἂν ἄκων αὐτῇ ποτε προσπέσῃ : ἵνα ἂν has generally the force of *ubique* or *sicubi* ; ὅφρα ἂν (κε) is only Epic : Od. μ, 51 ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὅφρα κε τεργόμενος ὅπ' ἀκούης Σειρήνοιν : Π. μ, 25 sq. ὅτε δ' ἄρα Ζεὺς συνεχὲς, ὅφρα κε θᾶσσον ἀλίπλοα τεῖχεα θείη.

“Ὅπως and ὥς with Future Indicative.—Ὅπως ἂν with Future Indicative.

§. 811. Verbs of *caring, considering, troubling oneself about, endeavouring, effecting, and inciting* ; as, ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι,

<sup>a</sup> See Nitzsch ad loc.

φυλάττειν, σκοπεῖν, σκέπτεσθαι, βουλευέσθαι, ὄρᾶν, ποιεῖν, πράττειν, *cuiusque*, μηχανάσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιῶν, ἄγε &c., are followed by ὅπως (ὅπως μή), and in Hdt. also by ὥς (on μή see §. 814.), with the fut. ind. instead of the conjunctive. The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realisation of the proposed end. After the verbs of *caring*, and *considering*, the original sense of ὅπως is clearly seen, as ὅτ' τρόφ' is used instead of it: Thuc. IV. 128 ἐπρασσεν, ὅτ' τ' τρόφ'—ἀπαλλάσσεται for ὅπως: Id. VI. 11 σκοπεῖν ὅτ' τρόφ' τὸ σφέτερον ἀπρεπὲς εἶναι ὁρῶνται: Xen. Cyr. I. 2, 3 οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι: Ibid. II. 4, 31 Κύρος, ὃ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὥς τάχιστα ἔχων οἴσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα: Plat. Rep. p. 421 Εἰ παντὶ τρόφ' φυλακτέον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδόντα (sc. πένια καὶ πλοῦτος): Demosth. p. 21, 12 σκοπεῖσθε—τοῦτο, ὃ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν: Id. p. 130, 75 δέδοικα, ὅπως μὴ πάνθ' ἅμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γενήσεται. And ὅπως and ὥς are used with the ind. fut., even when the principal verb is in an historic tense, where we should expect the fut. opt., the *oratio obliqua* being changed into the *oratio recta*.

2. Sometimes ὅπως ἂν is used with fut. ind. to refer to a condition either expressed or understood: Hdt. III. 104 οἱ δὲ δὴ Ἴνδοι τρόφ' τοιούτῳ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὅκως ἂν καυμάτων τῶν θερμωτάτων ἐδόντων ἔσονται ἐν τῇ ἀρπαγῇ, i. e. ὅταν καύματα θερμώτατα ᾖ.

*Remarks on ὅπως.*—*Dawes's Canon.*—*Elliptical use of ὅπως and ὅπως μή.*

§. 812. 1. Dawes laid down (Miscel. Crit. p. 227, 459.) that ὅπως is joined with the conj. of the pres., aor. I. pass., aor. II. act. midd. or pass., but never with conj. of aor. I. act. or midd., but in the place thereof the ind. fut. is used, and hence the ind. fut. and conjunctive are often interchanged; as, Plat. Tim. p. 18 Εἰ ὅπως οἱ κακοὶ χωρὶς οἱ τ' ἀγαθοὶ ταῖς ὁμοίαις ἐκάτεροι ξυλλέξονται, καὶ μή τις αὐτοῖς ἔχθρα διὰ ταῦτα γίγνηται. But as this canon rests on no grammatical or logical grounds, so it is shaken by the fact that in many passages, by the agreement of the MSS., ὅπως is joined with aor. I. conj. act.: a change of HI into EI, and Ω into O, being all that is required to make the aor. I. conj. into fut. ind., there were great opportunities opened to the inaccuracy of transcribers. The ancients no

doubt regarded rather the difference of meaning in their use of one or the other, not the difference of form. There are many passages in Herod. and the Attic writers, prose and poetry, which contradict this rule; as, Hdt. II. 120 extr. ὅπως ποιήσωσι; Thuc. I. 73 ὅπως μὴ βουλεύσηθε: Ibid. IV. 66 ὅπως μὴ ἐπιβοηθήσωσιν: Lysias p. 138 extr. ὅπως μὴ ἐργάσηθε. In these examples all MSS. agree, and there are some cases, where the aorist conj., and fut. ind., have a different form; as, ὅπως κλαύσω (F. κλανσοῦμαι), ἐκπλεύσῃ (F. ἐκπλεύσεται), ἀνακουμίῃ (F. ἀνακομιεῖ), ἀπολαύσωμεν (F. ἀπολαυσόμεθα), ἀποφύγῃ (F. ἀποφανεῖ). In many passages the metre forbids any alteration<sup>a</sup>. The difference between these two forms doubtlessly is, that the fut. ind. represents the proposed end as something existing in future time; the aor. conj. as something of which the future realisation is only conceived, but without any notion of its actually existing. See Æsch. Pers. 112 ταῦτά μοι μελαγχρίτων φρὴν ἀμύσσεται φόβῳ,—μὴ πόλις πύθηται κένανδρον μέγ' ἄστν Σουσίδης καὶ τὸ Κίσιωνον πόλισμ' ἀντίδουπον ἔσσεται.

2. Ὅπως or ὅπως μὴ stands with the fut. ind. or with the conj. to express a desire or warning, ὅρα or ὁράτε, *vide, videte*, being readily supplied by the mind: Xen. Anab. I. 7, 3 ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας: Arist. Nub. 489 ἄγε νῦν, ὅπως, ὅταν τι προσβάλλωμαι σοφὸν περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει: Plat. Menon. p. 77 A ἀλλ' ὅπως μὴ οὐχ' οὕς τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. So in the forms, δεῖ σ' (sc. σκοπεῖν) ὅπως in Attic poetry: Soph. Aj. 556 δεῖ σ' ὅπως πατὴρ δειξέις ἐν ἐχθροῖς, οἷος ἐξ οἴου ἱράφης. Conjunctive: Hdt. VI. 85 εἰ νῦν ὀργῇ χρεώμενοι ζυγώσαν οὕτω Σπαρτιῇται, ὅπως ἐξ ὑστέρης μὴ τι ὑμῖν, ἣν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώραν ἐσβάλῃσι, *videte, ne—inferant*.

<sup>a</sup> *Iva, ὥς, ὅπως (more rarely), with the Historic Indicative.*

§. 813. *Iva, ὥς, ὅπως (more rarely) are joined with the historic tenses of the ind., to express an end proposed and wished for, but not attained, or not to be attained. The principal sentence expresses something which does not take place, so that the end proposed by, or which might have resulted therefrom, does not take place either. We may translate ὥς &c. by—in which case I should:* Soph. Œ. R. 1389 οὐκ ἂν ἐσχόμην τὸ μὴ ποικεῖσαι τοῦμδν ἄθλιον δέμας, ἔν' ἦν τυφλὸς τε καὶ κλύων μηδέν, *ut essent cæcus*: Ibid. 1393 τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε ἔμαντὸν ἀνθρώποισιν, ἔνθεν ἦν γεγώς, *ut nunquam ostendissem*: Eur. Hippol. 640 sq. χρὴ ν δ' ἐς γυναῖκας πρόσπολον μὲν οὐ περᾶν, ἀφθογγα δ' αὐταῖς συγκατοικίξειν δάκη θηρῶν, ἔν' εἴχοι μῆτε προσφωνεῖν τινα, μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν, *ut prossent*: Ibid. 925 (χρὴ ν) δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν, τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν (i. e. *injūstam*), ὥς ἡ φρονοῦσα τᾶδικ' ἐξηλέγετο πρὸς τῆς δικαίας, οὐκ ἂν ἡπατώμεθα, *ut convinceretur*: Id.

<sup>a</sup> Dawes's error seems to have been one into which he, in common with other English scholars, too, frequently fell: the laying down a rule from a number of instances too generally, and not caring to inquire

whether there were any grammatical or logical grounds for it to rest upon, and then altering all the passages to suit his canon.

Phoen. 206 (Chorus) Τύριον οἶδμα λιποῦσ' ἔβαν—, Φοίβῃ δούλα μελάρων ἴν' ὑπὸ δειράσι νυφοβόλοις Παρνασοῦ κατενέσθην, ἵνα depending on δούλα, *ut habitarem (at ibi habitare non potuit, quoniam, bello inter Polynicem et Eteoclem exorto, Thebis manere coacta erat)*: Aristoph. Pac. 135 οὐκοῦν ἐχρήν σε Πηγάσου ζεύξαι πτερὸν, ὅπως ἐφαίνοιο τοῖς θεοῖς τραγικώτερος: Plat. Crit. p. 44 D εἰ γὰρ ὧφελον—οἶοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἶοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς αὖν εἶχε, *quo efficere possent etiam bona maxima (at id non possunt)*: Demosth. p. 837, 5 ἐχρήν—παρασημνάσθαι κελεύσαι τὰς διαθήκας, ἵν', εἰ τι ἐγίγνετο ἀμφισβητήσιμον, ἦν (*ut—liceret*) εἰς τὰ γράμματα ταῦτ' ἐπανελθεῖν καὶ τὴν ἀλήθειαν πάντων εὐρεῖν: Ibid. p. 849, 17 ἐζήτησεν αὖν μετὸν παῖδα τὸν γράφοντα τὰς μαρτυρίας, ἵν', εἰ μὴ παρεδίδουν, μηδὲν δίκαιον λέγειν ἐδόκουν: Id. p. 47, 27 οὐ γὰρ ἐχρήν—ταξιδάρχους παρ' ὑμῶν—ἀρχοντας οἰκείους εἶναι, ἵν' ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις<sup>a</sup>; It is worthy of observation that αὖν is not used, in this construction, even where there is direct reference to a preceding hypothetical sentence containing the condition of the dependent clause.

*Remarks on the construction of the seemingly final Conjunction μή.—*  
*Darwes's Canon.*

§. 814. After verbs of questioning, considering, reflecting, asking and inquiring, and also verbs of fear, of anxiety, which imply reflection; as, σκοπεῖν, φροντίζειν, ὀρᾶν, ὑποπτεύειν, ἐννοεῖν, μετανοεῖν, ἀμφισβητεῖν, πυνθάνεσθαι, ἐξερευνᾶν, ὀκνεῖν, δεδιέναι, φοβεῖσθαι &c., the negative μή is used without any final conjunction, where in English we might use the word *that*, but more generally the word *lest*. Μή is a sort of interrogation (as in Lat. *ne*) which introduces an indirect question relating to the preceding object of anxiety, &c.; as, Demosth. p. 14, 18 ὀκνῶ μή μάταιος ἦμιν ἡ στρατεία γένηται, I fear whether the expedition has not been undertaken in vain; that is, I fear that (or lest) it has. The construction of this sort of sentence is as manifold as that of the indirect question.

a. Hence we find the ind. of all the tenses, when the writer or speaker is inwardly persuaded that the object of his anxiety is really in existence; and hence especially of events which are either present or past to him: Od. ε, 300 δεῖδω, μή δὴ πάντα θεὰ νημέρtea εἴπεν, I fear whether the goddess has not (=that she has) told us, &c<sup>b</sup>: Eur. Ph. 92 ἐπίσχες, ὥς αὖν προὔξερευνήσω στίβον, μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθῃ φαῦλος, whether there is not = I am afraid that, or lest: Thuc. III. 53 νῦν δὲ φοβούμεθα, μή ἀμφοτέρων ἡ μαρτηκάμεν: Xen. Cyr. III. 1, 27 ὅρα, μή ἐκείνους αὐ δεήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν: Id. IV. 1, 18 ὅρα, μή πολλῶν ἐκάστῳ ἡμῶν χειρῶν δεήσει καὶ ὀφθαλμῶν: Plat. Lach. p. 187 B σκοπεῖν χρή, μή οὐ—ὑμῖν ὁ κίνδυνος κινδυνεύεται: Id. Rep. p. 451 A φοβερόν—, μή σφαλῆις τῆς ἀληθείας—κείσομαι<sup>c</sup>: Id.

<sup>a</sup> Schäfer ad loc.

<sup>b</sup> Nitzsch ad loc.

<sup>c</sup> Stallb. ad loc.

Phileb. p. 13 A φοβοῦμαι δὲ, μή τις ἡδονὰς ἡδοναῖς ἐὺρήσομεν ἐναντίας : Id. Cratyl. p. 393 C φύλαττε, μή πη παρακρούσομαι σε<sup>a</sup>.

b. The subjunct. of the principal tenses (conjunct.) after a principal, and of the historic tenses (opt.) after an historic tense. The subjunct. is here deliberative. For examples see (§. 805. 2.) and Od. ε, 473 δεῖδω, μὴ θήρῃσιν ἔλωρ καὶ κύρμα γένωμαι : Xen. Cyr. I. 1, 3 ἐκ τούτου δὴ ἀναγκαζόμεθα μετανοεῖν, μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργον ἦ (for εἴη §. 806. 2.) τὸ ἀνθρώπων ἀρchein : Id. M. S. IV. 2, 39 καὶ φροντίξω, μὴ κράτιστον ἦ μοι σιγᾶν : Plat. Phæd. p. 70 A τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, μὴ, ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ : Eur. Med. 118 οἷ μοι, τέκνα, μὴ τι πάθῃθ', ὥς ὑπεραλγῶ<sup>b</sup>.

c. The opt. is also used in its secondary meaning to express a doubt as to the realisation of the object, a suspicion only of its happening : Hdt. VII. 103 ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἴη, *vide, ne vana jactatio fuerit hoc, quod a vobis dictum est.* \*An is added when the suspicion is supposed to depend on a condition : Xen. Anab. VI. 1, 29 ἐκείνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σὺ φρονισθείην : cf. the examples in §. 810.

Obs. 1. After verbs of *looking into, inquiring, seeing*, such as ὁρᾶν, σκοπεῖν, μὴ with the ind. present expresses an inquiry whether something is not : ὅρα μὴ ποιεῖ, see whether he is not doing it. With the conj., a fear lest he should do it : ὅρα μὴ ποιῇ, see lest he do it. So the ind. in Eur. Phœn. 92, given above in a.

Obs. 2. There is a difference also between the conj. pres. and aor., ὅρα μὴ ποιῇ, lest he do it presently ; μὴ ποιήσῃ, at some future, indefinite time.

Obs. 3. After verbs of *fear or anxiety*, εἰ (*whether, if*) is used instead of μὴ, and μὴ οὐ, giving a more indefinite character to the feeling : Eur. Med. 187 (184) φόβος, εἰ πείσω δέσποιναν ἐμήν : “*in voc. φόβος inest notio dubitandi ; ac quum is, qui dubitat, sitne aliquid necne, etsi cogitatione plerumque in alterutram partem inclinatur, id tamen non indicet, fit, ut ex cuiusque loci conditione intelligendum sit, utrum ei valeat μὴ οὐ ἢ μὴ<sup>c</sup> :*” so for μὴ Androm. 60 καὶ νῦν φέρονσά σοι νέους ἦκα λόγους, φόβῳ μὲν εἰ τις δεσποτῶν αἰσθήσεται.

Obs. 4. We also find the following constructions after verbs of *fear and anxiety* : a. ὅπως, *quomodo*, Attic poetry : Eur. Heracl. 249 μὴ τρέσῃς, ὅπως σέ τις σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βία : Id. Iph. T. 1002 τὴν θεὸν δ' ὅπως λάθω, δέδοικα, *timore percussus delibero, quomodo—lateam.*—b. ὅπως μὴ *quomodo non*, also Attic poetry : Soph. Œ. R. 1058 δέδοιχ', ὅπως μὴ κ' τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά.—c. ὅτι or ὡς, *that*, which signifies merely the object of fear, without any notion of deliberation : Xen. Cyr. V. 2, 12 μὴ φοβοῦ ὡς ἀπορήσεις<sup>d</sup>. cf. III. 1, 1. Demosth. p. 141 καὶ τὸν φόβον ὡς οὐ στήσεται τοῦτο ἄνευ μεγάλου τινὸς κακοῦ.—d. Infinitive with or without the article : φοβεῖσθαι τὸ ἀποθνήσκειν, δέισαι τὸ ζῆν.—ὀρρωδῶ θανεῖν Eur. : Plat. Gorg. p. 457 E φοβοῦμαι διελέγειν σε. See above §. 664. 1. and §. 670. The omission of the article makes a great difference of sense : if the inf. has no article, the verb of *fearing* signifies *unwillingness, hesitation*, if it has the article the verb takes its proper sense of fear and the inf. with article signifies the object of fear.—e. ὥστε μὴ with the inf. (rarely) where the object of the fear is expressed, as that which is in consequence thereof avoided : Eur. Iph. T. 1391 φόβος δ' ἦν ὥστε μὴ τέγγειν πόδα.

a Elmsl. Heracl. 483.

b Pflugk ad loc.

c Ibid.

d Bornemann ad loc.

## ADJECTIVAL SENTENCE.

§. 815. 1. The adjectival sentence is the resolution of an adjective or participle, and therefore signifies the attribute of a substantive ; as, οἱ πολέμιοι, οἱ ἀπέφυγον (= οἱ ἀποφυγόντες πολέμιοι)—τὰ πράγματα, ἃ ὁ Ἀλέξανδρος ἔπραξεν (= τὰ ὑπὸ τοῦ Ἀλεξάνδρου πραχθέντα πράγματα, or τὰ τοῦ Ἀλεξάνδρου πράγματα).—ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν (= ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα).

2. The inflexions of the relative pronoun which refers to the subst. in the principal clause, denote the gender and number, and frequently the case, which would be denoted by the inflexion of the simple adj. or participle.

3. A simple attribute such as Πεισίστρατος ὁ τύραννος, is, generally speaking, not resolved into an adjectival sentence such as ὁς τύραννος ἦν, except when particular emphasis is to be laid on that attribute ; but if the attribute is compounded of the adj. and certain dependents therefrom, the adjectival sentence is the most natural, and sometimes the only, way of expressing it.

*Remarks on the Relative Pronoun.*

§. 816. 1. Originally there was no distinct form for the relative pronoun in Greek, but the demonstrative performed the functions of the relative, being placed in both clauses ; in the first as a simple demonstrative, in the second as a retrospective demonstrative, as in German, *der Mann, der* ; in English, “the thing, that:” so Il. α, 125 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται, *quia ex urbibus diripimus, ea distributa sunt* : (so Il. η, 481 οὐδέ τις ἔτλη πρὶν πιεῖν πρὶν λείψαι ὑπερμένει Κρονίωνι, nor did any one dare before to drink, before &c. : Pind. Nem. IV. 4 οὐδὲ μὲν ἴδωρ τόσσον γε μαλθακὰ τέγγει γυνῆ, τόσσον εὐλογία φόρμιγγι συνάσπρος.) The aspirated pronouns were demonstrative as well as those beginning with τ, till the necessities of language soon assigned to the latter the demonstrative, to the former the relative, function. There are many instances, as well in the other dialects as in the more perfect language of Attic, to prove that the relative pronouns were originally demonstrative ; as we find that the relative forms are used as demonstrative. (On the use of the demonstrative τοῦ, τῷ, τὸν for οὗ, ᾧ, ὅν, see §. 445 : so even in Attic, τέως for ἔως, τῶς for ὥς.)

2. So Homer frequently uses, especially with γάρ, or καί, the relative ὅς as a demonstrative : Il. ζ, 59 μηδ' ὄντινα γαστέρι μήτηρ κοῦρον ἔδντα φέροι, μηδ' ὅς φύγοι, *ne is quidem aufugiat* : Il. φ, 198 ἀλλὰ καὶ ὅς δείδουκε Διὸς μεγάλῳ κεραυνῷ : cf. Od. α, 286. Il. λ, 535. So οἷ—, οἷ, these—those, the one—the other : Il. φ, 353 τείρουτ' ἐγγέλνές τε καὶ ἰχθύες, οἱ κατὰ δῖας, οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα.—οἷ—οἷ τς : Il. ψ, 498 οἱ δειότεροι, οἱ τε παρόιθεν.—οἷ for οἱτοί Hesiod. Theog. 22. So Pind. Pyth. III. 89. (B.)

3. In Attic (and Ionic prose) this use is confined to the following cases :

α. Καὶ ὁς, seldom καὶ ἥ, for καὶ οὗτος, καὶ αὕτη. Xen. Cyr. V. 4, 4 καὶ ὁς ἐξυπαταγθεὶς διώκει ἀνὰ κράτος: Plat Symp. p. 201 E καὶ ἥ, οὐκ εὐφημίσεις; ἔφη. In the oblique cases always the article, as καὶ τόν, *et eum*

β ὁς μέν—ὁς δέ Demosth. and later writers, but before them by Domic writers, not only in nom. but also in oblique cases sing. and plural: Archyt. p. 676. ap. Gal. (238 Orell.) τῶν ἀγαθῶν ἃ μὲν ἐντὶ ἀνθρώπῳ, ἃ δὲ τῶν μερέων: Demosth. p. 248 πόλεις Ἑλληνίδας ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων. — ὁ μέν—ὁς δέ: Theogn. 207 ἄλλ' ὁ μὲν αὐτὸς ἔτισσε κακὸν χρέος, ὁς δὲ φίλοισιν ἄτην ἐξοπίσω παυσὶν ἐπεκρέμασεν (Bekker οὐδὲ φίλοισιν).

γ. Ὅς καὶ ὁς, *this and that*, indefinite; *such a one—any one*, very rare, only in nom.; as, Hdt. IV. 68 τὰς βασιλῆας ἰστίας ἐπιόρκηκε ὁς καὶ ὁς, in accus. τὸν καὶ τόν, τὸ καὶ τό, see §. 444. β.

δ. In the phrase ἡ δ' ὁς, ἡ δ' ἥ, *said he, she*, mostly in Plato.

ε. The following relative conjunctions are also used as demonstr. : II. ο, 547 ὁ δ' ὄφρα (for τόφρα) μὲν εἰλιποδας βοὺς βόσκει ἐν Περκώτῃ—αὐτὰρ ἐπεὶ κ.τ.λ.: εἴως for τέως II. μ, 141: ἵνα for ἐνταῦθα II. κ, 127. So ὅτε μὲν—ὅτε δέ even in Attic, and ὅτε μὲν—ἄλλοτε δέ. So ὥς—ὥς, II. ξ, 294 ὥς ἴδεν, ὥς μιν ἔρωσ πικινὰς φρένας ἀμφεκάλυψεν. So Theocr II 82. So ἔνθα—ἐνθα, ubi—ibi Theocr. VIII 48, ὅσων—ὅσον, *quantum—tantum* Id. IV. 39. Arist. Vesp. 213. (Hebr. X. 37.)

4. The relatives, compounded of a relative and indefinite pronoun, as ὅστις, ὁποῖος, ὅποσος &c., express an indefinite, and hence a general notion, and therefore are frequently joined with the generalising adverbs δῆ, δῆποτε, and are very commonly used in general propositions: Eur. Troad. 589 φεύγειν μὲν οὖν χρή πόλεμον ὅστις εὖ φρονεῖ. The indefinite notion is yet more strongly marked when these pronouns are applied to an object, as coming under some class, to denote its genus or essence, as is frequently the case with ὅστις, *such a one as*, in Attic and also in Epic: Od. β, 124 ὄφρα κε κένη τοῦτον ἔχη νόον, ὅντιν' αὖ οἱ νῦν ἐν στήθεσσι τιθεῖσι θεοί: Xen Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργον εἶναι, ὅστις—αἰρεῖται πολεμεῖν: Eur. Hipp 918 δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν τοὺς μὴ φρονούντας δυνατὸς ἔστ' ἀναγκάσαι.

5. Hence ὅστις is used in a definite force in adject. sentences to express an attribute belonging to the nature of the object, its real and peculiar property, while ὁς expresses merely an accidental property which may be assigned to other objects, as ἡ πόλις ἡ κτίζεται, but ἡ πόλις ἥτις ἐν Δέλφοις κτίζεται, as early as Homer; as, II. ψ, 43 οὐ μὰ Ζῆν', ὅστις τε θεῶν ὑπατος καὶ ἄριστος: Hdt. II. 151 ἐν φρενὶ λαβόντες τὸ χρηστήριον, ὅτι ἐκέχρηστο σφι, i. e. *cujusmodi iis datum erat*: Ibid. 99, 7 πόλιν κτίσας ταύτην, ἥτις νῦν Μέμφις καλεῖται.

Obs. 1. On the use of these pronouns in indirect questions, being compounded of ὁς and τίς, interrog., see *Interrogative Sentences*.

Obs. 2. On ὁς τε, ὅστις τε, see §. 755. 3., ὅσπερ §. 734. 2. 3., ὁς γε, §. 735. 9.

### *Relation between the Principal and Dependent Sentences.*

§. 817. 1. The relation between the substantive and the adjectival clause is denoted by a demonstrative pronoun in the principal



clause, pointing forwards to the relative pronoun in the dependent one, and this latter pointing backwards to the former ; as, οὗτος δ' ἀνὴρ, ὃν εἶδες. The article ὁ, ἡ, τό, is to be reckoned as a demonstrative, as it originally had this sense (§. 414.) ; as, τὸ ρόδον, δ' θάλλει. Generally speaking it may be said, that whenever the article is used with a subst., it points to a relative clause either expressed or implied ; as, τὸ ρόδον καλὸν ἐστί, that is δ' ὁρᾷς or some such expression. But, as is obvious, this relative sentence need not be expressly stated when it is easily supplied, or the object is supposed to be sufficiently well known. Hence the name *Article*, ἀρθρον, that is, *a joint*, is very significant, as it expresses the connection or fitting in of the article and the relative in the two sentences, as it were the two parts of a joint : hence both the demonst. ὁ, ἡ, τό, and the relative ὅς, ἥ, ὅ, are termed not unfrequently, “*article*,” the former *præpositivus*, the latter *postpositivus*.

2. When the object to which the relative refers is to be considered as indefinite, the article is omitted, and the relative refers directly to the subst. ; as, ἀνὴρ, ὃς καλός ἐστιν = ἀνὴρ καλός. When the relative refers to a personal pronoun, this supplies the place of the demonst. ; as, ἐγὼ, ὅς—σὺ, ὅς &c. If no particular emphasis is to be laid on this pronoun it is omitted, and the relative refers to the person implied in the inflexion of the verb ; as, καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας : if the subst. to which the adjunct. clause refers is omitted, the adjunct. clause has the force of a substantive ; as, ἦλθον οἱ ἄριστοι ἦσαν = ἦλθον οἱ ἄριστοι (sc. ἄνδρες).

*Obs.* 1. Substantives expressing *place*, *mode* or *manner*, &c. are sometimes followed by a local, modal or other relative adverb, according to the sense of the subst., instead of the relative pronoun ; as, ὁ τόπος ὅθι ἔσται — ὁ τρόπος ὡς ἐβίωσε.

3. As to ὁ, ἡ, τό and the demonst. οὗτος, αὗτη, τοῦτο the relative ὅς, ἥ, ὅ answers, so the demonst. of quality or size, τοῖος, τοιοῦτος, τόσος, τοσοῦτος, have the proper relatives οἷος and ὅσος. But sometimes ὅς also is the relative to τοιοῦτος : Plat. Gorg. p. 473 E ὅταν τοιαῦτα λέγῃς, ἀ οὐδεὶς ἀν φήσειεν ἀνθρώπων, as in other relations ὅς often expresses quality : Plat. Theæt. p. 197 A οὐδένα τρόπον διαλέξομαι, ὧν γε ὅς εἰμι : Id. Phædr. p. 243 E τοῦτο μὲν πιστεύω, ἕωσπερ ἀν ἧς ὅς εἶ : Id. Rep. p. 529 A οὐκ ἀγεννῶς μοι δοκεῖς τὴν—μάθησιν λαμβάνειν παρὰ στανῶ ἥ ἐστί. See *Interrog. Sentences*.

*Omission of the Demonstrative before the Relative.*

4. Not only is the demonstr. omitted in the principal clause, when it is in the same case with the relative, but even when it is in a different case, where the pronoun can be easily supplied, and has no particular emphasis,—hence especially where the demonstr. would be quite indefinite; and here the relative may be translated by *si qui*, and the demonstr. is frequently omitted when an adjectival clause precedes, as we shall see farther on: Od. λ, 433 sq. ἡ (Clytæmnestra) δ' ἔξοχα λύγρ' εἰδυῖα οἱ τε κατ' αἴσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω θηλυτέρησι γυναιξὶ καὶ (sc. ταύτῃ) ἢ κ' εὐεργὸς ἔρσιν: Soph. Phil. 139 καὶ γνῶμα (sc. ἐκείνου), παρ' ὅτῳ τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται: Eur. Or. 591, 3 γάμοι δ' ὅσοις μὲν εὖ πίπτουσιν (i. e. καλῶς ἔχουσι) βροτῶν, (τούτοις sc.) μακάριος αἰὼν οἷς δὲ μὴ πίπτουσιν εὖ, (οὗτοι sc.) τὰ τ' ἔνδον εἰς τὰ τε θύραζε δυστυχεῖς: Thuc. II. 41 οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτον, οὔτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρψει κ. τ. λ.: Lysias p. 152. 40 μὴ οὖν προκαταγινώσκετε ἀδικίαν τοῦ εἰς αὐτὸν μὲν μικρὰ δαπανῶντος —, ἀλλ' ὅσοι (i. e. ἀλλὰ τούτων, ὅσοι) καὶ τὰ πατρῶα—εἰς τὰς αἰσχίστας ἡδονὰς εἰθισμένοι εἰσὶν ἀναλίσκειν: Plat. Rep. p. 373 B (ἡ πόλις) ὄγκου ἐμπληστέα καὶ πλήθους (sc. τούτων), ἃ οὐκέτι τοῦ ἀναγκαίου ἐνεκά ἐστιν ἐν ταῖς πόλεσιν<sup>a</sup>. So very often Lat.: Sallust. Cat. 58 *maximum est periculum* (sc. *uis*), *qui maxime timent*. So οὐκ ἔστιν, ὅς or ὅστις οὐ, ταῦτα ποιήσει.

5. There is a peculiar form in Greek, ἔστιν οἱ (λέγουσιν, *sunt qui dicunt*). This form was so firmly established in the language, that neither the number of the relative has any influence on the verb ἔστι, nor is the tense changed, though the time spoken of be past or future; hence this form has assumed the character of the substantial pronoun *ἐνιοι*, and by means of the cases of the relative has a complete inflexion:—

Nom.—Ἔστιν οἱ = ἐνιοι: Xen. Cyr. II. 3, 18 οἱ μὲν ἐβαλ-  
λον ταῖς βώλοισι, καὶ ἔστιν οἱ ἐτύγχανον καὶ θωράκων κ. τ. λ.  
ἔστιν ἃ = ἐνια. Ἔστιν ἃ ἦν χαλεπώτατα.

Gen.—Ἔστιν ὧν = ἐνίων: Thuc. III. 92 Λακεδαιμόνιοι τῶν  
ἄλλων Ἑλλήνων ἐκέλευον τὸν βουλόμενον ἔπεισθαι, πλὴν Ἰώνων  
καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν.

Dat.—Ἔστιν οἷς = ἐνίοις. Ἔστιν οἷς οὐχ οὕτως ἔδοξεν.

Acc.—Ἔστιν οὓς = ἐνίοις: Plat. Phæd. p. 111 D ἔστι δ'  
οὗς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους.

<sup>a</sup> Stallb. ad loc.

\*Εστιν ἃ = ἔνια: Thuc. II. 26 Κλεόπομπος τῆς παραθαλασσοῦ ἐστιν ἃ ἐδήσσε.

As a question—ἐστιν οἷτινες; Xen. M. S. I. 4, 6 ἐστιν οὔστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; Also singular; as, Plat. Menon. p. 85 Β ἐστιν ἡντινα δόξαν οὐχ αὐτοῦ οὖτος ἀπεκρίνατο;

Obs. 2. Sometimes, but rarely, we find the impft. ἦν: Xen. Hell. VII. 5, 17 τῶν πολεμίων ἦν οὗς ὑποσπόνδους ἀπέδουσαν: Id. Anab. I. 5, 7 ἦν δὲ τούτων τῶν σταθμῶν οὗς πᾶν μικροῦς ἤλυνεν. With the singular of the relative: Id. Cyr. V. 3, 16 ἦν δὲ καὶ ὃ ἔλαβε χωρίον. Somewhat more frequently the plural εἰσὶν. Thuc. VII. 44 οἱ ὕστερον ἦκοντες εἰσὶν οἱ διαμαρτόντες τῶν ὁδῶν κατὰ τὴν χώραν ἐπλανήθησαν: Plat. Legg. p. 934 D μαίνονται μὲν οὖν πολλοὶ πολλοὺς τρόπους, οὗς μὲν νῦν εἴποιεν, ὑπὸ νόσων, εἰσὶ δὲ οἱ διὰ θυμοῦ κακὴν φύσιν ἅμα καὶ τροφὴν γενομένην.

Obs. 3. Where the Latins said *sunt qui dicunt*, the Greeks would use the above form, ἐστιν οἱ λέγουσιν, or εἰσὶν οἱ λέγοντες, as Dem. p. 45, 18 εἰσὶν οἱ πάντ' ἐξαγγέλλοντες, *sunt qui omnia enunciant*. But sometimes also we find εἰσὶν οἱ λέγουσιν, as Hdt. III. 45 εἰσὶ δὲ, οἱ λέγουσι, τοὺς ἀπ' Αἰγύπτου νικῆσαι Πολυκράτεα.

Obs. 4. Analogous to this formula is the use of ἔστιν with a relative adverb, the demonstr. being omitted.—

\*Εστιν ὅτε=ἐνίοτε, *est quando*, i. e. *interdum*;

\*Εστιν ἵνα or ὅπου, *est ubi*, i. e. *aliquando*;

\*Εστιν οὐ or ἐνθα, *est ubi*, in many places;

Οὐκ ἔσθ' ὅπου, *numquam*;

\*Εστιν ἧ or ὅπη, *quodammodo*; or in many spots; οὐκ ἔστιν ὅπη, no whither,

Οὐκ ἔστιν ὅπως, *nullo modo*, οὐκ ἔστιν ὅπως οὐ, *certainly*.

\*Εστιν ὅπως; in the question, Is it possible that?

These expressions are especially Attic, both prose and poetry; as, Xen. Cyr. III. 1, 20 ὁ μὲν γὰρ ἰσχύι κρατῆεις ἐστιν ὅτε φήβη τὸ σῶμα ἀσκήσας ἀναμαχεῖσθαι: Ibid. 24 δουλεύοντες ἐστιν ὅτε δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐσθίειν τε καὶ καθέδειν.

### Person of the Verb in the Adjectival Sentence.

§. 818. 1. The person of the dependent verb is determined by the substantive or demonstrative pronoun either expressed or to be supplied; as, ἐγὼ, ὃς γράφω, σὺ, ὃς γράφεις, ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει—οἱ τῶν πολιτῶν ἀριστοὶ ἦσαν, τὴν πόλιν ἔσωσαν: Plat. Crit. p. 45 Ε ἀναιδρία τῇ ἡμετέρᾳ διαπεφευγῆναι ἡμᾶς δοκεῖν, οἷτινες σε οὐ διεσώσαμεν.

2. Hence after the vocative, the second person is used; as, ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας. Sometimes however the third person is used referring to a person speaking, or spoken to; as, Il. ρ, 248 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοιτες, οἷτε παρ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, δῆμια πίνουσιν καὶ σημαί-

νοῦσιν, ἕκαστοι λαοῖς. Frequently there is a transition made from speaking of some one in the third person in the principal clause, to an emphatic apostrophe to him in the second in the relative clause: Od. δ, 686 ὕστατα καὶ πύματα νῦν ἐνθάδε δεῖπνῆσαι· οἱ θάμ' ἀγειρόμενοι βίοντα κατακείρετε πολλόν: Hdt. VIII. 142 ἄλλως τε, τουτέων ἀπάντων αἰτίους γενέσθαι δουλοσύνης τοῖσι Ἑλλησι Ἀθηναίους, οὐδαμῶς ἀνασχετόν· οἷτινες αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων—here Herodotus returns in the adject. sentence to the *oratio recta* which he had left. And even when the person of the verb in the relative clause does not refer to the subject of the principal verb, but to some other subst. in the principal clause, yet it often agrees, not with the subject itself, but with the person implied in that subject: Isocr. p. 141 εἰοίκατε γὰρ οὕτω διακειμένοις ἀνθρώποις, οἷτινες—τεθύκαμεν—ἐκκλησιάζομεν.

*Agreement of the Relative Pronoun.*

§. 819. The relative pronoun agrees in number and gender with the subst. to which it refers, as the attributive adjective with its subst., but its case depends on the verb in the relative clause; as, ὁ ἀνὴρ, ὃν εἶδες—ἡ ἀρετὴ, ἣς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν—οἱ στρατιῶται, οἷς μαχόμεθα &c.

But to this general rule there are many exceptions.

*Exceptions in gender and number.*

1. Constructio κατὰ σύνεσιν (§. 378.). In personal names this belongs rather to poetry than prose; as, Il. κ, 278 Διὸς τέκος, ἥ τε μοι αἰεὶ—παρίσταται: Il. χ, 87 φίλον θάλασσαν, ὃν τέκον αὐτή: so in Homer always; βίη Ἡρακλείη, ὅσπερ: Soph. Philoct. 714 f ὦ μελέα ψυχὰ, ὃς μὴδ' οἶνοχύτου πόματος ἦσθη δεκὴν χρόνον: Eur. Suppl. 12 θανόντων ἐπὶ γυναικῶν τέκνων,—οὗς ποτ' Ἀργείων ἀναξ' Ἀδραστος ἤγαγε. In collective nouns or substantives used as such, this construction is used not unfrequently in prose as well as poetry: Il. π, 368 λείπε λαὸν Τρωϊκόν, οὗς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε: Od. λ, 502 τῷ κε τέφ (τινὶ) στύξαιμι μένος καὶ χεῖρας ἀάπτους, οἱ κείνον βιώνται: Hdt. VIII. 128 περιέδραμε ὅμιλος—, οἱ αὐτίκα τὸ τόξευμα λαβόντες—ἔφερον ἐπὶ τοὺς στρατηγοὺς: Thuc. III. 4 τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμον ἐν τῇ Μαλέᾳ: Eur. Or. 1127 sq. νῦν δ' ὑπὲρ

ἀπάσης Ἑλλάδος δώσει δίκην, ὃν πατέρας ἔκτειν', ὃν τ' ἀπώλε-  
σεν τέκνα: Plat. Phædr. p. 260 A πλήθει, ὥπερ δικάσουσι.

2. Here also belong the following cases:

α. Where the subst. is in the singular, but the relative in plural—the relative referring, in a general way, not to any definite individual, but to a class, and having the sense of οἷος; but this is more common in poetry than prose: Od. μ, 97 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη: Il. ξ, 410 χερμαδίῳ, τὰ ῥα πολλὰ—παρ' ποσὶ μαρναμένων ἐκυλίνδετο: Eur. Or. 908 αὐτουργός, ὥπερ καὶ μόνοι σῶζουσι γῆν<sup>a</sup>: Id. Helen. 448 Ἑλλήν πεφυκώς, οἷσιν οὐκ ἐπιστροφάι: Id. Suppl. 870 φίλοις τ' ἀληθῆς ἦν φίλος, παροῦσί τε καὶ μὴ παροῦσιν ὃν ἀριθμός οὐ πολὺς: Plat. Rep. p. 554 Α αὐχμηρός γε τις—ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιὸς ἀνὴρ, οὗς δὴ (*cujusmodi homines*) καὶ ἐπαινεῖ τὸ πλήθος<sup>b</sup>: Demosth. p. 328 (24) ἀνδρὶ καλῷ τε κἀγαθῷ, ἐν οἷς οὐδαμοῦ σὺ φανήσῃ γεγονώς. So also when the neuter plur. ἃ refers to an indefinite pronoun, or an adjective in neut. sing. used as a substantive, since in both of these a merely general notion is contained: Isocr. p. 67 Ε οὐδὲν τοιοῦτον κατασκευάζουσιν, ἐξ ὃν κ. τ. λ.: Thuc. III. 38 ἄλλο τι ἢ ἐν οἷς ζῶμεν. Cf. Plat. Alc. I. p. 129 C.

β. On the other hand a singular relative refers to a plur. subst. when the relative is used in an indefinite sense; as ὅστις, ὃς ἂν with conj. *quisquis, quicunque*: Il. λ, 367 νῦν αὖ τοὺς ἄλλους ἐπιέσσομαι (*persequar*), ὃν κε κιχέω: Il. τ, 260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπ' ὁρκον ὁμόσση; Eur. Med. 220 δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν, ὅστις πρὶν ἀνδρὸς σπλάγχχνον ἐκμαθεῖν στυγεί δεδορκώς, οὐδὲν ἡδίκημένους<sup>c</sup>: Id. Hec. 359 δεσποτῶν ὤμων φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται.—So especially πάντες, ὅστις or ὃς ἂν with conj. (never πάντες οἷτινες, but always πάντες ὅσοι or ὅστις); as, Thuc. VII. 29 πάντας ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντας: Plat. Rep. p. 566 D ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ. So frequently the relative pronoun is placed first in the singular, while a substantive to which it belongs, generally a demonstr. pronoun, follows in the plur.: Soph. Antig. 707 ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπυρρθέντες ὥφθησαν κενοί: Thuc. VI. 17 ὃ τι δὲ ἕκαστος ἢ ἐκ τοῦ λέγων πείθειν οἶεται, ἢ στασιάζων ἀπὸ τοῦ κοινού λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκήσειν, ταῦτα ἐτοιμάζεται.

§. 820. 1. The relative sometimes agrees neither with the grammatical nor the natural gender of its subst., when it is in the neuter

<sup>a</sup> Porson. et Schäfer ad loc.

<sup>b</sup> Stallb. ad loc.

<sup>c</sup> Pflugk ad loc.

to signify that the substantival notion is to be taken not as particular, but general (§. 381.): Soph. Œ. T. 542 ἀρ' οὐχὶ μῶρόν ἐστι τοῦγχέριμά σου, ἀνευ τε πλήθους καὶ φίλων τυραννίδα θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλλοσκεται. This may clearly be seen in the following examples: Xen. M. S. III. 9, 8 φθόρον δὲ σκοπῶν, ὃ τι εἴη, *quid sit invidia* (in what category it is to be classed), ὅστις εἴη, *qualis sit invidia*, the category is supposed to be fixed, and its properties alone inquired after. Cf. Plat. Gorg. p. 462 D τίς τέχνη ὀψοποιία;—Οὐδεμία, ὦ Πῶλε.—'Αλλὰ τί, φάθι.—Φημί δὲ ἐμπεύρα τις.

*Obs.* This neuter relative seems sometimes to refer to a masculine or feminine substantive, without the generalising sense as above; but in reality it refers to the whole sentence: Thuc. I. 59 τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐπέμποντο (where ἐφ' ὅπερ refers to τρέπονται ἐπὶ τ. Μακ.:) Id. III. 39 init. νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν καὶ κατὰ θύλασσαν μόνον φοβούμενοι τοὺς ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τρυήρων παρασκευῇ οὐκ ἄφρακτοι ἦσαν πρὸς αὐτοὺς (where ἐν ᾧ refers to the sentence which is to be supplied after φοβούμενοι: μὴ ἐπέρχωνται.) So plur. Id. I. 69 καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν (τοῦ ἀσφ. εἶναι) ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει.

2. When the plural of the subst. (expressed or implied) is used for the singular, the relative may be in the singular; as, Eur. Iph. A. 991 sq. οἰκτρὰ γὰρ πέπονα μιν, ἣ κενὴν κατέσχον ἐλπίδα.

§. 821. 1. When the relative refers to two or more objects, it is in the plural, and of the same gender with the substantives, if they are all of the same gender; but if the substantives express things inanimate, the relative is often in the neuter; as, Plat. Apol. p. 18 A ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ εἰτεθράμμη: Xen. Cyr. I. 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίβει καὶ κόμαις προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις: Isocr. p. 278 B ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἃ σὺ διήλθες.

2. But if the substantives are of different genders, the relative pronoun, in personal names, agrees with the more worthy gender; in names of things it is generally neuter; as, Od. β. 284 θάνατον καὶ Κῆρα μέλαιναν, ὅς δὴ σφίι σχεδόν ἐστι: Isocr. de Pac. p. 159 A ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ τῷ. Sometimes it agrees with the last subst.: Isocr. p. 163 A ἣν δὲ τὴν εἰρήνην ποιησάμεθα—μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

3. When there is in the adjectival sentence a substantive used as a predicate, the relative frequently, and indeed generally, does not agree with its own substantive, but suffers a sort of attraction

to the predicative subst. The verb which with the subst. makes up the predicate is generally one of *being*, or *calling*, or *being called*: the reason of this is the importance of the predicative substantive: Hdt. II. 17 ἡ μὲν (ὁ δὲ δὲ) πρὸς ἡὸν τρέπεται, τὸ καλέσται Πηλοῦσιον στόμα: Id. V. 108 τὴν ἄκρην, αὐτὴ καλεῖται κληίδες τῆς Κύπρου: Id. VII. 54 Περσικὸν ξίφος, τὸν ἀκράδην καλέουσι: Plat. Phædr. p. 255 ὁ ἡ τοῦ βέβητος ἐκείνου πηγῆς, ὃν ἕμερον Ζεὺς Γανυμήδους ἔρων ὠνόμασε: Id. Philob. p. 40 Ἀλόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, αὐτοὶ ἐλπίδας ὀνομάζομεν: Demosth. p. 853, 31 ἔχει—Ἀφροδῖος—ὀγδοήκοιτα μὲν μνᾶς, ἣν ἔλαβε προῖκα τῆς μητρός. This is less frequent in Latin.

4. When the relative does not follow immediately on its subst., but on another substantive which forms part of the principal clause, it agrees sometimes in number and case, not with its own, but with this predicative substantive: Plat. Legg. p. 937 D καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Id. Gorg. p. 460 E οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὅ γ' αὖτε περὶ δικαιοσύνης τοῦτο λόγους ποιεῖται<sup>a</sup>: Ibid. p. 463 B ταύτης μοι δοκεῖ τῆς ἐπιτηδεύσεως πολλὰ μὲν καὶ ἄλλα μόρια εἶναι, ἐν δὲ καὶ ἡ ὀψοποιική, ὃ δοκεῖ μὲν εἶναι τέχνη.

#### Exceptions to agreement in case.

§. 822. 1. As the adjectival sentence represents an attribute of its subst., forming with it one whole notion, the Greek language endeavoured to make the adjectival sentence so coalesce with its substantive, that the unity of this whole notion should not be lost; they effected this by placing the relative not in the case of the verb on which it immediately depends, but in the case of its preceding substantive. This is called *attraction*, the relative being, as it were, attracted to and acted upon by its substantive; as, Hdt. I. 23 Ἀρίονα διθύραμβον πρῶτον ἀνθρώπων τῶν (=ὧν) ἡμεῖς ἴδμεν.

2. This attraction, however, generally speaking, is confined to those cases where the relative should stand in acc., but is attracted by the gen. or dat. of the subst. The unity of the subst. and adjectival sentence is very frequently yet more perfect, by the substant. being transferred from the principal to the relative clause: ἐπιθυμῶ ἧς ἔγραψας ἐπιστολῆς (=τῆς ὑπὸ σοῦ γραφθείσης ἐπιστολῆς)—χαίρω ᾧ ἔγραψας ἐπιστολῇ (=τῇ ὑπὸ σοῦ γραφθείσῃ ἐπιστολῇ); without a substantive (§. 817, 2.): μεμνημένος ὧν ἔπραξε οὐ ὧν ἔπραξε μεμν.—οἷς ἔχω χρώμαι: even Homer Il. ε, 265 τῆς γάρ τοι

<sup>a</sup> Stallb. ad loc.

γενεῆς ἥς Τρωί περ εὐρύοπα Ζεὺς δῶκε: Il. ψ, 649 τιμῆς ἥστέ μ' εἰκοι τετιμῆσθαι: Thuc. VII. 21 ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεισῶν) στρατιάν: Arist. Thesm. 835 ἐν τε ταῖς ἄλλαις ἑορταῖς αἰσιν ἡμεῖς ἡγομεν: Soph. Œ. C. 334 ἦλθον ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ: Xen. Cyr. III. 1, 33 σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι): Ibid. II. 4, 17 ὁπότε δὲ σὺν προεληλυθοῖς σὺν ᾗ ἔχοις δυνάμει: Ibid. III. 1, 34 ἐγὼ δὲ ὑπισχνούμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανείσῃς,— ἄλλα πλείονος ἄξια εὐεργετήσῃ: Plat. Gorg. p. 519 A ὅταν τὰ ἀρχαῖα προσαπολλύωσι πρὸς οἷς ἐκτῆσαντο: so ἀνθ' ὧν for ἀντὶ τούτων, ᾧ—ἐξ ὧν for ἐκ τούτων, ᾧ; hence ἀνθ' ὧν for ὅτι, as, χάριν σοι οἶδα, ἀνθ' ὧν ἦλθες, because that. The simplest form of attraction is that which takes place with a subst. depending on a preposition, and in the same case as is required by the verb of the relative: Xen. M. S. II. 6, 34 ἐμοὶ ἐγγίγνεται εὐνοια πρὸς οὗς ἂν ὑπολάβω εὐνοικῶς ἔχειν πρὸς ἐμέ for πρὸς τούτους, οὓς.

Obs. 1. But when the relative takes another preposition, or the same used in another relation, the attraction is not admissible. The instances which are adduced against this may be explained; as, Xen. Cyr. VIII. 2, 26 πολλὰ ἐμχανᾶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι; it would be correct to say, παρ' οἷς ἐβ. φιλεῖσθαι. The attraction is seldom brought about by the repetition of a preposition with the relative; as in Thuc. III. 64 ἀφ' ὧν ἐγένοντο ἀγαθοί, ἀπὸ τούτων ὠφελείσθαι: here either ἀπὸ τούτων should have been omitted, or ἀφ' ὧν been merely ᾧ, as the sense is, to draw profit from those things wherein they have been brave: Lyc. c. Leocr. c. 32 εἰς αὐτὸ τοῦτο τὴν τιμωρίαν τάξαντες, εἰς δὲ μάλιστα φοβούμενοι τυγχάνουσι: Demosth. p. 95, 23 καὶ περὶ ὧν φασὶ μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκαταγορεύοντων ἀκροῖσθε for ᾧ φασὶ etc.; Ibid. p. 96, 26 ἀφ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει. There is a very singular passage in Hdt. III. 31 οἱ δὲ βασιλῆϊοι δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὗ ἀποθάνωσι, ἥ σφι παρευρεθῇ τι ἄδικον, μέχρι τούτου.

Obs. 2. When the attracted relative is followed by a predicative subst. or adjunct., the attraction extends to them likewise; as, Demosth. p. 325, 10 ἐμὲ οὔτε καιρὸς—προσηγάγετο ὧν ἔκρινα δίκαιων καὶ συμφέροντων τῇ πατρίδι οὐδὲν προδοῦναι, for ᾧ ἔκρινα δίκαια καὶ συμφέροντα.

Obs. 3. As the object of the attraction is to connect the relative immediately to its subst. as an attribute, it follows, of course, that properly it can only take place when the real demonstrative attribute is omitted; as, ἐλάττων ἐστὶ τούτου τοῦ ἀνδρός, ὃν εἶδες becomes ἐλάττων ἐστὶ τοῦ ἀνδρός οὗ εἶδες or οὗ εἶδες ἀνδρός: or in an adjectival. sentence used as a substantive, as, Isocr. p. 46 B C ἡ πόλις ἡμῶν ὧν ἔλαβεν ἅπασι μετέδωκε, for μετέδωκεν ἐκείνων, ᾧ ἔλαβεν: Xen. Anab. I. 9, 25 σὺν οἷς μάλιστα φιλεῖς for σὺν τούτοις, οὓς. But when the demonst. is expressed in the principal clause (the article is not meant here, as it is used not as a demonstrat., but merely as the article) there are two distinct sentences connected together indeed, but each in its whole and perfect form; so that the one form does not need the other to complete it, nor properly can the relative clause be taken into the



principal clause as the attributive of the substantive, as there is an attribute there already; but the attraction had so powerful an influence on the language, that it also takes place when the demonstr. is expressed in the principal sentence, and even when the relative sentence is used as a substantive: Plat. Phæd. p. 70 A (ψυχῇ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες: Id. Rep. p. 556 B ἐλάττω φύονται τῶν τοιοούτων κακῶν οἷων νῦν δὴ εἵπομεν: Soph. Œ. R. 147 τῶνδε γὰρ χάριν καὶ δεῦρ' ἔβημεν, ὧν οὐδ' ἐξαγγέλλεται: Xen. Cyr. I. 6, 11 ὧν μὲν νῦν λέγονται λήψεσθαι οἱ στρυτιώται, οὐδείς αὐτῶν ἱμοὶ τούτων χάριν εἴσεται: Demosth. p. 843, 10 extr. μὴ γὰρ οἴεσθε αὐτὸν, ὑπὲρ ὧν ἡρνηται μὴ λαβεῖν, ὑπὲρ τούτων ὑμῖν λειτουργεῖν ἐθέλησεν: Id. p. 70, 17 οἷς οὖσαν ὑμετέροις ἔχει (ὁ Φίλιππος), τούτοις πάντα τὰλλα ἀσφαλῶς κέκτηται. So sometimes, though but rarely, in Latin: Terent. Heaut. I. 1, 35 *hic quidem caussâ, quâ dîvî tibi*.

Obs. 4. The dative or nomin. of the relative seldom suffers attraction: Od. ω, 30 ὥς ὁφέλες τιμῆς ἀπονήμενος ἥσπερ ἄνασces δῆμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπείν (for ἥπερ): Xen. Cyr. V. 4, 39 ἦγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἦδετο, καὶ ὧν (for ἐκείνων, οἷς) ἠπίσταιι πολλοὺς, i. e. *secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat*: Plat. Phæd. p. 69 A τοῦτο δ' ὁμοῖον ἐστὶν ᾧ νῦν δὴ ἐλέγετο for τούτῳ δ': Xen. Hell. I. 2, 1 τῷ δ' ἄλλω ἔτει ᾧ ἦν Ὀλυμπιάς κ. τ. λ.: Hdt. I. 68 οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροίσον for τούτων ἃ ἦν α. The following are not to be classed here: Il. ψ, 649 τιμῆς ἥστ' ἐμ' εἴκει τετιμῆσθαι; because we may say, *τιμὴν τιμᾶσθαι*; therefore ἥστ' may be for ἦντε not ἦτε: Arist. Plut. 1044 τάλαν' ἐγὼ τῆς ὕβρεος ἥς ὑβρίζομαι; because ὕβριν ὑβρίσσεσθαι: Thuc. VII. 70 πᾶς τέ τις, ἐν ᾧ προσετέτακτο, αὐτὸς ἕκαστος ἠπειγέτο πρῶτος φαίνεσθαι; because *προσάττομαι τι*, i. e. *τὴν φυλακὴν*.

Obs. 5. Sometimes, though but rarely, the attraction is not used by the Attics; as, Thuc. I. 50 τὰ σκάφη οὐχ εἰλκον ἀναδούμενοι τῶν νεῶν, ἃς καταδύσειαν: Eur. Med. 753 ὅμνυμι—ἐμμένειν ἃ σου κλύω for οἷς σου κλύω: Ibad. 758 τυχούσ' ἃ βούλομαι: Plat. Gorg. p. 520 B μέμφεσθαι τούτῳ τῷ πράγματι, ὃ αὐτοὶ παιδεύουσι (because of the demonstr. :) Lysias p. 444 τῶν ἄλλων κακῶν, ἃ πεπόνθατε ὑπ' αὐτῶν, (seemingly because a genitive follows.)

Obs. 6. This attraction sometimes takes place in the local adverbs, so that the relative adverb appears in a form which expresses the direction of the demonstrative adverb, or of the substantive which precedes or is implied: Thuc. I. 89 διεκομίζοντο εὐθὺς (sc. ἐντεῦθεν) ὅθεν (for οὐ, *ubi*) ὑπεβέβητο παῖδας: Soph. Trach. 701 ἐκ δὲ γῆς ὅθεν (*ubi*) προῦκειτ' ἀναξέουσι θρομβώδεις ἀφροί: Id. Phil 481 ἐμβάλου μ' ὕπῃ θέλεις ἄγων, ἐς ἀντ' ἑλάν, ἐς πρῶραν, ἐς πρύμνην ὅποι (for οὐ, *ubi*) ἥκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν: Id. Ant. 228 τάλως, τί χωρεῖς (ἐκείσε) οἷ μολῶν δώσεις δίκην; (though here οἷ may be joined with μολῶν :) Eur. Iph. T. 118 χωρεῖν χρεῶν (ἐκείσε) ὅποι χθονὸς κρύψαντε λήσομεν δέμας: Id. Heracl. 19 πέμπων (ἐκείσε) ὅποι γῆς πυθάνουθ' ἰδρυμένους κήρυκας ἔξατει.

\* It is possible that the very difficult passage Thuc. V. 111. is a very unusual application of this principle of the attraction of the nomin., καὶ ἐνθυμίσθε ὅτι περὶ πατρίδος βουλευσέθε, ἣν (sc. Βουλήν ἢ) μᾶς περὶ, καὶ ἐς μίαν βουλὴν, τυχούσαν τε καὶ μὴ καταρθώσασαν, ἔσται, which deliberation will be for the only country you

have, and for the only (time of) deliberation which will be allowed you, whether it hits the right point (=is right) or fails (=is wrong.) This is thrown out only as a possible interpretation of a passage which is esteemed hopeless, (see Arnold, ad loc.) depending on an idiom of the language, though very anomalously applied.

*Attraction of the Relatives, οἷος, ὅσος, ἡλίκος.*

§. 823. The relatives, οἷος, ὅσος, ὅστις οὖν, ἡλίκος, suffer attraction, not only in the accus. but also in the nomin., when the verb εἶναι with an express subject stands in the relative sentence, as οἷος σὺ εἶ, οἷος ἐκείνος (or ὁ Σωκράτης) ἐστὶ; and this in a very peculiar manner, as the two following examples will shew: Xen. M. S. II. 9, 3 χαρίζομαι οἷφ σοὶ ἀνδρὶ for χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, and in an adjectival sentence used as a subst., χαρίζομαι οἷφ σοί, for χαρίζ. τῷ τοιούτῳ οἷος σὺ εἶ. This attraction consists in the omission of the demonstr., adject. or substantive, in gen., dat. or accus.; as, τοιούτου ἀνδρός, τοιούτῳ ἀνδρὶ, τοιούτου ἄνδρα, or τοῦ τοιούτου, τῷ τοιούτῳ, τὸν τοιούτον, and then putting the relative by attraction in the case of the preceding substantive or of the demonstr. which is omitted; as, ἀνδρὸς οἷου, ἀνδρὶ οἷφ, ἄνδρα οἷον or οἷου, οἷφ, οἷον: the verb of the relative sentence (εἶναι) is then also omitted, and the subject of the relative sentence agrees with the attracted relative. This attracted adjectival sentence assumes the character of an inflected adjective, and still greater connection and unity between the two sentences thus mixed up together is produced, by placing the substantive to which the relative refers in the adjectival sentence. So

Gen.	ἔραμαι οἷου σοῦ ἀνδρός.	ἔραμαι οἷου σοῦ.
Dat.	χαρίζομαι οἷφ σοὶ ἀνδρὶ.	χαρίζομαι οἷφ σοί.
Acc.	ἐπαινῶ οἷον σὲ ἄνδρα.	ἐπαινῶ οἷον σέ.
Gen.	ἔραμαι οἷων ὑμῶν ἀνδρῶν.	ἔραμαι οἷων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμᾶς ἄνδρας.	ἐπαινῶ οἷους ὑμᾶς.

Οἷος: Thuc. VII. 21 πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους, for οἷοι Ἀθηναῖοι εἰσιν: Lucian. Toxar. c. 11 οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷφ σοὶ πολέμιστῇ μονομαχήσαι. So also Thuc. I. 70 δοκεῖτε οὐδ' ἐκλογίσασθαι πρότε, πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας, καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας, ὁ ἀγὼν ἔσται, *You do not seem to have considered what sort of people these Athenians are, and how much and how entirely they differ from you, against whom this contest will be;* for οἷοι εἰσιν Ἀθηναῖοι πρὸς οὓς &c. So in an adject. sentence used for a substantive: Plat. Soph. p. 237 Ο οἷφ γε ἐμοὶ παντάπασιν ἄπορον for τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἄπορόν ἐστιν. Here also belongs the attraction of οἷος with superl.; as, Plat. Symp. p. 220 Β καὶ ποτε ὄντος τοῦ πάγου οἷον δεινοτάτου for τοιούτου, οἷός ἐστι δεινός. A curious construction is found in Plat. Apol. p. 39 Ο τιμωρίαν ὑμῖν ἤξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον

πολὺν χαλεπωτέραυ ἢ οἷαν ἐμὲ ἀπεκτόνατε, for ἡ αὕτη ἐστίν, οἷαν ἐμὲ ἀπ. *quam quā me affecistis*.—Ὅσος : Od. ι, 321 sq. τὸ μὲν (ρόπαλον Κύκλωπος) ἄμμες εἰσκομεν εἰσπορόωντες ὅσσον θ' ἴστω δὲ νηὶς ἐεικοσόροιο : Ibid. 325 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς for τοσοῦτο ὅσον ἐστὶν ὄργυια : Od. κ, 113 τὴν δὲ γυναῖκα εὖρον ὅσην τ' ὕρεος κορυφήν, for τοσαύτην ὅση ἐστὶν ὕρεος κορυφή : Hdt. I. 160 ἐπὶ μισθῷ ὅσῳ δὴ, *mercede, quantulacunque est*. So also ὅσος in indefinite notions of magnitude : Id. I. 157 Μαζάρης τοῦ Κύρου στρατοῦ μοῖραν ὅσην δὴ κοτε ἔχων, *partem, quantulacunque erat*.—Ὅστις οὖν : Plat. Rep. p. 335 B ἐστὶν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὀντινοῦν ἀνθρώπων for ἀνθρώπων καὶ ὀστισοῦν ἐστι.—Ἡλικός : Arist. Ach. 703 εἰκὸς ἀνδρα κυφὸν ἡλίκον Θουκυδίδην ἐξολέσθαι.

Obs. 1. So Il. ι, 354 ἀλλ' ὅσον ἐς Σκαίᾳς τε πύλας καὶ φηγὸν ἴκανεν, i. e. ἐπὶ τοσοῦτον, ὅσον ἐστὶν ἐς Σκ., he only came as far as &c. Hence the forms ὅσον μόνον, *tantum non, almosi*, ὅσον οὐ or ὅσονοῦ, *prope*, &c.<sup>a</sup>

Obs. 2. We find τοῖον and τόσον similarly used in Homer, which is to be explained by the fact mentioned above (§. 816.) that the demonstr. originally performed the functions of the relative : Il. ψ, 246 τίμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, ἀλλ' ἐπιεικέα τοῖον, i. e. τοῖον οἷον ἐπιεικέα or τοῖον οἷος ἐπιεικής : Ibid. 454 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ λευκὸν σῆμ' ἐτέτυκτο : Od. δ, 371 νῆπιός εἰς, ὃ ξεῖνε, λίην τόσον, ἡὲ χαλκίφρων.

Obs. 3. The attraction takes place even where οἷος stands for οἷός τε or ὥστε, and is joined with the infin. in the sense, *I am of such a nature, as, (is sum, qui)*, hence, *I can, I ought, I am prepared, I am able*, (so *queo, I am able*, from *quis*) The relative οἷος points to a demonstr. τοιοῦτος which is sometimes expressed. The following are two instances of the idiom without attraction : Plat. Crit. p. 46 B ἐγὼ—τοιοῦτος οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ : Id. Apol. p. 31 A ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι. With the attraction—the demonstr. sometimes precedes ; as, Od. φ, 172 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ δίστων : Plat. Rep. p. 415 E στρατοπεδενεσάμενοι δὲ—εὐνὰς ποιησάσθων.—Οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρους ἱκανὰς εἶναι : Demosth. p. 23, 19 (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιούτους ἀνθρώπους οἷους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι : Lucian Hermot. c. 76 Στωϊκῷ τοιούτῳ—οἷῳ μῆτε λυπεῖσθαι μῆτ' ὀργίζεσθαι : but as a general rule the demonstr. is omitted : Xen. M. S. III. 11, 1 γυναῖκός—καλῆς—καὶ οἷας συνεῖναι τῷ πείθοντι : Ibid. I. 4, 12 μόνην τὴν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρθροῦν τε τὴν φωνήν κ. τ. λ. : Demosth. p. 23, 17 ἡκουον ἀνδρὸς οὐδαμῶς οἷου τε ψεύδεσθαι.

Obs. 4. When τέ is attached to οἷος it refers more definitely to the demonstr., as it implies that something has preceded with which the word to which it is attached is connected ; this of course must be the demonstrative of οἷος, as οἷος can refer to nothing else. See under τέ (§. 755. 3, 4.)

Obs. 5. When the adjunct. sentence is used as a substant. the article sometimes precedes the attracted οἷος, ἡλίκος, and the sentence takes the character of an inflected substantive :

<sup>a</sup> Passow Lex. v ὅσος.

Nom.	ὁ οἷος σὺ ἀνὴρ.
Gen.	τοῦ οἷου σοῦ ἀνδρός.
Dat.	τῷ οἷῳ σοὶ ἀνδρί.
Acc.	τὸν οἷον σὲ ἄνδρα.
Nom.	οἱ οἱοὶ ὑμεῖς ἄνδρες.
Gen.	τῶν οἷων ὑμῶν ἀνδρῶν.
Dat.	τοῖς οἷοις ὑμῖν ἀνδράσι.
Acc.	τοὺς οἷους ὑμᾶς ἄνδρας :

Xen. Cyr. VI. 2, 2 οἱ δὲ οἷοί περ ὑμεῖς ἄνδρες—καταμαρθάνουσιν :  
Id. Hell. II. 3, 25 γνόντες μὲν τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν  
πολιτείαν εἶναι δημοκρατίαν : Arist. Eccl. 465 ἐκείνο δεινὸν τοῖσιν ἡλί-  
κοιςιν νῶν for τηλικούτοις, ἡλίκοι νῶ ἴσμεν.

Obs. 6. When the subject of the adject. sentence and the article are of  
different number, the subject is in the nomin. without partaking in the  
attraction ; this however is but seldom : Arist. Ach. 601 νεανίας δ' οἷους σὺ  
διαδεδρακώτας : Xen. Hell. I. 4, 16 οὐκ ἔφασαν δὲ τῶν οἷων περ αὐτὸς ὄντων :  
Æschin. F. Leg. p. 48 τρισυμρίους κιναιδούς οἷουσπερ σύ : Demosth. p. 758  
οἷοισπερ σὺ συμβούλοις.

Obs. 7. A similar attraction takes place in expressions such as, θαυ-  
μαστὸν ὅσον προὔχωρσε = θαυμαστὸν ἔστιν ὅσον προὔχωρσε *mirum  
quantum processit* (for *mirum est, quantum processerit*). And even Plat.  
Rep. p. 350 D μετὰ ἰδρώτος θαυμαστοῦ ὅσου for θαυμαστὸν ἔστιν μεθ'  
ὅσου : Id. Hipp. p. 282 C χρήματα ἔλαβε θαυμαστὰ ὅσα, for θαυμαστὸν  
ἔστιν, ὅσα : Id. IV. 194 οἱ δὲ (sc. πύθιοι) σφί ἄφθονοι ὅσοι ἐν τοῖς  
οὔρεσι γίνονται : Id. I. 14 ὅσα πλείστα. So Lucian Toxar. c. 12 πολλοὺς καὶ  
ἄλλους εἶχε περὶ αὐτὸν—φιλίας πλείστον ὅσον ἀποδίδοντας : Plat. Charm.  
p. 155 C ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον. Also θαυ-  
μαστὴ ὅση ἢ προχώρησις αὐτοῦ. Lastly in adverbs, θαυμαστῶς ὥς,  
θαυμασίως ὥς : Plat. Rep. p. 331 A εὖ οὖν λέγει θαυμαστῶς ὥς  
σφόδρα for θαυμαστὸν ἔστιν, ὥς. — So θαυμασίως ὥς ἄθλιος γέγονε for  
θαυμάσιον ἔστιν, ὥς ἄθλιος γέγονε : Plat. Phæd. p. 66 A ὑπερφύως—ὥς  
ἀληθῆ λέγεις : Ibid. p. 96 C θαυμαστῶς ὥς : Id. Symp. p. 173 C  
ὑπερφύως ὥς χαίρω for ὑπερφύες ἔστιν, ὥς χαίρω : Demosth. p. 844, 1  
θαυμαστῶς ἂν ὥς εὐλαβοῦμεν.

Obs. 8. A peculiar method of making sentences coalesce is seen, when,  
after a verb of *asking* or *knowing*, &c. ὅστις or οἷος &c. stand in the sense  
of "*who*" (*what*) *he is*, with a demonstr., as the subject by inverse attrac-  
tion (see below) of the verb εἶναι, as, ἔρειο ὅστις οὗτός ἐστιν (for ἔρειο τοῦτον  
ὅστις ἐστιν), and on this a relative adjectiv. sentence follows, (such as ὅν  
ἄγει) referring to that demonstr., the full sentence being ἔρειο τοῦτον ὃν  
ἄγει ὅστις ἐστιν. The verb εἶναι and the second relative are omitted, and  
the first relative and the demonstr. to which the omitted relative refers  
are in the case of that relative ; as, II. λ, 611 Νέστορ' ἔρειω, ὅν τινα  
τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο, i. e. ὅστις οὗτός ἐστιν, ὃν ἄγει : Od. ε,  
348 ὅφρ' εἰδῆς, οἷόν τι ποτὸν τόδε νηὺς ἐκεκεύθει ἡμετέρη, i. e. οἷόν τι ποτὸν  
τόδε ἐστίν, ὃ νηὺς ἐκ. But a more simple way of explaining this construc-  
tion is, to translate the demonstr. "*here*"—whom brings he *here*.

#### Inverse Attraction.

§. 824. I. 1. Sometimes the relative does not stand in the case  
of its subst. in the principal clause, but this substant. in the case of

the relative — this is called *Inverse Attraction*. It most frequently occurs when the subst. should be in the nom. or acc. ; as, Il. ξ, 371 ἀσπίδες ὅσσαι ἀρισται ἐνὶ στρατῷ ἡδὲ μεγίσται, ἑσσάμενοι — ἵομεν : Il. κ, 416 φυλακὰς δ' ἄς εἴρειαι, ἥρως, αὖτις κεκριμένη ῥύεται στρατόν : Soph. Œ. C. 1150 λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ στείχοντι δεῖρο, (sc. τούτου,) συμβάλλου γνώμην, *de eo tuam tecum vermita sententiam* : Id. Trach. 283 τὰς δ' ἄσπερ εἰσορᾷς, ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον, ἥκουσι πρὸς σε : Lysias p. 649 τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν : Plat. Lys. p. 221 Β οἶον τε οὖν ἐστιν, ἐπιθυμοῦντα καὶ ἐρώντα τοῦτου οὐ ἐπιθυμεῖ καὶ ἐρᾷ μὴ φιλεῖν ; The dative is very seldom thus lost in attraction : Eur. Med. 11 (MSS.) Μήδεια ἀνδάνουσα μὲν φυγῇ πολιτῶν δὲν ἀφίκετο χθόνα, i. e. *placere studens civibus, in quorum terram fugā pervenit*. Sometimes a demonstrative is used in the principal clause to supply the case thus lost : Hom. Hymn. in Cerer. 66 κοῦρην τὴν ἔτεκον, γλυκερὸν θάλος, εἶδεῖ κυδρήν, τῆς ἀδιήνῃ ὅπ' ἄκουσα : Arist. Plut. 200 τὴν δύναμιν ἣν ὑμεῖς φατέ ἔχειν με, ταύτης δεσπότης γενήσομαι : Soph. Œ. R. 449 τὸν ἄνδρα τοῦτον δὲν πάλας ζητεῖς ἀπειλῶν κἀνακηρύσσω φόνον τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε : Eur. Or. 1604 sq. Ἐλένην μὲν ἣν σὺ διολέσαι πρόθυμος ὦν ἡμαρτες —, ἥ δ' ἐστίν, ἣν ὁρᾷς ἐν αἰθέρος πτυχαῖς : Ibid. 580 sq. Ἀπόλλων δς μεσομφάλους ἔδρας νῶων βροτοῖσι στόμα νέμει σαφέστατον, — τοῦτ' ἐπιθόμενος τὴν τεκοῦσαν ἔκτανον : Plat. Men. p. 96 Α ὁμολογήκαμεν δέ γε, πράγματος οὐ μῆτε διδάσκαλοι, μῆτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι. But this of course can only take place when the principal clause is placed after the relative one : Il. σ, 192 ἄλλου δ' οὗ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω, εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδου : Soph. Trach. 151 τότ' ἂν τις εἰσίδοιτο — κακοῖσιν οἷς ἐγὼ βαρύνομαι.

2. This inverse attraction is very common in οὐδεὶς ὅστις οὐ (or rarely ὅς, Plat. Alc. p. 103 B) the verb ἐστὶ being omitted : Plat. Protag. p. 317 C οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην : Id. Phæd. p. 117 D κλαίων καὶ ἀγανακτῶν οὐδένα θντινα οὐ κατέκλινε τῶν παρόντων. — Hence the formula, οὐδεὶς ὅστις οὐ, as a pronom. subst. (for πάντες, *nemo non*), which is inflected through all the cases ; as,

Nom.	οὐδεὶς	ὅστις	οὐκ ἂν ταῦτα ποιήσειεν.
Gen.	οὐδενὸς	ὅτου	οὐ κατεγέλασεν.
Dat.	οὐδενὶ	ὅτῳ	οὐκ ἀπεκρίνατο.
Acc.	οὐδένα	ὅντινα	οὐ κατέκλινε.

But sometimes this formula suffers the common attraction, the relative following the case of οὐδεὶς ; as, Xen. Cyr. I. 4, 25 οὐδένα

ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστρέφεισθαι, for οὐδένα ἔφασαν γενέσθαι ὅστις οὐ δακρύνων ἀποστρέφοιτο: Plat. Protag. p. 323 Ο ὥς ἀναγκαῖον οὐδένα ὄντιν' οὐχὶ ἀμωσγέπως μετέχειν αὐτῆς (τῆς δικαιοσύνης). So in questions with τίς: Thuc. III. 39 τίνα οἴεσθε ὄντινα οὐ βραχείᾳ προφάσει ἀποστήσεσθαι;

Obs. 1. To this inverse attraction belongs ὅς βούλει for ὃν βούλει: so in Latin, *quivis* for *quemvis*: Plat. Gorg. p. 517 Β ἔργα τοιαῦτα—, οἷα τούτων ὅς βούλει εἴργασται: Id. Ciatyl. p. 432 Α τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.

Obs. 2. The local adverbs also are thus attracted, in that the demonstr. adverb assumes the form of the relative; as, Soph. OE. C. 1227 βῆναι κεῖθεν ὅθεν περ ἦκει for κείσε, ὅθεν: Plat. Crit. p. 45 Β πολλαχοῦ γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε for ἀλλαχοῦ ὅποι.

*Attraction by the transposition of the Substantive.*

II. 1. There is also another sort of attraction, whereby the connection between the two sentences is clearly marked; by placing the substantive, which logically should be joined to the demonstr. in the principal clause, as οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες, after and in the same case with the relative or the dependent clause; as, ὃν εἶδες ἄνδρα, οὗτός ἐστιν. The object of this collocation is to bring prominently forward the adjectival sentence, on which in reality the chief emphasis is laid, and to give it a substantival character; while the substantive on the contrary is little more than an adjective expressing some attribute of the adjectival sentence, and is in the case of the verb thereof.—This is called *transposition*.

2. It is used in the following forms: *a.* Ὅν εἶδες ἄνδρα, οὗτός ἐστιν.—*b.* Il. ρ, 640 εἴη δ' ὅστις ἑταῖρος ἀπαγγέλλει τάχιστα Πηλεΐδῃ: Eur. Or. 1177 οἷδ' ἦν ἔθρεψεν Ἑρμιόνην μήτηρ ἐμή.—*c.* The cases in the principal and dependent clause being different, as in the form given in *a.* Nom.: Il. θ, 131 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρων κύρην Βρισηός: Soph. Aj. 1044 τίς δ' ἔστιν, ὄντιν' ἄνδρα προσλεύσεις στρατοῦ; So Cic. de Legg. III. 5, 12 *hæc est enim, quam Scipio laudat in libris et quam maxime probat temperationem reipublicæ*.—Acc.: Xen. Anab. I. 9, 19 εἴ τινα ὁρῶν κατασκευάζοντα, ἧς ἄρχει χώρας: Eur. Bacch. 246 sq. ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάξια, ὕβρεις ὑβρίζειν, ὅστις ἐστὶν ὁ ξένος: Id. Phœn. 955 ἐκ γένους δὲ δεῖ θανεῖν τοῦδ', ὅς δράκοντος γένους ἐκπέφυκε παῖς. So Cic. pro Sulla c. 33 *quæ prima innocentis mihi defensio est oblata, suscepti*.—Dat.: Thuc. VI. 30 τοῖς πλοίοις καὶ ὅση ἄλλη παρασκευὴ ξυνείπετο, πρότερον εἰρητο κ.τ.λ. So Cic. N. D. II. 48 *quibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit*

*aut celeritatem*. But generally when the subst. thus transposed would in the principal clause be in any other case than nom. or acc., a pronoun is used in the principal clause to supply its place: Il. φ, 441 οὐδέ νυ τῶν περ μέμνηται, ὅσα δὲ πάθομεν κακά: Eur. Or. 63 sq. ἦν γὰρ κατ' οἴκους ἔλιψ', ὅτ' ἐς Τροίαν ἔπλει, παρ-θένοιν, — ταύτη γέγηθε.

3. When attributive adjectives are joined to the substantive, either (a) the adjective and substantive are both transposed to the adjectival, while the demonstrative remains in the principal clause; as, Il. ω, 167 τῶν μμνησκόμειοι, οἱ δὲ πολέες καὶ ἐσθλοὶ — κέατο ψυχὰς ὀλέσαντες: Demosth. p. 1239 ταύτην ἦτις εἴη μεγίστη πίστις; — (b) or the subst. remains in the principal, and the adj. only is transposed to the relative clause: Od. δ, 11 νιέϊ —, ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης: Eur. Or. 842 πότνι' Ἥλέκτρα, λόγους ἀκουσον, οὓς σοι δυστυχεῖς ἦκω φέρων; — (c) or the adjective remains in the principal, and the subst. is transposed to the relative clause: Eur. Herc. F. 1164 ἦκω ξὺν ἄλλοις, οἱ παρ' Ἀσώπου ῥοὰς μένουσιν ἔνοπλοι γῆς Ἀθηναίων κόροιοι: Arist. Ran. 916 ἔτεροι γὰρ εἰσιν οἷσιν εὖχομαι θεοῖς; — (d) or where there is more than one adjective, one of them remains with the subst. in the principal, the other is transposed to the relative clause; as, Il. ν, 339 sq. ἔφριξε δὲ μάχη φθισίμβροτος ἐγχεῖλιν μακρῆς, ἃς εἶχον ταμεσίχροας.

4. A word in apposition to the subst. to which the relative sentence refers is sometimes attracted to the relative clause: Od. α, 69 Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον: Od. δ, 11. Il. γ, 122. η, 187. λ, 625. Plat. Hipp. M. p. 281 C τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγονται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος —, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων<sup>a</sup>; Plat. Apol. p. 41 A εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἷπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθυς καὶ Αἰακός<sup>b</sup>: Eur. Hec. 771 πρὸς ἄνδρ', ὅς ἀρχεῖ τῆσδε Πολυμήστωρ χθονός<sup>c</sup>: Ibid. 986 πρῶτον μὲν εἰπέ παιδ', δν ἐξ ἐμῆς χειρὸς Πολύδωρον ἔκτε πατρὸς ἐν δόμοις ἔχεις. So Arist. Poet. XI. ἑλεός τε καὶ φόβον οἶων πράξεων ἡ τραγῳδία μίμησις ἐστίν, for πράξεις τοιαύτας οἶων κ. τ. λ. So frequently when in apposition to a demonstr.: Il. η, 186 ἀλλ' ὅτε δὴ τὸν ἔκανε — ὅς μιν ἐπιγράψας κυνέη βάλε φαίδιμος Αἴας: Eur. Hipp. 101 τῇνδ', ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις. And

<sup>a</sup> Heindorf ad loc.<sup>b</sup> Stallb. ad loc.<sup>c</sup> Pflugk ad loc.

sometimes when the demonstr. is omitted; as, Plat. Rep. p. 402 C οὐδὲ μουσικοὶ πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὔς φαιμεν ἡμῖν παι-  
δευτέον εἶναι, τοὺς φύλακας<sup>a</sup>.

*Obs.* A substantive (mostly with the article) is often placed in the adjunct. sentence, in the same case with the relative, to explain or define a notion which has been signified in the former sentence by a periphrasis: Plat. Theat. p. 167 B ἕτερα τοιαῦτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν: Id. Rep. p. 477 C εἰ ἄρα μανθάνεις, ὃ βούλομαι λέγειν τὸ εἶδος: Id. p. 583 E ὃ μεταξὺ ἄρα νῦν δι' ἀμφοτέρων ἔφαμεν εἶναι τὴν ἡσυ-  
χίαν, τοῦτό ποτε ἀμφότερα ἔσται λυγρὴ τε καὶ ἡδονή: Soph. Antig. 404 ταύτην ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν ἀπείπας—Without the article: Thuc. III. 12 ὃ τοῖς ἄλλοις μάλιστα, εὐνοια, πίστιν βεβαυῖ, ἡμῖν τοῦτο (τὴν πίστιν) ὃ φόβος ἐχυρὸν παρείχε.

*An Adjectival clause with another clause depending on it.*

§. 825. 1. When a relative clause is followed by another clause depending on it, they often coalesce, the relative being in construction not with its own, but with the dependent clause, and in the case required thereby; while the adjectival clause is placed, without any relative, after its dependent clause: Isoer. de Pace c. 16 ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπότεν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν for οἷ, ὁπότεν τις αὐτοῖς—διδῶ,—ἀκολουθήσουσιν: Id. Panath. c. 18 συνέβη κυρίαν ἐκατέραν γενέσθαι τῆς ἀρχῆς τῆς κατὰ θάλατταν· ἣν ὁπότεροι ἂν κατάσχωσιν, ὑπηκόους ἔχουσιν τὰς πλείστας τῶν πόλεων: Plat. Rep. p. 466 A ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῦμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν; for οἷ, ἐξὸν αὐτοῖς—οὐδὲν ἔχουσιν<sup>b</sup>: Id. Gorg. p. 492 B οἷς ἐξὸν ἀπολαύειν τῶν ἀγαθῶν—δεσπότην ἐπαγάγοντο κ.τ.λ.<sup>c</sup>: Demosth. p. 128, 68 πολλὰ ἂν εἰπεῖν ἔχουσιν Ὀλύμπιοι νῦν, ἃ τότ' εἰ προεῖδοντο, οὐκ ἂν ἀπώλουντο, for οἷ, εἰ ταῦτα τότε προεῖδ., οὐκ ἂν ἀπ. For an analogous construction, see γάρ (§. 786. *Obs.* 5.).

*Adverbial Relatives.*

2. What is said of the construction of the pronouns *ὅς, ὅστις* &c., holds good also of the adverbial relative pronouns; as, *οὗ, οἷ, ὅθεν, ὅπως, ἵνα, ἐνθα, ἐνθεν* &c. See the examples given under the *Adverbial Sentences*.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid.

<sup>c</sup> Ibid.



*The Moods in an Adjectival Sentence.**Indicative without ἄν.*

§. 826. 1. The indic. is used when the attributive notion expressed in the adject. sentence is spoken of as something real or certain : ἡ πόλις, ἣ κτίζεται, — ἣ ἐκτίσθη, — ἣ κτισθήσεται.

2. The ind. fut. is used very frequently when something which will happen is spoken of : στρατηγὸς αἰροῦνται, οἱ τῷ Φιλίππῳ πολέμῃσουσιν. See §. 406.

3. After negatives also the ind. is used (where in Latin the conjunctive occurs,) when the truth or certainty thereof is to be expressed ; as, Xen. Hell. VI. 1, 4 παρ' ἐμοὶ οὐδὲις, ὅστις μὴ ἱκανὸς ἔστιν ἴσα ποιεῖν ἐμοί, *nemo, qui non possit*.

4. The Greek as well as the Latin uses the ind. in those adject. sentences which are introduced by the indefinite relative pronouns ; as, ὅστις, *quisquis* ; ὅστις δὴ, *quicunque* ; ὅστις δὴ ποτε (*Demosth.* and the later writers, ὅστις ποτ' οὖν), ὅσος δὴ, ὅσος οὖν, *quantuscunque* ; ὅπόσος, ὅποσοσούν &c., expressing indefinite and general notions ; because, though the particular nature of the object is unknown or indefinite, the event itself is considered as certain and real, while its indefiniteness is sufficiently marked by the indefinite pronouns : thus Hdt. VI. 12 δουλητὴν ὑπομεῖναι, ἥτις ἔσται, *qualiscunque erit* ; I know it will be, though whether it will be intolerable or bearable I do not know : ἥτις εἴη, I am not certain whether it will be, nor do I know its nature : Id. VII. 16, 3 οὐ γὰρ δὴ ἐς τοιοῦτό γε εὐθελὲς ἀνήκει τοῦτο, ὅτι δὴ κοτὲ ἔστι, τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει, ἐμὲ ὀρῶν, σὲ εἶναι : Xen. Anab. VI. 5, 6 ἔθαρρον —, ὁ πόσους ἐπελάμβανεν ἡ στρατιὰ : Eur. Or. 418 δουλεύουσιν θεοῖς, ὅτι πότε εἰσὶν οἱ θεοί. For ἡγγεῖλας οἷ' ἡγγεῖλας, *et simil.* (see §. 835. 1.)

5. The ind. is also used after these indefinite relatives when an object is spoken of in relation to its genus—in respect of its sort, or nature, where in Latin the indefinite conjunctive is used : Eur. Hipp. 918 δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν τοὺς μὴ φρονούντας δυνατὸς ἔστ' ἀναγκάσαι : Aristoph. Vesp. 1168 κακοδαίμων ἐγώ, ὅστις ἐπὶ γήρᾳ χίμετλον οὐδὲν λήψομαι, one of those who.

*Indicative with ἄν (κέ).*

§. 827. α. The ind. fut. with ἄν occurs (only, but very frequently, in Epic), when a future event is represented in the dependent clause, as certain under some particular condition : Il. ι, 155 ἐν δ' ἄνδρες

ναίονσι πολύρρητες, πολυβοῦται, οἷ κε ἐ δωτίησι θεὸν ὧς τιμή-  
σουσιν, if he comes to them, they will surely honour him: Il. μ,  
226 πολλοὺς γὰρ Τρώων καταλείβομεν οὗς κεν Ἀχαιοὶ χαλκῷ  
δηώσουσιν, ἀμνύμενοι περὶ νηῶν: Od. κ, 432 αἱ δειλοί, πόσ' ἔμειν;  
τί κακῶν ἱμείρετε τούτων, Κίρκης ἐς μέγαρον καταβήμεναι; ἢ κεν  
ἅπαντας ἢ σὺς ἢ δὲ λύκους ποιήσεται (sc. εἰ καταβησόμεθα).

Obs. 1. Homer sometimes uses the conjunc. instead of the future, with this difference, that the future event is expressed with less certainty: Il. θ,  
353 ὦ πόποι, αἰγυόχοιο Διὸς τέκος, οὐκίτι νῶϊ ὀλλυμένων Δαναῶν κεκαδησόμεθ',  
ὑστάτιόν περ; οἷ κε κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται, who, if we  
take no care for them, will probably perish.

Obs. 2. Where κέ is found with ind. pres. the reading is corrupt: Od.  
α, 316 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγει, where read either  
with Hermann ἀνώγη, or with Nitzsch ὅττι τε.

δ. The indic. of historic tenses, impft., plpft., aor., when it is to  
be expressed that the notion of the adject. sentence would take  
place, or have taken place under certain conditions, which condi-  
tions however do not, or have not happened (§. 424. α.): Od. ε, 39  
sq. πόλλ', ὅς' ἂν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ  
ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν: Od. ξ, 62 ἦ γὰρ τοῦγε θεοὶ  
κατὰ νύστων ἔδησαν, ὅς κεν ἔμ' ἐνδυκέως ἐφίλει, sc. εἰ μὴ θεοὶ  
ἔδησαν: Od. ι, 129 sq. (οὐδ' ἄνδρες νηῶν ἐνι τέκτους)· οἷα τε πολλὰ  
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περύωσι θάλασσαν· οἷ κε σφιν καὶ νῆσον  
ἐϋκτιμένην ἐκάμουντο: Soph. Œ. T. 1372 sq. ἐγὼ γὰρ οὐκ οἶδ',  
ὄμμασιν ποίοις βλέπων πατέρα ποτ' ἂν προσεῖδον εἰς Ἄιδου  
μολών: Eur. Med. 1339 οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ  
ἔτλη, *quam sustinuisse hoc*: Plat. Apol. p. 38 D οἷς ἂν (λόγοις)  
ἔπεισα, εἰ ᾧ μὴν δεῖν ἅπαντα ποιεῖν καὶ λέγειν.

c. There is also a passage in Od. σ, 260 where κέ is used in an  
adjectival sentence in the sense of *frequency, being accustomed to do*  
*so*; the condition being conceived in *animo loquentis*, as taking  
place: καὶ γὰρ Τρώας φασι μαχητὰς ἔμμεναι ἄνδρας — οἷ κε τάχιστα  
ἔκριναν μέγα νείκος ὁμοίου πολέμοιο<sup>a</sup>.

#### Conjunctive.

§. 828. 1. If the attributive notion expressed by the adject.  
sentence is not certain and real, but only supposed and possible,  
the relative is followed by the conjunctive, if the verb of the prin-  
cipal clause is in one of the principal tenses (pres., pft., or fut.).  
The adject. sentence can generally be taken as an expression of a  
condition under which the verb of the principal clause will take

<sup>a</sup> Hermann de Part. ἄν p. 21, (whom  
Kühner follows) would read οἷ τε. He  
does not give any MSS. authority for it,

but says, "*poetam dedisse οἷ τε non dubium  
esse pulo.*"

effect; and the relative, with or without *ἄν*, can be resolved into *ἐάν τις* and the conjunctive: Od. α, 351 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι, ἥ τις ἀκούντεσσι νεωτάτῃ ἀμφιπέληται, men praise the song if it is very new. The attribute of the song is not expressed as any thing certain, as it would be by the indie., but as something supposed—something possible, (*if* it is new, *ἐάν νεωτάτῃ ᾤ.*) Comp. Cic. de Orat. II. 44, 185 *ut aut ad eos motus adducantur, si qui finitimi sunt et propinqui his ab talibus animi perturbationibus*<sup>a</sup>: Id. de Fin. III. 9, 31 *et iis, si quæ similes earum sunt*: Acad. II. 41, 128 *earum etiam rerum auctoritatem, si quæ illustriores videantur, amittere (ei quæ i. q. quæcumque)*: Od. λ, 427 sq. ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἥ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλῃται (*ἐάν τις*, sc. γυνή,—βάλῃται): Od. α, 415 οὔτε θεοπροπίης ἐμπάξομαι, ἦντινα μήτηρ, ἐς μέγαρον καλέσασα θεοπρόπον, ἐξερέῃται (*ἐάν τινα*—ἐξερ.): Il. ο, 491 sq. ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή, ἡμὲν δ' ὅ τέ οἱ σιν κῶδος ὑπέρτερον ἐγγυαλίξῃ, ἢ δ' ὅτινας μιν ὕθῃ τε καὶ οὐκ ἐθέλῃσιν ἀμύνειν (§. 816. 2.): Od. μ, 40 Σειρήνας μὲν πρῶτον ἀφίξειαι, αἶ ῥα τε πάντας ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκεται ὅστις ἀνδρεῖν πελάσῃ, καὶ φθόγγον ἀκούσῃ Σειρήνων, τῷ οὔτι γυνὴ καὶ νῆπια τέκνα οἵκαδε ροστήσαντι παρίσταται, οὐδὲ γάνυνται.

2. If *ἄν* is joined to the relative and the conjunctive, it belongs to the relative and not to the verb, and gives an indefiniteness to it, by annexing the notion, “be he who he may:” so *ὅς ποιῇ*, who will probably do it; *ὅς ἄν ποιῇ*, who, soever, will probably do it: Od. α, 158 ξεῖνε φίλ', ἡ καὶ μοι νεμεσήσῃ, ὅττι κεν εἴπω; *si quid dispero*: Il. π, 386 sqq. ὅτε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνῃ (Ζεύς), οὐ βλήν εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας, ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες: Thuc. II. 62 καταφρόνησις δὲ (ἐγγίγνεται), ὅς ἄν καὶ γνώμῃ πιστεύῃ, τῶν ἐναντίων προέχειν: Xen. Hell. II. 3, 51 νομίζω προστάτου ἔργον εἶναι οἷον δεῖ, ὅς ἄν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ: Id. Cyr. III. 1, 20 οὐδ' ἄν βελτίους τινὲς ἑαυτῶν ἡγήσονται, τούτοις πολλάκις καὶ ἀνευ ἀνάγκης ἐθέλουσι πείθεσθαι: Ibid. I. 1, 2 ἀνθρωποὶ δὲ ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὐδ' ἄν αἰσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας: Plat. Rep. p. 402 D ὅτου ἄν ξυμπίπτῃ ἐν τῇ ψυχῇ καλὰ ᾗθη ἐνόντα καὶ ἐν τῷ εἶδει ὁμολογοῦντα ἐκείνοις καὶ συμφωνοῦντα,—τοῦτ' ἄν εἴη κάλλιστον θέαμα.

3. Hence the relative with *ἄν* is used to express indefinite properties, or the indefinite size of any thing; as, Hdt. VI. 139 ἡ

<sup>a</sup> O. M. Müller ad loc.

δὲ Πυθίῃ σφέας ἐκέλευε Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι, *quascunque—constituissent*. The conjunctive expresses that possibility and uncertainty which is implied in an indefinite notion.

*Obs. 1.* On the conjunctive after an historic tense, see §. 806. The speaker identifies himself with the time past, so that he conceives of it as present.

*Obs. 2.* The indefinite notion expressed by the ind. with ὅστις, ὅπου &c. is different from that of the conjunctive, in that the former relates to the indefinite nature of the event which does or is to happen, the latter to the indefinite chances of the event happening; when both these notions are required, ὅστις ἂν is used with the conjunctive.

§. 829. Hence we may explain the conjunct. in the two following constructions, in which both the indefinite chance of the event (ἐάν with conj.) happening, and the indefinite character of the event itself is signified.

1. The conjunctive expresses an indefinite frequency, *as often as*. The adjectival sentence contains a recurring condition under which the principal verb has taken or will take place: Il. β, 391 δὲ κ' ἐγὼ νᾶπάνευθε μάχης ἐθέλοντα νοήσω μμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεύεται φυγέειν κύνας ἢ δ' ὀλωνούς, *as often as I observe*, &c. See the examples, §. 828. 1, 2.

2. The conjunct. is used when the adject. sentence forms part of a comparison. The attributive notion is considered as a condition or assumption under which the comparison expressed in the principal clause holds good. If the comparison is considered absolute, and the adject. sentence expresses merely an attributive notion of one of the objects of comparison, and not any such condition of it, the ind. is used. As the comparison is always conceived by the speaker as present, the conjunct. follows after an historic, as well as after a principal tense: Il. ν, 63 αὐτὸς δ', ὅσ τ' ἱρηξ ὠκύπτερος ὦρτο πετέσθαι, ὅς ῥα τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς, ὁρμήσῃ πεδλίου διώκειν ὄρνεον ἄλλο, ὥς ἀπὸ τῶν ἤϊξε Ποσειδάων ἐνοσίχθων (ἐὰν ὁρμήσῃ): Ibid. 179 ὁ δ' αὐτ' ἔπεσεν, μελίῃ ὥς, ἥ τ' ὄρεος κορυφῇ—χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσει: Il. ρ, 110 ὥστε λῖς ἡϋγένειος, ὅν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται: Ibid. 134 ἐστήκει, ὥς τις τε λέων περὶ οἷσι τέκεσσιν, ᾧ ῥά τε νῆπι' ἄγουσι συναντήσονται ἐν ὕλῃ ἄνδρες ἐπακτῆρες: Il. ο, 579 κύων ὥς, ὅσ τ' ἐπὶ νεβρῷ βλημένῳ ἀίξει.

*Remarks on the position, and the omission of ἂν with the conjunctive.*

§. 830. 1. Ἄν is so closely connected with the relative that it forms but one word with it, as in ὅταν, ἐπὶ, ἐπειδάν, &c. (§. 428. a.); and hence

it cannot be separated from it, except by little words, such as *δέ*. This *ἄν* is omitted in Homeric language very frequently, often in traged., sometimes in Hdt., rarely in Attic prose writers. For Homer see some of the examples given above: Soph. El. 771 οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ὦν τέκη προσγίγνεται: Eur. Ilec. 250 δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύνη: Id. Iph. T. 1064 καλὸν τοι γλῶσσ', ὅτ' πίσις παρῇ: Id. Med. 516 ὃ Ζεῦ, τί δὴ χρυσὸν μὲν ὅς κίβδηλος ἢ τεκμήρι' ἀνθρώποισιν ὥσας σαφῇ: Id. Alc. 76. 999 (ed. Wust.) καὶ γὰρ Ζεύς, ὃ τι νεύσῃ, ξὺν σοὶ τοῦτο τελευτᾷ: Id. Hipp. 445 ὃν δ' αὖ περισσὸν καὶ φρονούνθ' εὖρῃ (sc. Κύπρις) μέγα, τοῦτον λαβοῦσα—καθύβρισην: Id. Or. 793 ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὦν, μυρίων κρείσσων (ἐστὶν) ὁμαίων—φίλος: Thuc. IV. 18 οἵτινες νομισσοί: Id. VII. 77 ἐν ᾧ ἀναγκασθῇ χωρίῳ μάχεσθαι is a doubtful reading, as are most of the few passages in Attic prose, where the relative is found without *ἄν*.

2. The omission of *ἄν* modifies the sense as follows:

^Ο γενήσεται, which will be; not supposition, but certainty.

^Ο γενήται, which may or will probably be; not certainty, but supposition.

^Ο ἂν γενήται, whatsoever it may or will probably be. (See §. 828. 2.)

#### *Optative without ἄν.*

§. 831. 1. The relative without *ἄν* is joined with the opt. after an historic, in the same sense as with the conj., after a principal tense, expressing a possibility, and may be resolved into *εἰ* with opt.: Il. κ, 20 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται οὐ βουλῇ, Νέστορ' ἐπιπρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν, εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτύναιτο, ἥ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο = εἴ τις—γένοιτο: Plat. Rep. p. 455 B ἄρα οὕτως ἔλεγες, τὸν μὲν εὐφυνῇ πρὸς τι εἶναι, τὸν δὲ ἀφυνῇ, ἐν ᾧ ὁ μὲν ῥαδίως τι μαυθάνοι, ὁ δὲ χαλεπῶς.

2. Hence after an expression of indefiniteness (§. 826. 2.): Soph. Trach. 905 sq. ἔκλαιε δ' ὀργάνων ὅτου ψαύσειεν, whatsoever: Thuc. VII. 29 πάντας ἐξῆς, ὅτ' ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες.

3. Indefinite frequency. The principal verb is either in impft. or frequentative aor., and expresses repetition or recurrence: (§. 402. 1. 2. :) Il. κ, 489 sq. ὄντινα Τυδείδης ἄορι πλῆξιει παράστας, τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν: Il. β, 188 ὄντινα μὲν βασιλῆα καὶ ἐξοχὸν ἄνδρα κιχέλη, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς: γ. 198 ὃν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε: Il. μ, 268 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν ἄλλον μειλιχίους, ἄλλον στερεοῖς ἐπέεσσιν νεύκειον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν: Il. ο, 743 ὅστις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο—, τὸν δ' Αἴας οὕτασκε: Xen. Anab. I. 9, 20 φίλους γε μὴν ὁσους ποιήσαιτο καὶ εὖνους γνώῃ ὄντας, καὶ ἱκανοὺς κρίνειε συνερ-

γούς εἶναι, ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι *θεραπεύειν*.

4. Secondly, in its secondary and implied force (§. 418. 1. α.) of uncertainty, indefinite possibility, a supposition without any notion of its realization.

α. When the adjectival sentence expresses an uncertain, doubtful condition: Il. γ, 344 μάλα κεν θρασυκάρδιος εἴη, ὃς τότε γηθήσειεν ἰδὼν πόνον, οὐδ' ἀκάρχοιο, i. e. εἰ γηθήσειεν: Il. μ, 228 ὧδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ εἰδείη τεράων, καὶ οἱ πειθόλατο λαοί, i. e. εἰ—εἰδείη: Od. α, 47 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι, i. e. εἴ τις ῥέζοι: Il. γ, 299 ὁππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια, ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὥς ὅδε οἶνος: Il. ζ, 521 οὐκ ἄν τις τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, ἔργον ἀτιμήσειε μάχης: Soph. Antig. 666 ἀλλ' ὃν πόλις στήσεις, τοῦδε χρὴ κλύειν (εἴ τινα στήσεις): Id. O. R. 706 ὥς αὐτὸν ἥξει μοῖρα πρὸς παιδὸς θανεῖν, ὅστις (εἴ τις) γένοιτ' ἐμοῦ τε κἀκείνου πάρα: Xen. Cyr. I. 6, 19 τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ, when perhaps he does not know them for a certainty.

β. When the adjectival sentence forms part of an indefinite wish; as, Il. ξ, 107 ἵνῃ δ' εἴη, ὃς τῆσδ' γ' ἀμείνονα μῆτιν ἐνέσποι: Il. ρ, 640 εἴη δ' ὅστις ἑταῖρος ἀπαγγεῖλεται τάχιστα Πηλεΐδῃ: Soph. Trach. 953 εἴθ' ἀνεμόεσσά τις γένοιτ' ἔπουρος ἐστιῶτις αὔρα, ἥ τις μ' ἀποικίσειεν ἐκ τόπων: Arist. Vesp. 1431 ἔρδοι τις, ἣν ἕκαστος εἰδείη τέχνην. But the ind.: Eur. Med. 657 ἀχάριστος ὅλοιθ', ὅτφ πάρεστι “*hic enim Chorus loquitur definite, quippe Jasonem cogitans*,” generally when the adjectival sentence is a member of a compound dependent clause, expressed as a wish.

Obs. Sometimes the opt. without ἄν is interchanged with the conjunct. with ἄν, but in different notions: Xen. Cyr. II. 4, 10 δοκεῖ γάρ μοι, ἔφη, πάντας μὲν, οὓς ἄν τις βούληται ἀγαθοὺς συνεργοὺς ποιέσθαι ὅποιοντινοσούν πράγματος, ἥδιον εἶναι εὐ τε λέγοντα καὶ εὐ ποιοῦντα παρορμῶν μᾶλλον, ἢ λυποῦντα καὶ ἀναγκάζοντα· οὓς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαι τις βούλοιοτο συνεργοὺς προθύμους, τούτους δοκέει δοκεῖ ἀγαθοῖς θηρατέον εἶναι καὶ λόγοις καὶ ἔργοις: οὓς ἄν βούληται, *if a person wishes* (supposition, but with a notion of its really happening every day) *to make some others, be they who they may, I know not*; here ἄν belongs to the οὓς (*if there be any such*); οὓς δὲ τις βούλοιοτο, *but if a person should wish. . . I am not imagining that he does, but supposing he does* (without any notion of realisation) *wish to make certain others &c.* So that in the first clause the conjunctive expresses something which does really take place every day; but in the second clause it is not certain, or at least it is not represented as certain, whether Cyrus does really wish to do this; and therefore it is put in that indefinite form, οὓς τις βούλοιοτο, instead of οὓς ἄν τις βούληται; so in the first case ποιέσθαι, to express the reality, in present

time, of the action; in the second, ποιήσασθαι, because it is not supposed as present, nor yet future, but is a mere supposition, without any regard to time, and therefore in aorist, (§. 401. 1.)

*Optative with ἄν.*

§. 832. The opt. is used in the adjectiv. sentence with ἄν, (κέ) when it expresses a supposition or assumption depending on certain conditions, hence a possibility; and the ἄν belongs not to the relative, but to the verb: Il. ο, 738 οὐ μέν τι σχεδόν ἔστι πόλις πύργοις ἀραρυία, ἥ κ' ἀπαμυνάιμεθα, sc. εἰ ἡμῶν εἴη τοιαύτη πόλις: Od. ι, 126 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν νῆας εὖσσελμους, αἳ κεν τελέοιεν ἕκαστα: Od. ε, 142 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι, οἳ κεν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης: Od. ε, 165 f. αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν ἐνθήσω μενοεικέ', αἳ κεν τοι λιμὸν ἐρύκοι: Xen. M. S. I. 2, 6 τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἄν λάβοιεν τὸν μισθόν; Plat. Phæd. p. 89 D οὐκ ἔστιν ὅτι ἄν τις μείζον τούτου κακὸν πάθοι.

*Obs.* We sometimes find the optative without ἄν, where we might expect the optative with ἄν. In this case the event is represented as indefinitely possible, without dependence or connection with any circumstances which might affect its realization. This is more common in poetry than prose, as prose writers naturally paid more attention to the actual circumstances of the case: Il. ε, 303 μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρες φέροιεν. A prose writer would have probably added ἄν to represent the condition, εἰ καὶ βοῦλόιντο: Plat. Euthyd. p. 292 E τίς ποτ' ἔστιν ἡ ἐπιστήμη ἐκείνη, ἥ ἡμᾶς εὐδαίμονας ποιήσειεν (but p. 293 A τίς ποτ' ἔστιν ἡ ἐπιστήμη, ἥς τυχόντες ἄν καλῶς τὸν ἐπίλοιπον βίον διέλθοιμεν). So where a negative or a perfectly indefinite clause precedes; as, Aesch. P. V. 261 οὐκ ἔστιν ὅτ' αὖ μείζονα μοῖραν νείμαιμ' ἢ σοι. It being previously stated that there is no such person, makes it unnecessary to refer by ἄν to his existence; as, οὐκ ἔστιν ὅτ' αὖ &c., there is no one, to whom if he existed, (ἄν) &c.

*Construction of several Adjectival Sentences together. — Change from the Relative to the Demonstrative Construction.*

§. 833. When there are two or more adjectival clauses in succession, depending on the same verb, or on different verbs but in the same government, the relative is generally used only once, and thereby the two sentences are united into one; as, ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἐπραξεν — ἀνὴρ, ὃς παρ' ἡμῶν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο — ἀνὴρ, ὃν ἐθαυμάζομεν καὶ (ὃν) πάντες ἐφίλουν. But if the verbs of the two clauses require different cases, the relative should stand with each

in its proper case; as, ὁ ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ ὃν πάντες ἐφίλον. But the Greeks endeavoured to avoid this repetition either by omitting the second relative, or by using a demonstr. (mostly αὐτός) or a personal pronoun in the place of the relative, so that the dependent relative clause assumes the character of a demonstr. principal clause: *a.* Od. β, 114 ἀνωχθε δέ μιν γαμέεσθαι τῷ, ὅτε φ' τε πατὴρ κέλεται καὶ (sc. ὃς) ἀνδάνει αὐτῇ: Od. ι, 110 ἄμπελοι, αἵ τ' ἐφ' ἐρουσιν οἶνον ἐριστάφυλον καὶ (sc. αἷς) σφιν (Κυκλώπεϊσι) Διὸς ὄμβρος ἀέξει: Il. ν, 634 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται φυλόπιδος κορέσασθαι ὁμοῖον πολέμοιο for καὶ οἷ οὐ δύναται κ. τ. λ.: Il. γ, 235 οὓς κεν ἐν γνοῖην καὶ (sc. ὧν) τοῖνομα μυθησάμην. In prose where the clauses are opposed: Plat. Rep. p. 533 D αἰς ἐπιστήμας μὲν πολλὰκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου — *b.* Il. α, 78 ἥ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ (for ὧ) πείθονται Ἀχαιοί: Il. κ, 243 σφ' ἡμῶν ἄν' ἐπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθόμην, οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ (for ὃν δὲ φιλεῖ) Παλλὰς Ἀθήνη; Il. μ, 300 ὥστε λέων ὀρεσίτροφος, ὅς τ' ἐπιδενὴς δηρὸν ἐξ κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ: Od. α, 70 ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόωσα δέ μιν τέκε Νύμφη: Od. ι, 20 ὃς πᾶσι δόλοισιν ἀνθρώποισι μέλω (ειναισιν), καὶ μιν (for καὶ οὐ) κλέος οὐρανὸν ἵκει: Hdt. III. 34 Πηρηξάσπεα, τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἔφερε οὗτος: Plat. Rep. p. 395 D οὐ δὴ ἐπιτρέψομεν, ἦν δ' ἐγώ, ὧν φαμεν κήδεσθαι καὶ δεῖν αὐτοὺς ἀνδρας γενέσθαι ἀγαθοὺς (for καὶ οὓς φαμεν δεῖν ἄνδρ. ἀγ. γεν.)<sup>a</sup>: Ibid. p. 505 E ὃ δὴ διώκει μὲν ἅπαντα ψυχὴ καὶ τοῦτον ἐνεκα πάντα πράττει: Id. Gorg. p. 452 D ὃ φῆς σὺ μέγιστον ἀγαθὸν εἶναι τοῖς ἀνθρώποις καὶ σε δημιουργὸν εἶναι αὐτοῦ<sup>b</sup>: Id. Phileb. p. 12 B ἦν ὅδε Ἀφροδίτην μὲν λέγεσθαι φησι, τὸ δ' ἀληθέστατον αὐτῆς ὄνομα Ἡδονὴν εἶναι: Demosth. p. 122, 47 Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλέα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτοὺς, for οὓς οὐδὲν ὑφίστατο, quibus nihil non cessit: Id. p. 35, 24 ἐκεῖνοι τοῖνυν, οἷς οὐκ ἐχαρίζουθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτούς. So the Latin, Cic de Orat. II. 74 Themistocles, ad quem quidam doctus homo—accessisse dicitur, eique artem memoriae—pollicitus esse se traditurum.

*Obs. 1.* So also the relative adverbs are changed into demonstr. adverbs: Hdt. V. 49, 11 ἐνθα βασιλεὺς τε μέγας διαίταν ποιέεται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαῦτά εἰσι.

*Obs. 2.* There are even some passages where, in the same sentence, we find both the relative and demonstr.: Hdt. IV. 44 Ἰνδὸν ποταμὸν, ὃς κροκοδείλους δεύτερος οὗτος ποταμὸν πάντων παρέχεται: Eur. Andr. 651

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Ibid.<sup>c</sup> Bremi ad loc.



(γυναικα βάρβαρον) ἦν χρῆν σ' εἰλαύνειν τήνδ' ὑπὲρ Νείλου ῥοάς. In such passages the demonstr. points to some thought to be supplied — *which — and indeed that river is one of two, &c. — which — this I mean.* But sometimes if the relative is separated from its verb by some other sentence, or if the adjectival sentence is very long, the demonstrative is used for the sake of clearness: Xen. R. Lac. X. 4 ὁ δὲ (Δουκυργος) ἐπειδὴ κατέμαθεν, ὅτι οἱ μὴ βουλόμενοι ἐπιμελίσθαι τῆς ἀρετῆς οὐκ ἱκανοὶ εἰσι τὰς πατρίδας αὐξέειν, ἐκεῖνος ἐν τῇ Σπάρτῃ ἠνάγκασε κ. τ. λ.

Obs. 3. Sometimes a clause, which, although it is logically dependent, yet does not stand in the form of the relative construction, is joined to the preceding clause as grammatically a principal clause: Plat. Gorg. p. 483 E ἐπεὶ ποῖός τε δικαίος χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν; ἢ ὁ πατήρ αὐτοῦ ἐπὶ τοὺς Σκύθας; ἢ ἅλλα μυρία ἂν τις ἔχοι τοιαῦτα λέγειν (for ἡ τοιαῦτα ἅλλα μυρία ἂν τις ἔχοι λέγειν): Id. Phæd. p. 41 B ἐπὶ πόσῳ δ' ἂν τις — δέξαιτο ἐξετάσαι — ἢ Ὀδυσσεύ, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας: Ibid. p. 94 B λέγω δὲ τὸ τοῖονδε, ὥς εἰ καύματος ἐνοντός καὶ δίφρους ἐπὶ τοῦναντίον ἔλκειν, ἐπὶ τὸ μὴ πίνειν καὶ πείνης ἐνούσης ἐπὶ τὸ μὴ ἐσθίειν καὶ ἅλλα μυρία πον ὁρῶμεν ἐναντιουμένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα: Id. Soph. p. 226 B καὶ πρὸς γε τούτοις ἔτι ξαίνειν καὶ κατὰγειν (*deducere filum*) καὶ κερκίζειν καὶ μυρία ἐν ταῖς τέχναις ἅλλα τοιαῦτα ἐνόντα ἐπιστάμεθα.

### *Relative in the place of Demonstrative.*

§. 834. 1. The relative pronoun is not only used to connect a dependent to a principal clause, but also sentences generally, between which there is no such relation, as it stands for a demonstrative which would point to a word in the preceding clause. This also is a very common Latin idiom, and used but seldom in Greek when compared with its very wide use in Latin — in Greek sentences very often begin, ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὥς δὲ ταῦτα ἐγένετο &c., where in Latin the relative *quæ* &c. would be used.

2. We shall give some of the more unusual cases of this idiom :

a. In sentences which express the ground or reason, in place of the demonstr. with γάρ, both in poetry and prose; as, Xen. M. S. III. 5, 15 sq. πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἰδέσονται; — οἱ ἂν τῶν πατέρων ἄρχονται καταφρονεῖν τῶν πατέρων — ἢ σωμασκήσουσιν οὕτως; — οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι κ. τ. λ. So Latin: Cic. Phil. IV. 5 *virtus est una altissimis defixa radicibus. quæ* (i. e. *hæc enim*) *nunquam ulli vi labefactari potest, nunquam demoveri loco.*

b. When the whole sentence is interrupted by one or more parentheses: generally there is joined to the relative some conjunction, as ἄρα, *igitur*, which denotes that the interrupted sentence is taken up again: Il. λ, 221 (τίς δὲ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν,) Ἰφιδάμας Ἀντιγορίδης, ἧς τε μέγας τε, ὅς τράφη ἐν Θρήκῃ κ. τ. λ.: Vers. 230 ὁ δὲ ῥα τότε Ἀτρεΐδην Ἀγαμέμνωνος ἀντίος ἦλθεν. So also in prose.

c. In addresses, questions, commands, but only in poetry. Soph. C. C. 1354 νῦν δ' ἀξιώθεις εἶσι κακούσας γ' ἐμοῦ τοιαῦθ', ἃ μὴ τοῦδ' οὐποτ' εὐφρανεῖ βίον' ὅς γ', ὃ κακίστε, σκήπτρα καὶ θρόνους ἔχων, — τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπῆλασας, for σὺ γ', ὃ κακίστε: Eur. Or. 746 Or. ψῆφον ἀμφ' ἡμῶν παλίτας ἐπὶ φόνοφ θέσθαι χρεών: Pyl. ἢ κρινεῖ τί χρήμα; for αὕτη δὲ τί χρήμα κρινεῖ: Soph. C. T. 723 τοιαῦτα φῆμαι μαντικά διώρισαν' ὧν ἐν τρέπου σὺ μηδὲν. for τούτων δὲ ἐντρέπου σὺ μηδέν.

*Especial peculiarities.—Relative with the principal Verb repeated.—  
Relative joined to an explanatory Infinitive or whole Sentence.*

§. 835. 1. Sometimes the relative pronouns are joined in poetry with the principal verb repeated, to avoid by an indefinite expression the direct assertion of something disagreeable: Eur. Med. 894 ἀλλ' ἐσμέν, οἶον ἐσμέν, οὐκ ἐρῶ κακὸν, γυναῖκες: Ibid. 1018 ἡγγειλας οἶ' ἡγγειλας, οὐ σε μέφομαι. So with relative adverbs: Soph. Oed. C. 273 ἰκόμεν ὦ' ἰκόμεν: So ὅπη Aesch. Ag. 67 ἔστι δ' ὅπη νῦν ἔστι: especially ὥς and ὅπως Eur. Or. 78 sq. ἐπεὶ πρὸς ἴλιον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ: Id. Hec. 873 πάσχοντος ἀνδρὸς ὀρηκὸς οἶα πείσεται: Ita loquuntur, qui rei gravis aut male ominatæ mentionem declinant.

2. As a substant. is taken into an adjectiv. sentence as an explanation or illustration of the notion signified by it (§. 821. Obs.), so the relative is sometimes explained in an analogous manner by an infinitive, or a whole sentence, which repeats as it were, but in a more definite way, that to which the relative refers: Thuc. V. 6 ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὁρμώμενος ὁ Κλέων τῷ στρατῷ ὅπερ προσεδίχετο ποιήσειν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, ἀναβήσασθαι. So Cicero de Offic. III. 31, 112 criminabatur etiam, quod Titum filium ab hominibus relegasset, et ruri habitare jussisset. Quod cum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam—dicitur. So Xen. Hier. VI. 12 ὁ δ' ἐξήλωσας ἡμᾶς, ὥς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειροῦμεθα, οὐδὲ ταῦτ' οὕτως ἔχει, as in Latin, quod for quod attinet ad id, quod. Sometimes in plur.: Xen. Hell. II. 3, 45 ἃ δ' αὖ εἶπεν, ὥς ἐγὼ εἶμι οἶος ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε καὶ ταῦτα: Eur. Or. 584 ἐφ' οἷς δ' ἀπειλείς, ὥς περὶ ὁρᾶναι με δεῖ, ἄκουσον.

*The Adjectival Sentence used for the other Dependent Sentences.*

§. 836. 1. Adjectival sentences have the force of substantival sentences, when they represent an adj. or part. used as a substantive; as, ἦλθον οἱ ἄριστοι ἦσαν, for ἦλθον οἱ ἄριστοι (sc. ἄνδρες). These we call Substantival Adjective Sentences. The relative which introduces such adject. sentences is not an adjectival, but a substantival pronoun. In English we use the demonstrative, "they who were the bravest came." This use of the adj. sentence is mostly Epic.—See examples above. So Il. η, 50 αὐτὸς δὲ προκαλέσσαι Ἀχαιῶν ὅστις ἄριστος (= Ἀχαιῶν τὸν ἄριστον): Plat. Rep. p. 466 E ἄξουσι τῶν παίδων εἰς τὸν πόλεμον ὅσοι ἄδρoί, ex liberis quotquot adoleverunt (= omnes adolescentes): Demosth. p. 231, 4 οἷς γὰρ εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρητο (= τοῖς εὐτυχήμασιν).

2. The relative clause which refers not to a single subst., but to the substantival notion expressed by the whole sentence, is also to be looked upon as a substantival adjective sentence: Plat. Symp. p. 193 B φίλοι γὰρ γενόμενοι καὶ διαλλαγέστες τῷ θεῷ ἐξευρήσομεν τε καὶ ἐντευξόμεθα τοῖς παιδικoῖς τοῖς ἡμετέροις αὐτῶν, ὁ τῶν νῦν ὀλίγοι ποιοῦσι. In Latin we generally find "id quod." So sometimes in Greek, especially in Plato: Theat. p. 172

D : Gorg. p. 461 C ἐκ ταύτης ἴσως τῆς ὁμολογίας ἐναντίον τι συνέβη ἐν τοῖς λόγοις, τοῦθ' ὃ δὴ ἀγαπᾷς, αὐτὸς ἄγων ἐπὶ τοιαῦτα ἐρωτήματα. Here also an attraction occurs, as we have seen above (§. 821.) : Demosth. p. 205, 13 προσήκει δὴπον πλείω χάριν αὐτοὺς ἔχειν ὧν ἐσώθησαν ὑφ' ἡμῶν, — ἢ ὧν ἀδικεῖν κωλύονται νῦν ὀργίζεσθαι, for ἐκείνων, ὅτι. Even a real substantival sentence introduced by ὅτι assumes sometimes the form of a (substantival) adjective sentence, as from ἀντὶ τούτου, ὅτι comes ἀντὶ τούτου οὐκ ὡς ἀπὸ ὅτου.

Obs. 1. On οἷος, ὅσος &c., for ὅτι τοιοῦτος, τόσος &c., see §. 804. 9.

3. The adjectival sentence frequently supplies the place of an adverbial sentence introduced by ὅτι, because : Hdt. I. 33 (Κροῖστος Σόλων) ἀποπέμπεται, κάρτα δόξας ἀμαθία εἶναι, ὅς, τὰ παριόντα ἀγαθὰ μετείς, τὴν τελευταίην παντὸς χρήματος ὁρῶν ἐκέλευε (= κελεύσαντα) : Xen. M. S. II. 7, 13 θανραστὸν ποιεῖς, ὅς ἡμῖν μὲν οὐδὲν δίδως (= θ. π. ἡμῖν—διδούς).

4. The adjectiv. sentence can also be used for a substant. final sentence. The relative is then followed by an ind. fut. or a conjunct. (with κέ in Epic) if the verb on which it depends is a principal tense, or with the opt. when the verb is an historic tense ; the conj. however is often used after an historic tense : Eur. Iph. T. 1217 καὶ πόλει πέμψον τίν', ὅστις σημανεῖ : Xen. M. S. II. 1, 14 ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας : Plat. Men. p. 89 E εἰς καλὸν ἡμῖν αὐτὸς ὅδε παρακαθίζετο, ᾧ μεταθῶμεν τῆς σκέψεως, *quet* (*ut cum*) *participem facere possimus* : Thuc. VII. 25 καὶ τῶν νεῶν μία εἰς Πελοπόννησον ᾤξετο, πρέσβεις ἄγουσα, οἷπερ τὰ σφέτερα φράζουσιν : II. 1, 165 κλητοὺς ὀτρύνομεν, οἷ κε ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος : Od. 9, 457 καὶ τότε ἄρ' ἄγγελον ἤκαν, ὅς ἀγγεῖλε ἐν γυναικί.

5. The adject. sentence is very often used for an adverb. sentence introduced by ὥστε :

a. After οὔτως or ὥδε : Soph. Antig. 220 οὐκ ἔστιν οὔτω μῶρος, ὅς θανεῖν ἐρᾷ : Demosth. p. 13, 15 τίς οὔτως εὐήθης ἐστὶν ὑμῶν, ὅστις ἀγροεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἤξοντα<sup>a</sup> : Id. p. 100, 44 οὐ γὰρ οὔτω γ' εὐήθης ἐστὶν ὑμῶν οὐδεὶς, ὅς ὑπολαμβάνει.

b. After τοιοῦτος, τηλικούτος, τοσοῦτος : Isocr. Epist. p. 408 D χρή ἐπιθυμεῖν δόξης — τηλικαύτης τὸ μέγεθος, ἣν μόνος ἂν σὺ τῶν νῦν ὄντων κτήσασθαι δυνηθείης. Generally the demonstratives are followed by their proper relatives, οἷος, ὅσος : Eur. Heracl. 745 σύμμαχος γένοιό μοι τοιοῦτος, οἷος ἂν τροπὴν Εὐρυσθέως θείην. And generally the verb is in the infin. as after ὥστε, as the adjectiv. sentence expresses the consequence or result of the principal clause : Plat. Symp. p. 211 B τὰ δὲ ἅλλα πάντα καλὰ ἐκείνου μετέχοντα τρόπον τινὰ τοιοῦτον, οἷον — μήτε τι πλέον μήτε ἔλαττον γίγνεσθαι μηδὲ πάσχειν μηδὲν : Id. Apol. c. 18 ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι : Soph. OE. T. 1295 θέαμα δ' εἰσέφει τάχα τοιοῦτον, οἷον καὶ συνηγόντ' ἐποικτίσαι : Xen. Anab. IV. 8, 12 δοκεῖ—τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. This illustrates the derivation of ὥς from ὅς.

Obs. 2. So the phrases ὅσον γ' ἔμ' εἰδέναι, *quantum equidem sciam*, must be explained, *in so far as* (or *that*) *I can know*. Also οὐδὲν οἷον with infin. (*il n'y a rien de tel*), as, οὐδὲν οἷον ἀκοῦσαι τῶν λόγων αὐτοῦ, properly “nothing is of such a nature as — nothing is better than to hear his words—it is best” &c.

Obs. 3. When οὔτως or ὥδε is followed by the relative ὅς, ὅστις, for ὥστε, there is something contrary to the general character of the

Greek construction, which aims at connecting the principal and dependent clauses together by the use of the forms corresponding to each other; as, *ὁ* or *οὗτος*—*ὅς*; *τοσοῦτος*—*ὅσος*; *τοιούτος*—*οἷος*; *οὕτως*—*ὥς* τε. On the contrary, the construction in which *τοιούτος*, *τοσοῦτος*, is followed by *οἷος*, *ὅσος* instead of *ὥς* τε, is in harmony with this general principle of the language.

c. This takes place in the forms *ἐπὶ τούτῳ*, *ἐπὶ τοῖσδε*—*ἐφ' ᾧ* τε, or (the demonstrative being merged in the relative) *ἐφ' ᾧ* τε alone, *on condition that*, with the ind. fut., or usually with the infn., for *ἐπὶ τούτῳ*, *ἐπὶ τοῖσδε*, *ὥς* τε, as often in Thuc.; as, III. 114 *σπονδὺς καὶ ξυμμαχίαν ἐποιήσαντο* — *ἐπὶ τοῖσδε*, *ὥς* τε *μήτε* Ἀμπρακιώτας — *στρατεύειν ἐπὶ Πελοποννησίους*, *μήτε* κ. τ. λ.

6. On *ὅς*, *ὅς* ἂν, *ὅστις* ἂν, with conjunct. for an hypothetical adverb. sentence with *εἰ* ἂν, see §. 828. 1. So after general sentences or affirmations which are true under certain circumstances or conditions, to explain and give these circumstances; as, *βέλτερον*, *ὅς*, it is better for one, if he &c.: II. ξ, 81 *βέλτερον ὅς* φεύγων *προφύγη* κακὸν ἢ ἐάλωη: Hesiod. Oper. 327 *ἴσον δ' ὅς* θ' *ικέτην ὅς*τε ξείνον κακὸν ἔρξῃ, *ὅς* τε κασιγνήτου ἐοῦ ἀνὰ δέμνια βαίνειν —, *ὅς* τε *τεν* ἀφραδίης ἀλνταίνεται ὀρφανὰ τέκνα, *ὅς* τε *γονῆα* γέροντα — *νείκεϊ* τῷ δ' ἦτοι Ζεὺς αὐτὸς ἀγαίεται: Eur. Fragm. inc. 49 *συμφορὰ* δ', *ὅς* ἂν *τύχη* κακῆς *γυναίκος*: Thuc. VI. 16 *οὐκ ἀχρηστος ἦδ' ἡ ἀνοία*, *ὅς* ἂν — *τὴν πόλιν* ὠφελῇ: Id. II. 44 *τὸ* δ' *εὐτυχές*, *οἱ* ἂν *τῆς* εὐπρεπεστάτης *λάχωσιν*, *ὥς*περ *οἶδε* *νῦν* *τελευτῆς*, *ὑμεῖς* δὲ *λύπης*. Xen. Hell. II. 3, 51 *νομίζω*, *προστάτου* ἔργον *εἶναι* οἷον *δεῖ*, *ὅς* ἂν ὁρῶν τοὺς φίλους *ἐξαπατωμένους* μὴ *ἐπιτρέπη*: Id. Anab. II. 6, 6 *ταῦτα* οὖν *φιλοπολέμου* δοκεῖ *ἀνδρὸς* ἔργα *εἶναι*, *ὅστις*, *ἐξόν* — *εἰρήνην* ἄγειν *ἂν* *αἰσχύνῃς* καὶ *βλάβῃς*, *αἰρεῖται* *πολεμεῖν*.

#### ADVERBIAL SENTENCES.

§. 837. An adverbial sentence is the resolution of an adverb or gerund, and expresses therefore the accidents, or circumstances attending on the action of the verb; as, *ὅτε* τὸ *ἔαρ* ἦλθε, τὰ *ἄνθη* θάλλει (= τοῦ *ἔαρος* ἐλθόντος). The adverbial is joined to the principal clause by the relative adverbs, such as *οὗ*, *ὅθι*, *ὥς*, *ὅτε* &c. The relatives refer back to a demonstr. adverb (expressed or supplied) in the principal clause, whereby the two clauses are joined into one (§. 795. 3.); as, *ὅτε* τὸ *ἔαρ* ἦλθε, *τότε* τὰ *ἄνθη* θάλλει—*ὥς* *ἔλεξας*, *οὕτως* *ἔπραξας*. The demonstrative adverbs (local, temporal, &c.) signify the notion (local, temporal, &c.) which the adverbial clause represents.—Local; as, *ἐνταῦθα*, *ἐκεῖ*.—Temporal; as, *τότε*.—Mode and Manner; as, *οὕτως*.—Causality; as, *ἐκ τούτου*, *ἐπὶ τούτῳ*.—Comparison; as, *οὕτως*, *τοσοῦτον*, *τοσοῦτῳ*. As one or other of these demonstr. adverbs stands in the principal clause, the adverbial sentence is local, temporal, &c.

#### Local Adverbial Sentences.

§. 838. A local adverb. sentence is the resolution of a local adverb, or of the case of a subst. which, either with or without a

preposition, expresses an adverbial notion of *place*. These sentences are introduced by the relative local adverbs, οὗ, ᾧ, ὅπῃ, ὅπου, ἐνθα, ἕνα—*ubi*—; ὅθεν, ἐνθεν—*unde*—; οἷ, ὅποι, ᾧ, ὅπῃ—*quo*—and like the local adverbs express either *where*, *whence*, *whither*. The principal clause contains a corresponding demonstrative adverb, either expressed or implied; as, ἐνταῦθα, ἐκεῖ, ἐκεῖσε, ταύτῃ &c. The use of the moods in the adverbial is exactly the same as in the adjunct. sentence: Il. μ., 48 ὅππῃ τ' ἰθὺση, τῇ τ' εἰκουσι στίχες ἀνδρῶν, *quocumque*—*ibi*: Hesiod. Opp. 206 τῇ δ' εἰς, ᾧ σ' ἂν ἐγώ περ ἄγω, *eo*—*quocumque*: Idt. I. 11 ἐκ τοῦ αὐτοῦ μὲν χωρίου ἡ ὁρμὴ ἔσται, ὅθενπερ καὶ ἐκεῖνος ἐμὲ ἐπεδέξατο γυμνῇν: Id. III. 39 ὅκου γὰρ ἰθῦσει στρατεύεσθαι, πάντα οἱ ἐχώρεε εὐτυχῶς (*indefinite frequency*): Thuc. II. 11 ἔπεσθε (ἐκεῖσε), ὅποι ἂν τις ἡγήται: Xen. Anab. IV. 2, 24 μαχόμενοι δὲ οἱ πολέμιοι καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους (*optative on account of the historic tense, ἐκώλυνον*): Id. Cyr. III. 3, 5 ἐθήρα ὅπουπερ ἐπιτυγχάνοιεν θηρίοις, *anywhere where*: Plat. Apol. p. 28 D οὗ ἂν τις αὐτὸν τάξῃ—ἐνταῦθα δεῖ—μένοντα κινδυνεύειν.

*Obs.* On the attraction of local adverbs, see §. 822. *Obs.* 6. §. 824. *Obs.* 2; on their pregnant construction §. 716. *Obs.* 1; and change of relative into demonstrat. construction, §. 833. *Obs.* 1.

### Temporal Adverbial Sentences.

839. 1. A temporal adverb. sentence is the resolution of a temporal adverb or gerund, or the case of a subst. with or without a preposition, expressing a notion of *time*. Thus the sentence ὅτε ἡ νύξ ἐγένετο may be a resolution either of *νύκτωρ*, or a gerund (§. 696.), *νυκτὸς γενομένης*; or a subst. with a preposition, ἐν τῇ νυκτί; or the dative alone, τῇ νυκτί; or the genit. alone, τῆς νυκτός. The adverbial sentence is less used in Greek than in modern languages in consequence of the powers of the participle; as, *when he had done this he went away*, ταῦτα ποιήσας, ἀπέβη (§. 696.).

2. The time in which the dependent verb stands in relation to the principal verb is either coincident, ἐν ᾧ σὺ γράφεις, ὁ ἑταῖρος ἐπιγίγνεται—ὅτε σὺ ἔγραφες, ὁ ἑταῖρος ἐπεγίγνετο &c.; or antecedent, ἐπειδὴ ὁ Κῦρος ἐπεληλύθει (ἐπῆλθεν), οἱ πολέμιοι ἀπέφευγον; or consequent, πρὶν ὁ Κῦρος ἐπῆλθεν, οἱ πολέμιοι ἀπέφευγον.

3. The conjunctions whereby these adverb. sentences are introduced are,

a. For adverbial sentences—coincident in time with the principal clause, ὅτε, (εὖτε Epic, formed by a resolution of the aspirate

form ὅτε,) ὁπότε, ὥς (ὥσπερ Hdt.; ὅπως in Attic poetry, ὅκος Hdt.), ἥνίκα, which expresses a point, and ἐν ᾧ, ἕως, *while*, (ὅφρα, *as long as*,) which expresses a space of time.

b. Antecedent to the principal clause, ἐπεὶ (ἐπειδή poet.; ἐπεὶ τε Hdt.), ἐπειδή, *postquam*; ἐξ οὗ, ἐξ ὅτου, also ἐξ ὧν, *ex quo*; and ἀφ' οὗ, *since*.

c. Consequent, πρὶν, πρὶν ἢ, *priusquam*; ἕως, ἕως οὗ (τέως in Post-Homeric Epic writers, and even now and then in Attic prose), εἰς ὃ, ἔστε, μέχρις or ἄχρις οὗ, μέχρις ὅτου, μέχρι, (ἄχρι poet.) (ὅφρα poet.).

Obs. Ὅτε, ὁπότε, ὥς, ἐπεὶ, ἐπειδή, have also very often a causal force—*since*.

4. These relative adverbs refer to a demonstr. adverb, either expressed or implied in the principal clause; as, ὅτε—τότε; ἕως—τέως (poet.); ἥμος—τῆμος poet.; ὅφρα—τόφρα poet.; ἥνίκα—τηνίκα (poet.); πρὶν (sc. τούτου), *prius*, —ἢ, *quam*; ὥς—ὥς; and frequently, especially in Hdt., ὥς, ὅτε—ἐνταῦθα; οὕτω δὲ, often stands in the principal clause when it is placed after the subordinate clause, as the result thereof.

### *Use of the Moods in Temporal Adverbial Sentences.*

#### *Indicative.*

§. 840. The indie. is used when what is said is to be represented as something real—as a fact: Il. δ, 221 ὅφρα τοι ἄμφε-πένοντο βοὴν ἀγαθὸν Μενέλαον, τόφρα δ' ἐπὶ Τρώων στίχες ἦλθον: Il. λ, 90 ἥμος δὲ δρυτόμος περ ἀνὴρ ὦπλίσσατο δόρπον, —τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας: Il. ω, 31 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῦτο δυωδεκάτῃ γένετ' ἡώς, καὶ τότ' ἄρ' ἀθανάτοισι μετῆνθα Φοῖβος Ἀπόλλων: Il. α, 432 οἱ δ' ὅτε δὴ λιμένος πολυ-βευθέος ἐντὸς ἵκοντο, ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ: Od. ι, 233 μένομέν τε μιν ἔνδον ἦμενοι, ἕως ἐπ' ἡλθε νέμων: Il. ν, 495 Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆθει, ὥς ἴδε λαῶν ἔθνος ἐπισπόμενον ἑοῖ αὐτῷ: Od. α, 363 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον ἤδυν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη: Hdt. VI. 41 καὶ ὥσπερ ὥρμηθη ἐκ Καρδίας πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου: Ibid. 83 οἱ δοῦλοι—ἔσχον πάντα τὰ πρήγματα—, ἐς δ' ἐπήβησαν οἱ τῶν ἀπολομένων παῖδες: Id. VII. 7 ὥς δὲ ἀνεγνώσθη Ξέρξης στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα—στρατητὴν ποιέεται: Id. IX. 6 ἐπεὶ δὲ—σχολαίτερα ἐποίουν—, οὕτω δὲ ὑπεξεκομίσαντο—πάντα: Id. I. 11 ὥς δὲ ἡμέρη τάχιστα

ἐγγέγυονε (ὡς τάχιστα, *quum primum, as soon as*) : Thuc. I. 8 οἱ γὰρ ἐκ τῶν νήσων κατοικοὶ ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ (*just when*) καὶ τὰς πολλὰς αὐτῶν κατόφκιζε : Isocr. p. 348 B οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον : Xen. Hell. I. 1, 3 ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν : Xen. Cyr. VII. 5, 39 ὁ δὲ ὄχλος πλείων καὶ πλείων ἐπέρρει, ἕωσπερ ἐφθασεν ἐσπέρα γενομένη, *until this* : Ibid. VIII. 8, 9 ἀρχόμενοι δὲ τοῦ σίτου ἡνίκα περ οἱ πρωταίτα ἀριστῶντες, μέχρι τούτου ἐσθλόντες καὶ πίνοντες διαύγουσι, ἔσπερ οἱ ὀφθαλμοὶ κοιμώμενοι, *until that*.

*Obs.* The perfect coincidence of two clauses is also signified by making the logically dependent a grammatically independent clause, and joining it with the other clause by *καί*, or generally *τέ* — *καί*, also *δέ*. Compare the examples given (§. 754.), and the following : Il. τ, 241 αὐτίκ' ἔπειθ' ἄμα μῦθος ἦν, τετέλεστο δὲ ἔργον : Hdt. III. 135 καὶ ἄμα ἔπος τε (ἔφατο) καὶ ἔργον ἐποίησε. Hence the proverbial phrases, ἄμ' ἔπος καὶ ἄμ' ἔργον, ἄμ' ἔπος τε καὶ ἔργον, *dictum factum, no sooner said than done* : Demosth. I. p. 50, 36 τοιγαροῦν ἄμα ἀκηκόαμεν τε καὶ τριηράρχους καθίσταμεν.

### Conjunctive.

§. 841. 1. The conjunctive is used after temporal relative adverbs or conjunctions, when what is said is not considered as an actual fact, but only as something imagined or thought of, and the verb of the principal clause is in a principal tense. These conjunctions frequently take the particle *ἄν*,—*ὅταν*, *ὅτανπερ*, (*εἴτ' ἄν* *epic*), *ὁπότεν*, *ἡνίκ' ἄν*, *ἐπὶν* (*ἐπὴν*), *ἐπειδάν*, *πρὶν ἄν*, *ἕως ἄν*, *μέχρις ἄν* (*ἄχρις ἄν* *poet.*), *ἔστ' ἄν* (*εἰσόκε* *epic*, *ἔφρ' ἄν* *poet.*),—which *ἄν* points to certain circumstances on which the time of the conjunction, or action of the conjunctive depends.

2. With those relative conjunctions which express a *point of time*, such as those from *ὅταν* down to *ἐπειδάν*, the *ἄν* belongs to the time of the conjunction, and consequently of the verb, and gives an indefinite and uncertain sense to the conjunction, by shewing that it depends on certain conditions—that it is uncertain and future<sup>a</sup>: thus while *ὅτε* would express *when*, *ὅταν* &c. signify *whenever*: hence as the conjunctive is the proper expression of future uncertainty, these conjunctions compounded or joined with *ἄν*, take the conjunctive, except sometimes in the *oratio obliqua*. And thus they frequently mark that the principal clause depends on an action taking place at some uncertain indefinite time,—and

<sup>a</sup> Ellendt. Lex. Soph. ad voc. *ὅταν* et *ἡνίκα*.

which it represents as the condition, cause, or reason of the principal clause; *then, when, or if, soever you do what is right*: τότε δὴ, ὅταν, ἂν χρῆ, ποιῆς, εὐτυχῆς, or εὐτυχήσεις. The aorist conjunctive expresses something which it is conceived will be complete at some future time, and is translated into Latin by the *fat. exactum*: as, τότε δὴ, ὅταν, ἂν χρῆ, ποιήσης, εὐτυχήσεις, *tunc denique, quum officia tua ampleveris, felix eris*. Thus also πρὶν ἂν introduces the condition of the principal verb, so that the dependent verb taking effect is the condition of the principal action; but with the other conjunctions coming after πρὶν ἂν in the above list, expressing a space of time, *until, whilst*, the conjunctive expresses some future uncertain event up to or during which the principal action continues; and thus often represents the final cause, the aim or intent of the principal verb, so that these conjunctions come very near to the final conjunctions, and indeed ὅφρα is often used as such in poetry: ἂν, if used, generally adds to the uncertainty of the point or duration of time, thus making the conjunction less definite: Od. η, 202 θεοὶ φαίνονται ἐναργεῖς ἡμῖν, εὖ τ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας: Od. ζ, 183 οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον ἀνὴρ ἠδὲ γυνή: Od. θ, 444 μή τις τοι καθ' ὁδὸν δηλήσεται, ὅππότε ἂν αὐτε εὐδησθα γλυκὺν ὕπνον: Od. α, 41 ἐκ γὰρ Ὀρέστια τίσις ἔσσεται Ἀτρεΐδαο, ὅππότε ἂν ἠβήσῃ τε καὶ ἧς ἰμείρεται (for ἰμείρηται) αἴης: Il. ο, 232 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἱκωνται: Il. α, 509 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ νῖδον ἐμὸν τίσωσιν: Plat. Prot. p. 335 Β ἐπειδὴ ἂν σὺ βούλῃ διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἔπεσθαι, τότε σοὶ διαλέξομαι; Il. ι, 702 μαχήσεται, ὅππότε κέν μιν θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ: Od. ι, 138 ἀλλ' ἐπικέλσαντας μῆναι χρόνον, εἰσόκε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν αἰῆται: Hdt. VII. 8, 2 οὐ πρότερον παύσομαι, πρὶν ἢ ἔλω τε καὶ πυρώσω τὰς Ἀθήνας: Eur. Med. 278 sq. οὐκ ἄπειμι πρὸς δόμον, πρὶν ἂν σε γαίης τερμόνων ἔξω βάλω: Demosth. p. 128, 69 ἔως ἂν σώζῃται τὸ σκάφος—τότε χρὴ καὶ ναύτην καὶ κυβερνήτην—προθύμους εἶναι (*dum servari possit* <sup>a</sup>).

3. Hence the conjunct. expresses an indefinite frequency. The principal clause expresses an action repeated at different times, or places, or by different persons; the adverbial clause gives the time in which, and at the same time the condition under which the action of the principal verb is thus repeated: Od. α, 192

<sup>a</sup> Bremi ad loc.



(Λαέρτη) βρώσιν τε πόσιν τε παρτιθεί, εὐτ' ἂν μιν κάματος κατὰ γυῖα λάβῃσιν: Xen. Cyr. III. 3, 26 ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς· ὁπότεν στρατοπεδεύονται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν: seldom ὥς: Hdt. IV. 172 τῶν δὲ ὥς ἑκαστός οἱ μυχθῇ, διδοῖ δῶρον, τὸ ἂν ἔχῃ φερόμενος ἐξ οἴκου.

4. Hence also in Epic, when the adverbial clause forms part of a simile, expressing the condition under which the simile holds good, as this is not an actual fact, but only something imagined: Il. v. 334 ὥς δ' (ἔστιν) ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι ἡματι τῷ, ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους — ὥς ἄρα τῶν ὁμός' ἦλθε μάχη: ("Ἔστι, as it actually takes place; ὅτε σπέρχωσιν, supposing that at some time &c. :) Il. ξ. 16 ὥς δ' ὅτε πορφύρῃ πέλαγος — ὥς ὁ γέρων ὤρμαινε: Il. ο. 80 ὥς δ' ὅτ' ἂν ἀΐξῃ νῆος ἀνέρος — ὥς κ. τ. λ.: Ibid. 605. 624 ἐν δ' ἔπεσ', ὥς ὅτε κύμα θοῇ ἐν νηϊ πέσῃσιν: Il. π. 212. 297. Od. ι. 392 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα, φαρμάστων — ὥς τοῦ (Κύκλωπος) σίξ' ὀφθαλμὸς ἐλαϊνέφ' περὶ μοχλῷ: Eur. Hec. 1025, we must read ἐκπεσεῖ for ἐκπέσῃ.

*Remarks on the Conjunctive Construction.*

§. 842. 1. When an historic tense in the principal clause is followed by a conjunctive in the dependent clause, this is a change from the *oratio obliqua* to the *recta*.

2. We find some of these conjunctions with the conj.; without ἂν in the more definite sense of *when*, as distinguished from *whensoever*, frequently in Epic, sometimes in Ionic prose, as, ὥς, Hdt. V. 172: ἐς οὗ, Id. III. 31 οἱ δὲ βασιλῆιοι δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὗ ἀποθάνωσι, ἢ σφί παρευρεθῇ τι ἄδικον, μέχρι τούτου: πρίν, Id. VI. 82 πρίν γε δὴ ἱροῖσι χρήσεται καὶ μάθη: πρίν ἢ, Id. I. 19. IV. 196: μέχρι, IV. 119 μέχρι δὲ τοῦτο ἴδωμεν, μενέμεν παρ' ἡμῶν, &c. Some are thus used, though but seldom, in Attic; as, ἡνίκα, πρίν in Attic poets and prose writers; as, Eur. Or. 1343 πρίν ἐτύμως ἴδω τὸν Ἑλένας φόνον: Thuc. VIII. 9 οἱ δὲ Κορίνθιοι — οὐ προεθυμήθησαν ξυμπλεῖν, πρίν τὰ Ἰσθμια — διεορτάσωσιν: Ibid. οὐ βουλόμενοι πῶ πολέμιον ἔχειν, πρίν τι καὶ ἰσχυρὸν λάβωσι: Plat. Tim. p. 57 Β λυόμενα οὐ πάυεται, πρίν ἢ — διαλυτὰ ὄντα ἐκφύγῃ — ἢ νικηθέντα — μείνῃ: Id. Legg. p. 873 A. Æschin. §. 60. ed. Bremi μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω, πρίν ἀκούσῃ: Antiphon. ad Pharm. p. 619 πρίν ἐν αὐτῷ ὥσι τῷ κακῷ γ' ἦδη καὶ γινώσκωσι τὸν ὄλεθρον, ἐν ᾧ εἰσι: μέχρ'ι, ἀχρ'ι, ἔως in poetry; Soph. Aj. 571 μέχρις μυχὸς κίχῃσι νεπτέρου θεοῦ. — μέχρ'ις οὖ often Thucyd.: ἐπεὶ Soph. CE. C. 1226. Ant. 1025.

3. Homer joins ὅτε κε, εἰσόκε sometimes with ind. fut.: Il. v. 335 ἀλλ' ἀναχωρήσαι, ὅτε κεν ξυμβλήσεται αὐτῷ: Od. θ. 317 ἀλλὰ σφῶε δόλος καὶ δεσμός ἐρύξει, εἰσόκε μοι μάλα πάντα πατὴρ ἀποδώσει ἔεδνα. This may be accounted for by the near affinity of the conjunct. to the fut. (§. 415. 2.)

## Optative.

§. 843. The opt. is used after historic tenses with the same constructions as the conjunctive after principal tenses (§. 414.).

a. (§. 841. 2.): Od. ε, 385 ὦρσε δ' ἐπὶ κραπιδὺν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ἔως ὅγε Φαίηκεςσι φιληρέτμοισι μίγνῃ (but ὄρνυσι Βορέην καὶ ἄγνυσι κύματα, ἔως—μύγῃ): Il. φ, 580 Ἀγώνωρ οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασαί τ' Ἀχιλλῆος.

b. Very frequently to express *indefinite frequency* (§. 841. 3.). After the impft. or frequentative aorist, in the principal clause: Od. θ, 69 sq. πᾶρ δ' ἐτίθει κάρειν καλὴν τε τράπεζαν, πᾶρ δὲ δέπας οἶνοιο, πίνειν, ὅτε θυμὸς ἀνώγοι, when, or as often as he might have a mind: Il. κ, 14 αὐτὰρ ὅτ' ἐς ἱήσας τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύμους ἔλκετο χαίτας: Od. η, 136 εὔρε δὲ Φαίηκων ἡγήτορας ἡδὲ μέδοντας σπενδόντας δεπάρουσιν εὐσκόπῳ Ἀργειφόντῃ, ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίετο κοίτου: Od. λ, 510 sq. ἦτοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων—αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ, οὔ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,—ἀλλὰ πολὺν προθέεσκε: Il. ν, 711 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο, ὁππότε μιν κάματος τε καὶ ἰδρὼς γούναθ' ἵκοιτο: Hdt. VI. 61 ὅκως δὲ ἐνείκειε ἡ τροφὸς (τὸ παιδίον), πρὸς τε τῷ γαλακτῇ ἴστα καὶ ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον: Ibid. 75 ὅκως γάρ τε φ' ἐντύχοι Σπαρτιτῶν, ἐνέχρανε ἐς τὸ πρόσωπον τὸ σκήπτρον: Id. VII. 119 ὅκως δὲ ἀπικοιτο ἡ στρατιή, σκηνὴ μὲν ἔσκε πεπηγυῖα ἐτοίμη, ἐς τὴν αὐτὸς σταθμὸν ποιέεσκετο Ξέρξης· ἡ δὲ ἄλλη στρατιὴ ἔσκε ὑπαίθριος· ὥς δὲ δέλπνου γένοιτο ὥρη, οἱ μὲν δεκόμενοι ἔχεσκον πόνον· οἳ δὲ, ὅκως πλησθέντες νύκτα αὐτοῦ ἀγάγοιεν (*transgessent*), τῇ ὑστεραίῃ τὴν τε σκηνὴν ἀνασπᾶσαντες καὶ τὰ ἐπιπλα πάντα λαβόντες, οὕτω ἀπελάυνεσκον: Id. I. 17 ὥς δὲ ἐς τὴν Μιλησίην ἀπικοιτο, so often: Plat. Phaed. p. 59 D αἰεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθειμεν φοιτᾶν—πρὸς τὸν Σωκράτη—περιεμένομεν οὖν ἕκαστότε, ἔως ἀνοιχθεῖν τὸ δεσμωτήριον—ἐπειδὴ δὲ ἀνοιχθεῖν, ἤειμεν παρὰ τὸν Σωκράτη.

Obs. Sometimes in this construction ἄν is joined to the impft. (seldom the aorist) in the principal clause (§. 424. β.): Hdt. III. 51 ὁ δὲ, ὅκως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελάυνετ' ἄν καὶ ἀπὸ ταύτης—ἀπελαυνόμενος δ' ἄν ἦε ἐπ' ἑτέραν τῶν ἐταίρων: Xen. Cyr. VII. 1, 10 ὁπότε προσβλέψῃ εἰς τινὰ τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἄν κ.τ.λ.: Id. Anab. I. 5, 2 οἱ μὲν οὖν, ἐπεὶ τις διώκοι, προδραμόντες ἄν εἰστήκεσαν (the plpft. has the force of impft). See *Hypothetical Sentences*.

§. 844. Secondly, the opt. is used in its secondary force (§. 418.) of an *indefinite possibility—uncertainty*.

*α.* When the adverbial clause contains an uncertain doubtful condition, or circumstances under which the verb of the principal clause would take effect: Od. β, 31 *ἢ εἰ τι γὰρ ἀγγελλίην στρατοῦ ἔκλυεν ἐρχομένοιο, ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο*; if perhaps he has heard it: Xen. M. S. II. 1, 18 *ὁ μὲν ἐκὼν πευῶν φάγοι ἂν, ὁπότε βούλοιτο* (but directly afterwards, τῷ δ' ἐξ ἀνάγκης ταῦτα πασχοῦσι οὐκ ἔξεστιν, ὁπότε βούληται, παύεσθαι): Plat. Amat. p. 133 *Ἀ ὁπότε γάρ τοι τὸ φιλοσοφεῖν αἰσχροὺν ἡγησαίμην εἶναι, οὐδ' ἂν ἀνθρώπου νομίσαιμι ἐμὰν τὸν εἶναι*. So also *ὅτε μή, nisi*; often in Homer with opt.: also *πρὶν ἂν* with opt. instead of *εἰ μή* (see remarks on *πρὶν* below): Xen. Hell. II. 3, 48 *ἐγὼ δὲ κείνοις μὲν αἰεὶ ποτε πολέμῳ τοῖς οὐ πρόσθεν οἰομένοις καλὴν ἂν δημοκρατίαν εἶναι, πρὶν ἂν καὶ οἱ δοῦλοι καὶ οἱ δι' ἀπορίαν δραχμῆς ἂν ἀποδομένοι τὴν πόλιν δραχμῆς μετέχοιεν, καὶ τοῖσδε γ' αἰεὶ ἐναντίος εἰμί, οἳ οὐκ οἴονται καλὴν ἂν ἐγγενέσθαι ὀλιγαρχίαν, πρὶν ἂν ἐς τὸ ὑπ' ὀλίγων τυραννεῖσθαι τὴν πόλιν καταστήσειαν*.

*β.* When the adverbial clause forms part of a wish: Il. φ, 429 *τοιοῦτοι νῦν πάντες ὅσοι Τρώεσσι ἀρωγοί, — εἴεν, ὅτ' Ἀργείοισι μαχόατο θωρηκτῆσιν*: Il. σ, 465 *αἶ γάρ μιν θανάτοιο δυσχερὸς ὦδε δυνάμην ἀποκρύναι, ὅτε μιν μόρος αἰνὸς ἱκάνοι*.

*γ.* When the dependent clause is a continuation of an optative construction; as, Soph. Œ. C. 776 *ὥσπερ τις εἰ σοι λιπαροῦντι μὲν τυχεῖν μηδὲν διδοῖν μηδ' ἐπαρκέσαι θέλοι, πλήρη δ' ἔχοντι θυμὸν ὦν χρήζοις, τότε δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι*.

*Obs.* Sometimes instead of the simple conjunctions *ὅτε, ἐπεὶ* &c. the forms compounded with *ἂν, ὅταν, ἐπεί*, are used with the opt. both in its primary and secondary force. In prose this seems only to happen, either when the idea is borrowed from another person and not the original creation of the speaker's own mind, or when the principal verb is in the opt. with or without *ἂν*: Od. β, 105 *ἔνθα καὶ ἡματι μὲν ὑφαίνεσκεν μέγαν ἱστόν, νύκτας δ' ἀλλύσκεν, ἐπὶ δὲ δαΐδας παραθεῖτο* (indefinite frequency): Il. ω, 226 *αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς—, ἐπὶ γόου ἐξ ἔρον εἶην* (continuation of a wish): Il. τ, 205 sqq. *ἦ τ' ἂν ἔγωγε νῦν μὲν ἀνώγοιμι πτολεμίξειν νῆας Ἀχαιῶν— ἅμα δ' ἡελίω καταδύντι τεύξεσθαι μέγα δόρπον, ἐπὶν τισαίμεθα λώβην* (*oratio obliqua*): Æsch. Pers. 448 *ἐνταῦθα πέμπει* (Præs. histor.) *τούσδ', ὅπως, ὅταν νῶν φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίετο, κτείνεαν εὐχείρωντων Ἑλλήνων στρατὸν* (*oratio obliqua*): Xen. Cyr. I. 3, 11 *ἐπειδὴν δὲ πάντ' σπουδάζοι φαγεῖν, εἶποιμ' ἂν, ὅτι παρὰ ταῖς γυναιξίν ἐστιν*: Demosth. p. 865, 6 *οὐκ ἔσθ' ὅστις οὐχ ἡγείτο τῶν εἰδῶν δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθεῖην*. In many passages the reading varies<sup>b</sup>.

<sup>a</sup> Stallb. Plat. Phæd. p. 101 D.

<sup>b</sup> Bernhardt, Synt. p. 413.

*Optative with ἄν (κ'ε').*

§. 845. The opt. is used with ἄν when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed (§. 419. 1.): Demosth. p. 48, 31 φιλάξας (Φίλιππος) τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ (ἡμῖν), ἢ νύκ' ἄν ἡμεῖς μὴ δυνάμεθα ἐκείσε (εἰς τὴν τοῦ Φιλίππου χώραν) ἀφικέσθαι, when though we wished it over so much, at any rate, we could not come.

*Remarks on the use of ἕως.*

§. 846. Ἔως, *until*, expresses a point of time up to which the principal action did or is to continue, or up to which it did or will not take place; so that the dependent clause frequently denotes the aim or intent of the principal verb. When this point of time is past, the indicative is used; when present or future, the conjunctive.

1. With the historic tenses of the indicative, after an historic tense in the principal clause: Od. η, 280 νῆχον πάλιν ἕως ἐπῆλθον ἐς ποταμόν: Æsch. Pers. 426 οἰωγὴ κατεῖχεν ἄλλα, ἕως κελαινῆς νυκτὸς ὅμ' ἀφειλετο. Or where it is said in the principal clause, "that an action might continue, or have continued, until another action took place:" Plat. Gorg. p. 506 B ἡδέως ἂν διελεγόμην ἕως τῇν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν.

Obs. Sometimes we find ἕως with an historic tense after the historic present: Eur. Alc. 757 πίνει ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ.

2. With the conjunctive, of a present or future point of time—expressing the event which determines the action (whether positive or negative) of the principal clause as something future and possible, not as a fact. It is used both with ἄν and without, but in prose writers it generally takes it<sup>a</sup>. Ἄν adds to the uncertainty of the event by making the conjunction more indefinite—*until whenever it may*: Soph. Phil. 753 ἕως ἀνῇ τὸ πῆμα, σὼζ' αὐτὰ: Id. Cæ. R. 834 ἕως δ' ἂν ἐκμάθης, ἔχ' ἐλπίδα. Without ἄν in prose: Xen. Cyr. VII. 5, 39 περιμένετε ἕως τὸν ὄχλον διωσώμεθα. Both with and without ἄν it frequently denotes the aim of the principal clause, as being that on the gaining of which the action will cease: Soph. Cæ. C. 77 σιγήσομαι—ἕως ἂν ἐκμάθω.

3. With the optative (a) in the same sense as the conjunctive, but depending on an historic tense: Od. ε, 385 ὥρσε δ' ἐπὶ κραϊπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, ἕως ὅγε Φαίηκεσσι φιληρέτμοισι μυγέη. So in the *optatio obliqua*: Soph. Trach. 684 σῶζειν (ἐκέλευε) ἕως ἂν ἀπτήχριστον ἀρμόσαιμι πον: cf. Arist. Eq. 133. In this construction ἄν is generally omitted<sup>b</sup>; if it is used, it has the same force as with the conjunctive. So after a clause expressing an indefinitely repeated past action: Plat. Phæd. p. 59 D περιεμένοντες ἐκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμωτήριον. (b) When the adverbial clause is a continuation of a principal clause, expressed by the opt., as of a *wish*, &c.: Plat. Rep. p. 501 C καὶ τὸ μὲν ἄν, οἶμαι, ἐξαλειφοίεν, τὸ δὲ ἐγγραφοίεν ἕως ὅτι μάλιστα ποιήσειαν κ.τ.λ.: Id. Phæd. p. 101 D οὐκ ἀποκρίναιο ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιο.

<sup>a</sup> Elms. Heracl. 959.<sup>b</sup> Elms. Heracl. 959. Stallb. Rep. p. 501 C.

§. 847. \**Εως*, as long as—*whilst*, denotes a space of time during which some action did, does, or will continue.

1. With the historic tenses of the indicative, when a past action is spoken of: *Od. v, 314* πάρος ἡπὶ ἦσθα, ἕως ἐνὶ Τροίῃ πολέμῳζομεν.

2. With the pres. ind., when a present space of time is spoken of, in which something is doing or to be done—*whilst*: *Plat. Apol. Soer. p. 39* οὐδὲν γὰρ καλῶν διαμυθολογῆσαι—ἕως ἔξεστι.

3. With the conjunctive, when a present action is conceived as possibly continuing during another action, over an indefinite space of time, as long as. In this construction the conjunctive always takes *ἄν*, which seems to increase the notion of duration by making it indefinite—as long as, however long it may be: *Æsch. Ag. 1434* ἕως ἂν αἰθρὴ πῦρ ἐπ' ἐσχαρῆς ἐμῆς Ἀγισθος. In the *oratio obliqua* it is used with the opt.: *Plat. Theæt. p. 155 A* φήσομεν μηδὲν ἂν μείζον μήτε ἔλαττον γενέσθαι ἕως ἴσων εἴη αὐτὸ ἑαυτῷ.

*Obs.* The difference between the ind. and conj. with *ἕως* in this sense is, that the conjunctive implies that the principal action is to continue to the end of the dependent action; the indic., that the principal action is to be done, while the other is taking place, but not that it is necessarily to be coextensive with it: *Arist. Eq. 110* χρησμούς ἐνεγκε ἕως καθεύδει, do it while he is sleeping; *ἕως ἂν καθεύδῃ* would be, continue to do so as long as he sleeps.

#### *Remarks on the use of πρίν.*

§. 848. 1. *Πρίν*, before, before that, until; is used with the indic., conjunctive, optat. and infinitive. The clause to which it is attached defines and limits the preceding clause, by giving the event whereupon it will begin, or whereupon it will end, or up to which it did or will continue, or before which it did or will happen.

2. It is used with conjunctive and opt. only when a negative clause precedes; with the indic. and infin. after both negative and affirmative clauses.

3. Indicative, *until*; when the action which is defined, and the event which limits it are both past, and are represented as past facts. Hence in narrations; as, *Æsch. P. V. 479* οὐκ ἦν ἀλέγῃμ' οὐδέν—πρίν ἐγὼ σφίσιν ἔδειξα κράσεις.

*Obs. 1.* The ind. fut. is sometimes used seemingly in expressions of future events, after negative clauses; as, *Il. a, 29* τὴν δ' ἐγὼ οὐ λύσω—πρίν μιν καὶ γῆρας ἰκάνει—but *πρίν* is in these passages to be translated *sooner*.

4. Conjunctive<sup>a</sup>—only after negative clauses, and of something future, after principal tenses. The reason of this is founded on the logical relations of the two sentences: the dependent clause expresses by *πρίν ἂν* and conjunct. the event or condition on which the principal clause takes effect: so that if the principal clause has taken effect, (that is, if the principal verb is affirmative) it implies that the condition has taken place too; so that if we said *ποιήσω πρίν ἂν ἔλθῃ*, it would imply that the person had come before the action took place, whereas the action is to take place before the person comes, and he may never come at all: so that *πρίν ἂν* after an affirmative sentence would express a degree of connection between the two clauses which does not exist; but *οὐ ποιήσω πρίν ἂν ἔλθῃ*

contains no such contradiction, as if the action is done, the person must have come, for the action was not to be done unless or until he came; so that *πρὶν ἂν* with conjunct. = *ἐὰν μὴ*, and may be translated *until*: *ἂν* is sometimes omitted<sup>a</sup>; with *ἂν*, Soph. Cl. C. 1040 οὐχὶ παύσομαι πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων: without *ἂν*, Id. Philoct. 917 μὴ στέναζε πρὶν μάθης: 11dt. I. 136.

5. α. The optative is used in the same sense, but not so frequently as the subjunctive, in the *oratio obliqua*, after historic tenses, or an opt. preceding, and only after negative clauses, for the same reason as given above; where the event on which the principal clause depends as its condition is quoted from the original assertion of another person, and adopted by the writer into his own sentence (§. 802. 3. b.): Soph. Phil. 199 τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμάχητα βέλη, πρὶν δὲ ἐξήκοι χρόνος: πρὶν δὲ ἐξήκοι χρόνος is a quotation from the supposed original decree of the gods, in which it would have been ἐξήκη: so Xen. Cyr. I. 4, 14 ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπληθεῖη: Isocr. Evag. p. 201 D εἰσισμένων—μὴ διαλλάττεσθαι τοῖς ἀποστάσι πρὶν κύριοι γένοιτο τῶν σωμάτων: Xen. Anab. VII. 7. 57 ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπάγαγοι, the original words of entreaty, adopted by the writer.

β. After an optative or some word introducing some past opinion, mental determination, &c., which either is or might be in the optative and of which the condition expressed by the optative is a continuation; so Soph. Trach. 551 ἔδοξέ μοι μὴ σίγα πρὶν φράσαιμί σοι τὸν πλοῦν ποιῆσθαι: *nish*, Soph. Phil. 961 ὅλοιό μὴ πω, πρὶν μάθοιμ' εἰ καὶ κ. τ. λ.: after καταφαίην, CE. R. 505: ἔθελε, Il. φ, 586: ἡγούντο, Isocr. p. 347 E: νομίσαντες, Thuc. IV. 117: οἶεσθαι, Xen. Hell. II. 3, 48; or when the opinion is implied in the context: so Plat. Rep. p. 402 B προθυμούμεθα διαγινώσκειν ὥς οὐ πρότερον ἐσόμενοι γραμματικοὶ (as we thought we should not) πρὶν οὕτως ἔχοιμεν.

Obs. 2. There are some passages where an affirmative clause seems to precede the conjunct., but in reality the negative is implied in some part of the principal clause<sup>b</sup>; as, Soph. Ant. 175 ἀμήχανον=οὐκ ἂν μάθοις: Eur. Or. 1218 φύλασσε δ' ἦν τις=μὴ τις: so τίς interrog. Id. Her. 180 =οὐδεὶς.

Obs. 3. There are passages where the optative seems to follow a principal tense, and a conjunct. an historic tense, as, Soph. Aj. 740 τὸν ἄνδρ' ἀπηύδα—μὴ ἔωπαρήκειν, πρὶν παρὼν αὐτὸς τύχη<sup>c</sup>: but when an infin. pres. or fut. depends on the past verb, the conjunct. depends upon that. In Soph. Phil. 199 οὐκ ἔσθ' ὥς οὐ θεῶν τοῦ μελέτη=οὐκ ἔσθ' ὅπως οὐ θεὸς τις ἐμελέτησε<sup>d</sup>: and Id. Trach. 2 λόγος μὲν ἔστ' ἀρχαῖος=ἦν λόγος.

6. When the action of the principal verb, whether positive, (I will,) or negative, (I will not,) is to be represented as continuing up to a certain event, or happening before it, and thus the dependent verb is not to be considered the condition, but the consequence of, and something posterior in point of time to, the principal verb, *πρὶν* is used with the infin. after the analogy of *ὥστε* with infin. which expresses the result: (§. 665. Obs.) Il. ε, 387 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμειναι θυμολαγέα λώβην = I will continue unpersuaded by Agamemnon till in consequence hereof; οὐ πείσει is prior and continues till δόμεναι: Od. κ, 385 τίς γάρ κεν ἀνὴρ πρὶν τλαίη πάσ-

<sup>a</sup> R. P. Med. 222.

<sup>b</sup> Elmsley Med. 215.

Ellendt Lex. Soph. πρὶν.

<sup>c</sup> τύχοι Dindorf. Herm. ad loc. "Omnes libri τύχη."

<sup>d</sup> Ellendt Lex. Soph. πρὶν.

σασθαι ἐδητύος ἡδὲ ποτήτος, πρὶν λύσασθ' ἐτάρους: Il. α, 98 οὐδ' ὅγε πρὶν λοῖμοιο βαρείας Κῆρας ἀφέξει, πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι (sc. Ἀγαμέμνονα) ἐλικώπιδα κούρην ἀπριάτην, ἀνάπουνον, ἄγχι ν δ' ἱερὴν ἐκατόμβην: II. δ. VI. 119 Δαρείος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίας, ἐνείχε σφι δεινὸν χόλον—ἐνείχε χόλον is prior, and continues till αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίας: Id. VII. 2 ἔσαν γὰρ Δαρεῖω, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες: Eur. Med. 78 ἀπωλύμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι.

Obs. 4. Πρὶν with the inf. pres. expresses that something happened up to the beginning of an action; perfect inf. up to the time following it; aor. infin. up to the perfection or end: so πρὶν δεῖπνεν, *priusquam cenarem*<sup>a</sup>; or *cenatum eo*<sup>b</sup>: δεῖπνῆσαι, *priusquam cenavero*; δεδεῖπνέκειναι, *priusquam a cena surrexero*.

Obs. 5. When the principal and dependent clauses have a common subject, it is not repeated in the latter: when the subject is different, it stands in the dependent clause in acc. before the infin., but sometimes it is wanting, as in Il. α, 98 given above; but Il. ζ, 82 στήν' αὐτοῦ,—πρὶν αὐτ' ἐν χερσὶ γυναικῶν φεύγοντας πείσειν, δηλοῖσι δὲ χάσμα γενέσθαι—φεύγοντας refers to λαόν in the former part of the sentence.

Obs. 6. The Homeric πάρος, when it is used as a conjunction, as πρὶν, always has the infinitive; as, Il. σ, 245 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι: Il. ψ, 764 αὐτὰρ ὕπισθεν ἔχου τύπτε πύδεσσι, πάρος κύνιν ἀμφιχυθῆναι.

Obs. 7. In some passages we find the infin. and conjunctive, or opt. construction, with πρὶν in successive sentences, joined together by ἤ, or: Il. ρ, 504 οὐ γὰρ ἔγωγε Ἑκτορα Πριαμίδην μένους σχήσεσθαι δῖω, πρὶν γ' ἐπ' Ἀχάλλῃος καλλίτρυχε βῆμεναι ἔπρω, νῶϊ κατακτείναντα, φοβῆσθαι τε στίχας ἀνδρῶν Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοισιν ἄλφῃ.

Obs. 8. Πρὶν is very seldom indeed found with the conjunct. after an affirmative clause: Simonid. in Brunck. Gnom. n. 4. v. 11. Gaisf. poet. Gr. min. n. 231 φθάνει δὲ τὸν μὲν γῆρας ἄζηλον λαβόν, πρὶν τέμν' ἵκηται.

### Causal Adverbial Sentences.

§. 849. A causal adverbial sentence is a resolution of a gerund; as, ἐπεὶ ταῦτα λέγεις, ἀμαρτάνεις (ταῦτα λέγων ἀμαρτάνεις), or a substantive, or infin. used as a substantive, joined with a causal preposition, or subst. in the local dat.; as, διὰ τοῦτο, ὅτι πολλά τε καὶ καλὰ ἔργα ἀπεδείξατο, μεγάλην δόξαν ἐκτήσατο (διὰ τὴν πολλῶν τε καὶ καλῶν ἔργων ἀπόδειξιν or πολλά τε καὶ καλὰ ἔργα ἀποδειξάμενος μεγάλην δόξαν ἐκτήσατο.) The substantive is considered as an adverb, as defining merely the accidents or circumstances of the verb; so σὺν σπουδῇ (=σπουδαίως) ἀπῆλθεν.

*Adverbial sentences expressing the reason of the principal clause.*

1. The reason or cause of what is said in the principal clause is expressed by a temporal adverb. sentence introduced by the

<sup>a</sup> Herm. Med. 78.

<sup>b</sup> Elm. Med. 78.

temporal conjunctions *ὅτε*, *ὁπότε*, *ὥς*, *ἐπεὶ*, *since*, (perhaps connected with *ἐπομαι*, *sequor*,) (*ἐπεὶ τε* Hdt., *ἐπειή* epic,) *quoniam*, *quoniamque*, *ἐπεὶ δὲ*, *quoniam*, *ἐπεὶ*, *ἐπεὶπερ*, *ἐπειδήπερ*, and by the conjunctions of place, applied to notions of time; as, *ὅπου*, *quandoliquidem*. The reason is conceived as coincident with the principal verb (*ὅτε*, *ὁπότε*, *ὥς*) or antecedent to it, (*ἐπεὶ*, *ἐπειδή*.)

2. In these sentences the ind. is the most usual mood, but sometimes, as in the temporal dependent clauses, (§. 845.) the opt. with *ἄν*, and also the ind. of historic tenses with *ἄν*, when it is to be signified that the event of the adverbial sentence (that is, the reason) would have taken or would take place, under certain conditions—the possibility of its happening being conceived of as the reason of the principal clause: *a. Ind.*: Il. φ, 95 *μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι*, *quoniam*—*sum*: Hdt. I. 68 *ἢ κου ἄν, ὧ ξεῖνε Λάκων, εἴπερ εἶδες, τόπερ ἐγώ, κάρτα ἄν ἐθωνμάζεις, ὅκου νῦν οὕτω τυγχάνεις θάυμα ποιούμενος*: Æsch. Ag. 827 *νίκη δ', ἐπεὶπερ ἔσπερ', ἐμπέδως μένοι!* Demosth. p. 9, 4 *ὅτε τοίων ταυθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν*.—*b. Opt.* with *ἄν*: Il. ι, 304 *νῦν γάρ χ' Ἑκτορ' ἔλοις, ἐπεὶ ἄν μάλα τοι σχεδὺν ἔλθοι*, since he might come near enough to you: Plat. Prot. p. 335 D *δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἄν ἐνδὸς ἡδίων ἀκούσαιμι ἢ σοῦ*.—*c. Ind.* of historic tenses with *ἄν*.—(Some such clause as *if he had not*, must be supplied:) Il. ο, 228 *ὑπόειξεν χεῖρας ἐμὰς, ἐπεὶ οὐ κεν ἀνιδρωτὶ γ' ἐτελέσθη*, he retreated, since, if he had not, it &c.

*Obs. 1.* The clause of which the reason is so given must sometimes be supplied from the context, when *ὥς* (and also *γάρ*) is used: so in an answer: Soph. Aj. 38 *ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ*; Minerva: *ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταυτά σοι*: *yes, since* &c. So often in the dialogues of tragedy.

*Obs. 2.* *Ἐπεὶ* introduces questions and commands, where it must be translated “*then*.” See below under *ῥοτε*.

3. The reason or cause may be expressed by a subst. sentence, introduced by *ὅτι*, *διότι* (formed from *διὰ τοῦτο*, *ὅτι*), *διόπερ*, *διότιπερ*, *from exactly the same reason that*, and the two poetic words *οὕνεκα* (τούτου ἕνεκα, *ὅ*) or *ὁθούνεκα* (ὅτου ἕνεκα, as *οὕνεκα* for *οὗ ἕνεκα*.) The relative *ὅτι*, *quod*, refers to a demonstr. in the principal clause, expressed or supplied; as, *τούτω, διὰ τοῦτο, ἐκ τούτου* &c.

4. Here also when there is no condition to be expressed, the ind. is the prevailing mood: Od. ψ, 224 *αὐτὰρ μή νυν μοι τόδε (i. e. ἕνεκα τούτου) χῶεο, μηδὲ νεμέσσα, οὕνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὦδ' ἀγάπησα*: Plat. Euthyphr. p. 9 sq. *ἄρα τὸ ὅσιον*,



ὅτι ὁσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὁσιόν ἐστι; Soph. Aj. 123 ἐποικτεῖρω δέ νυν—, ὁ θούνεκ' ἄτη συγκατέ-  
ζευκται κακῇ.

### Conditional Adverbial Sentences.

§. 850. 1. A conditional or hypothetical sentence expresses a condition, and is introduced by the hypothetical conjunctions *εἰ* and *ἐάν* (*ἤν*, *ἄν*). It is a resolution of an adverb, as *εἰ οὕτω ποιούης, ἀμαρτάνοις ἄν* (=οὕτω γ' ἄν ἀμαρτάνοις): or a gerund, as *εἰ ταῦτα λέξεις, ἀμάρτοις ἄν* (=ταῦτα λέξας ἀμάρτοις ἄν): or a substantive, (or infin. used as a subst.,) with a preposition, *ἐπὶ* with *dat.*, *ἀνέυ* with *gen.*; *εἰ τὰ πράγματα οὕτως ἔχει* (=ἐπὶ τῷ τὰ πράγματα οὕτως ἔχειν)—*εἰ μὴ τοῦτο ἐγένετο, καὶ ἐκεῖνο οὐκ ἄν ἐγένετο* (=ἄνευ τούτου καὶ ἐκεῖνο οὐκ ἄν ἐγένετο). See below. The conjunction *εἰ* (*ἐάν*) refers to a demonstr. in the principal clause, generally supplied, but sometimes expressed, *τότε, τότε δὴ, οὕτως*: Xen. Cyr. VIII. 1, 3 *εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ, οὕτως ἵστε, ὅτι κ. τ. λ.* The principal clause expresses something which depends on the other clause as its condition, or as some consequence or effect resulting from it: as the condition precedes that to which it is the condition, the cause the effect, the dependent is termed *protasis*, the principal clause *apodosis*.

2. The conditional construction appears, in the Greek language, in a variety of different forms, whereby the nicest relations between the *protasis* and *apodosis* are accurately distinguished; and therefore it will be advisable to treat separately of the different forms of *protasis* and *apodosis*.

*Obs.* *Εἰ* is both in form and meaning the same as the Lat. *si*; *εἰ, si, si* French, *if* Engl., *ob* German, are used as expressions of deliberation, as well as of condition. See below, *Interr. Sentences*.

### Different forms of the Protasis.

§. 851. 1. The condition stands to that whereof it is the condition, as the cause to the effect. The condition is an assumed or supposed cause. When therefore the speaker states the condition, he does not know whether it will be viewed by others as really the cause of the *apodosis*, or not. Wherefore as it is merely a possibility or supposition, we might expect that the subjunctive moods would be used—but the notion of its only being a possibility is given in this construction, not by the moods of the verb, but by

the conjunctions *εἰ*, *ἐάν*; and the view which others might take of it is not regarded, but only the degree of persuasion in the speaker's mind, as to the existence or non-existence of the condition.

2. This conviction is threefold.

I. The condition is regarded by the speaker as something certain and real, of which he has such a persuasion, that he has no doubt of it, but still he does not express it as an actual fact; in which case *εἰ* with any tense of the indic. is used; as, *εἰ τοῦτο λέγεις*—*εἰ τοῦτο ἔλεγες*—*εἰ τοῦτο πεποίηκας*—*εἰ τοῦτο ἐπεποιήκεις* (*ἐποίησας*)—*εἰ τοῦτο λέξεις*.

II. The condition is not a conviction, but only a supposition—it may happen, but he does not know or feel convinced that it will; in this case either the conjunct. with *ἐάν* is used, as *ἐάν τοῦτο λέγῃς*, or the opt. with *εἰ*, as *εἰ τοῦτο λέγοις*.

*a.* Conjunctive in its secondary sense (§. 411. 1.), with *ἐάν*:—when the speaker regards the condition as a supposition of which he is not certain, but yet has some expectation that it will be realised; as, *ἐάν τοῦτο λέγῃς*, I know not whether you will say it, I only *suppose* you may, but from the present posture of affairs, I rather expect you will.

*b.* Optative in its secondary sense (§. 411. 1.), with *εἰ*:—when the speaker regards the condition as a mere supposition, without any notion of its realization, so that the notion of doubt, uncertainty, indefiniteness is implied thereby; as, *εἰ τοῦτο λέγοις*.

*Obs. 1.* The Latin generally uses the present conjunct. for both these forms, *si hoc dicas* = *ἐάν τοῦτο λέγῃς* and *εἰ τοῦτο λέγοις*; but sometimes the optative, as in Greek; as, *si hoc diceretur, vere diceretur*.

III. The condition is regarded by the speaker as something, of the non-existence or impossibility of which he has a conviction. In this case the indic. of the historic tenses is used; as, *εἰ τοῦτο ἔλεγες*, *si hoc diceres*, *if you said this*; *εἰ τοῦτο ἔλεξας*, *si hoc dixisses*, *if you had said this*, but I know you did not. In French the indic. is used as in Greek; as, *s'il a vait, il donnerait*.

*Obs. 2.* The forms of the hypothetical conjunction *ἤν*, *ἄν*, come from *ἐάν*, but the shortened form *ἄν* is not used in tragedy. The Æolic and Doric used *ai* for *εἰ*, which is also found in Epic, but only in combinations with *γάρ* and *θε*, *ai γάρ*—*αἷθε* for the Attic *εἰ γάρ*, *εἷθε*, in wishes or addresses; and with *κε* (*αἷ κε* for the Attic *ἐάν*) both in indirect questions, after verbs of seeking, trying, and in real hypothetical sentences, when the expectation implies a hope, or wish, or anxiety for.

*Different Forms of the Apodosis.*

§. 852. 1. The relation between that which depends on the condition, and the condition itself, is also threefold :—*a.* It is either a necessary, certain, undoubted result from the protasis ; in which case the indic. is used ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις*—*εἴ τι ἔχει, καὶ δίδωσιν*—*εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί*—*ἐὰν τοῦτο λέγῃς, ἀμαρτάνεις* ;—*b.* or only a supposed, uncertain, indefinite, possible result ; in this case the opt. is used with *ἄν* ; as, *εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν, erraveris, εἴ τι ἔχοι, δοίῃ ἄν* ;—*c.* or it depends on a condition which is conceived not to take place (§. 424. 3. *a.*), and therefore is itself certain not to take place ; in which case the indic. of historic tenses is used with *ἄν* ; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, si hoc diceres, errares (at, ut scio, hoc non dicis ; ergo non erras) ; εἴ τι εἶχεν, ἐδίδου ἄν, si quid haberet, daret, s'il avait quelque chose, il donnerait ; εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν, si hoc dixisses, errasses (at, ut scio, hoc non dixisti ; ergo non errasti) ; εἴ τι ἔσχεν, ἔδωκεν ἄν, si quid habuisset, dedisset.*

*Obs.* The protasis in which the conj. with *ἄν* is used has no corresponding conjunct. for the apodosis in the common dialects, as for it the fut. ind. is used ; the supposed certainty and reality of the conjunct. being expressed in the form of an actual certainty and reality by the fut. But in Homer we find a good many passages when the conjunct. with *ἄν*, with or without *κέ*, stands in the apodosis ; as, *Il. a. 137 εἰ δέ κε μὴ δώσω, ἰγὼ δέ κεν αὐτὸς ἔλωμαι.* See §. 855. *Obs.* 3.

2. The character of the protasis generally determines that of the apodosis as in the above instances. A condition which is known to be certain (*εἰ* with ind.) admits of the result being expressed with certainty ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις.* So a condition which, though only supposed, yet conveys a notion of its realisation (conj. with *ἐάν*) ; as, *ἐὰν τοῦτο λέγῃς (λέξῃς), ἀμαρτήσῃ, errabis, or ἀμαρτάνεις, erras.* A condition which is a mere supposition—possibility (*εἰ* with opt.), of course admits of no result more certain than itself—a mere supposition or possibility ; as, *εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν.* And when the speaker has determined on the non-existence or impossibility of the condition (*εἰ* with ind.), the result which would have followed therefrom is also denied and impossible ; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν.*

3. But in Greek this general principle is deviated from, and the apodosis is expressed in a form which does not correspond with the protasis ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν.* And with most of the forms of the protasis, each of the three forms (ind. conj. and opt.) of apodosis is used.

*Forms of the Protasis and Apodosis<sup>a</sup>.**Ei with Indicative.*

§. 853. *Ei* with any tense of the indic. When the speaker regards the condition as certain, the result thereof is expressed in the apodosis,

*a.* Generally by a corresponding tense of the indic. (or by the imperative), as something certain, undoubted, necessary; as, *ei* τοῦτο λέγεις, ἀμαρτάνεις—*ei* θεὸς ἔσται, σοφός ἔσται: Plat. Rep. p. 408 C *ei* μὲν (δ' Ἀσκληπιδὸς) θεοῦ (sc. τοῦ Ἀπόλλωνος υἱὸς) ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής· *ei* δ' αἰσχροκερδής, οὐκ ἦν θεοῦ, *si Apollinis filius erat, non erat sordidi lucri cupidus.*—*Ei* ἐβρόντησε, καὶ ἥστραψεν.—*Ei* τοῦτο λέξεις, ἀμαρτήσῃ: Plat. Protag. p. 319 A ἡ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, if you really possess it, you possess a fine contrivance.

*b.* Very often by an opt. with *ἄν*, when the result is to be represented as uncertain, as only possible, not decided upon in the speaker's mind, and hence this is a less decided, more polite way of expressing the notion of the fut. indic., *ἄν* referring to the condition of the former sentence: *Ei* τοῦτο λέγεις, ἀμαρτάνοις *ἄν*: Od. ι., 277 οὐδ' *ἄν* ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόμην οὔτε σεῦ οὔθ' ἐτάρων, *ei* μὴ θυμός με κελεύει: Il. ζ., 128 sq. *ei* δέ τις ἀθανάτων γε κατ' οὐρανοῦ ἐιλήλουθας, οὐκ *ἄν* ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην: Il. α., 293 sq. ἡ γὰρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην, *ei* δὴ σοὶ πᾶν ἔργον ὑπέλιξομαι, ὅττι κεν εἴπῃς: Eur. Hipp. 471 ἀλλ' *ei* τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, ἀνθρωπος οὔσα, κάρτα γ' εὔπράξιαις *ἄν*, "*ubi enuntiatum conditionale rem continet, quæ pro verâ ponitur, indicativus adjungi solet, quamvis sequatur optativus, quippe de re, quæ probabilis conjectura inde efficitur:*" Plat. Apol. p. 25 B πολλὴ γὰρ *ἄν* τις εὐδαιμονία εἴη περὶ τοὺς νέους, *ei* εἰς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὥφελουσιν, "*loquitur Socrates ita, ut verum esse ponat, quod Melitus antea affirmaverat,*" great would be the good fortune of the young, if one only, as you say: Ibid. p. 37 D πολλὴ μὲντ' *ἄν* με φιλοψυχία ἔχοι,—*ei* οὕτως ἀλόγιστός εἰμι, *ἄν* in that case: Ibid. p. 30 B *ei* μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' *ἄν* εἴη βλαβερὰ: Id. Theæt. p. 171 B οὐκοῦν τὴν αὐτοῦ (οἴησιν) *ἄν* ψευδὴ ξυχωροῖ, *ei* τὴν τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθὴ εἶναι: Demosth. p. 52, 42 νῦν δ' ἴσως *ἄν* ἐκκαλέσαιθ' ὑμᾶς (ὁ Φίλιππος), εἴπερ μὴ παντάπασιν ἀπεγνώκατε.

*Obs.* When *ἄν* is wanting in the apodosis, a wish is expressed, or the possibility is represented as nearly approaching to a wish, without any notion at all of realisation ; something which might possibly happen without any notion of circumstances which might make it more or less possible : Eur. Phœn. 1207 *εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἴην ἐγώ*, happy should I be ! Cf. §. 855. *Obs.* 6.

c. Sometimes by the indic. of historic tenses, when the result is considered by the speaker as something which does not or will not happen—*It would be thus, if this were so ; but this is not so*, and therefore the condition is denied also, either directly or by implication : Eur. Or. 555 sq. *εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους, ἄνδρας φονεύειν, καταφυγὰς ποιούμεναι ἐς τέκνα, — παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσει.* (So *χρῆν* without *ἄν*, *oportebat* : Eur. Hipp. 459 sqq. *χρῆν σ' ἐπὶ ῥητοῖς ἄρα πατέρα φυνεύειν ἢ ἐπὶ δεσπόταις θεοῖς ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους* : Ibid. 506 *εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειν* :) Demosth. p. 833, 63 *εἰ γὰρ ἐκεῖνα ἀνήλωται ὀρθῶς, οὐδὲν ἂν τῶν νῦν παραδοθέντων ἐξήρκεσεν εἰς ἕκτον ἔτος, ἀλλ' ἢ παρ' αὐτῶν ἄν με ἔτρεφον, ἢ τῷ λιμῷ περιεῖδον ἀπολόμενον.*

Ἐάν (*ἦν, ἄν*; Epic, *εἴ κε, αἴ κε*, also *εἰ alone*) with *Conjunctive*.

§. 854. 1. The conj. with *ἐάν* is used when the speaker regards the condition, as a supposition, something not actually known, but of the realisation of which he has some expectation.

*Obs.* 1. *Εἰ* is also sometimes in Epic (especially in the combinations, *εἴπερ, εἰ γοῦν, εἰ δὴ* and *καὶ εἰ*), and very usually in Doric and Attic poets, as regularly for instance in Pindar, used with the conjunct. : cf. Od. μ. 96. ξ. 373. α. 204. Il. μ. 223, &c. In Hdt. (Il. 13 *εἰ μὴ—ἀναβῇ* : VIII. 49 *εἰ νικηθέωσι* : Ibid. 118 *εἰ μὴ—γένηται*) MSS. vary. In traged. some single instances are found<sup>a</sup>: Soph. Œ. R. 198 *εἴ τι νῦν ἀφῇ* : Id. Œ. C. 1442 *εἴ σου στερηθῶ*. In Attic prose writers the MSS. are very doubtful. Otherwise a nice distinction is preserved between *εἰ* with conj. and *ἐάν* with conj. *Εἰ τοῦτο γένηται* comes nearer to fut. ind. (*εἰ—γενήσεται*) than *ἐάν τοῦτο γένηται*; as the *ἄν* in *ἐάν* points to certain conditions. Cf. §. 830. 2. §. 845. In later writers the use of *εἰ* for *ἐάν* however returns, and they even use *ἐάν* with ind., which is also found in Hdt. (Il. 13. III. 69. I. 206) though the readings are most probably corrupt: in Homer *ἐάν* can be resolved into *εἰ ἄν* by the interposition of a small word; as, *εἴπερ ἄν, εἰ δ' ἄν*.

*Obs.* 2. The Æolic or Doric writers regularly join *αἰ* (without *κά*) to the conjunct.; and on the other hand *αἴ κε α* (= *ἐάν*), and also *ὄκκα* (= *ὅταν*), *ἐπεὶ κα* (= *ἐπὶ ἄν*) to the indicative.

2. The consequent is expressed in the apodosis :

a. Generally by a principal tense of the indic., most usually the fut. (or the imperative); as, *ἦν τοῦτο λέγης, ἀμαρτάνεις*. — *Ἐάν τι*

ἔχης, δώσεις: Od. μ, 53 αἱ δὲ κε λίσσῃαι ἐτάρους, λῦσαι τε κελεύης, οἱ δὲ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων, (αἱ κε expresses the anxiety, and wish of Circe, §. 851. Obs. 2. :) Plat. Rep. p. 473 D ἐὰν μὴ—ἡ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἡ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτ' ἐν ξυμπέσῃ, δυνάμεις τε πολιτικῇ καὶ φιλοσοφίᾳ—, οὐκ ἔστι κακῶν παῦλα—ταῖς πόλεσι.

Obs. 3. \*An is sometimes added to the fut. ind.<sup>a</sup>: Xen. Cyr. IV. 5, 49 κἂν μὲν δοκῶμεν ὠφελεῖν πλέον ἐπ' αὐτῶν συναγωνιζόμενοι, οὕτω προθυμίας οὐδὲν ἂν ἐλλείψομεν: and similarly Ibid. VII. 5, 21 ὅταν δὲ καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν μάλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι. Cf. §. 424. δ.

Obs. 4. Analogously to this fut. ind., Homer uses the aor. or pres. conj. with ἂν, but sometimes also without it.

b. Sometimes by optative with ἂν (as §. 853. b.): Il. δ, 97 τοῦ κε ν δὴ παμπρῶτα παρ' ἀγαλὰ δῶρα φέροιο, αἱ κεν ἴδῃ Μενέλαον—πυρῆς ἐπιβάντ' ἀλεγεινῆς: Xen. Apol. 6 ἦν δὲ αἰσθάνωμαι χεῖρων γιγνόμενος καὶ καταμέμφωμαι ξυαντόν, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Plat. Phæd. p. 93 B οὐχί, —ἐὰν μὲν μάλλον ἁρμοσθῇ (ἁρμονία)—, μάλλον—ἂν ἁρμονία εἴη καὶ πλείων.

Obs. 5. \*Εάν with conjunct. differs very little from εἰ with ind. fut., hence we find both forms in the same paragraph: Hdt. III. 36 οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ (τοῦ Καμβύσεω), κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμείλῃσει τῷ Καμβύσῃ, καὶ ἐπιζητήσῃ τὸν Κροῖσον, οἱ δὲ, ἐκφάναντες αὐτόν, δῶρα λάμψονται ζῳάγρια Κροίσου, ἦν δὲ μὴ μεταμείλῃται μηδὲ ποθῇ μιν, τότε καταχρῆσθαι (interfecturos esse Cræsum).

#### Εἰ with Optative.

§. 855. The optative with εἰ is used when the antecedent is regarded by the speaker as a mere supposition, without any notion of its realisation, and is to be represented as uncertain, only just possible, ἂν making the result from the antecedent still more indefinite. The consequent is then expressed:

a. Most generally by the opt. with ἂν, whereby both antecedent and consequent are represented as mere suppositions. This is a peculiar idiom of the Attic dialect, which loved to modify disagreeable facts or assertions into polite possibilities or suppositions.—Εἴ τι ἔχοι, δοίῃ ἂν.—Εἰ ταῦτα λέγοις, ἁμαρτάνοις ἂν: Od. ε, 177 sq. οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην, εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι, μήτι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

*Obs. 1.* On the omission of *ἄν* in apodosis see §. 853. *Obs.* : Il. ε, 214 *αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τ' ἄ μοι ἄλλότρισ φώς, εἰ μὴ ἐγὼ τάδε τόξα φαιεῶ ἐν πυρὶ θέην*, let him cut off : Xen. Cyr. IV. 1, 21 *ἀλλ' εἴ γε μίντοι ἐθλὼν τις ἔποιτο, καὶ χάριν ἐγὼ γέ σοι εἰδείην*.

*Obs. 2.* The protasis is sometimes not directly expressed as such, but contained in a relative sentence, or in the general sense of the context ; but it sometimes is altogether wanting, being supposed to be known to the person spoken to : so the protases—*If one wished—if I might—if this were the case &c.*, are generally omitted as easily supplied ; as, *ἡδέως ἂν ἀκούσαιμι* ; and the consequent sometimes must be repeated in the place of a regular antecedent, as it actually is in Aesch. Ag. 1016 *πεῖθ' οἱ ἄν, εἰ πεῖθ' οἱ ἀπειθοῖς δ' ὥσος* : Hdt. IX. 71 *ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν ἔποιεν* (§. 425. c.) ; *ἄν* here marks that there is some antecedent to be supplied (sc. *εἰ ἔποιεν*). Sometimes the antecedent is contained in a participle such as *ἐλθὼν* (= *εἰ ἔλθοις*) *λάβοις ἄν*. Hence also the use of the opt. with *ἄν* for the imper. *λέγοις ἄν*, would you say, if you please. These elliptic forms are used, especially in Attic, as more moderate expressions of the notion of indic. (§. 425. a., b.) On *κέ* or *ἄν* in protasis see §. 860. 1.

*b.* Sometimes by the indic., when the consequent is spoken of as certain.—*Εἰ τοῦτο λέγοις, ἁμαρτάνεις.*—*Εἰ τοῦτο γένοιτο, ἔσται καὶ ἐκεῖνο* : Il. κ, 222 sq. *εἴ τις μοι ἀνὴρ ἅμ' ἔποιτο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται* : Hdt. I. 32 *οὐ γάρ τοι ὁ μίγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιωτέρως ἔσται, εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον* : Thuc. II. 39 oxtr. *εἰ ῥαθυμία μᾶλλον ἢ πόνων μελέτῃ, καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρείας ἐθέλοισιν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγευοῖς μὴ προκάμνειν*.

*Obs. 3.* Homer uses the conj. with *ἄν* instead of ind. fut. in the apodosis : Il. λ, 386 *εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πεῖρηθείης, οὐκ ἂν τοι χραίσμῃσι βίης*. See §. 852. *Obs.*

*Obs. 4.* Sometimes the opt. and indic. are used in different parts of the same protasis : Lysias p. 179, 32 *δεινὸν ἄν εἴη, εἰ νῦν μὲν — συγγνώμην ἔχοιτε, ἐν δὲ τῷ τέως χρόνῳ — θανάτῳ ἐκολάζετε*, *if you were* (uncertain) *and yet did* — certain past fact : Eur. Orest. 497 sqq. *εἰ τὸν δ' (ἄνδρα) ἀποκτείνειεν ὁμόλεκτρος γυνή, χῶ τούδε παῖς αὖ μητέρ' ἀνταποκτενέι, καπειθ' ὁ κείνου γενόμενος φόνῳ φόνον λύσει, πέρας δὲ ποῖ κακῶν προβήσεται*.

*Obs. 5.* Sometimes *ἄν* (*κέ*) is used with fut. ind. in apodosis. (See §. 854. *Obs. 3.*) : Od. μ, 345 f. *εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν, αἰψά κεν Ἑλίκῳ Ὑπερίονι πίονα νηὸν τεύξομεν* : Od. ρ, 540 *εἰ δ' Ὀδυσσεὺς ἔλθοι, καὶ ἴκοιτ' ἐς πατρίδα γαίαν, αἰψά κε σὺν τῷ παιδὶ βίας ἀποτίσεται ἀνδράν*.

*c.* By the indic. of historic tenses with *ἄν*.

*a.* But seldom, and only when the antecedent is denied : Plat. Alc. p. 111 E *εἰ βουληθείημεν εἰδέναι μὴ μόνον ποιοὶ ἀνθρωποὶ εἰσιν, ἀλλ' ὅποιοι ὕγιενοὶ ἢ νοσώδεις, ἴρα ἱκανοὶ ἄν ἡμῖν ἦσαν διδάσκαλοι οἱ πολλοί* ; Xen. Venat. XII. 22 *εἰ οὖν εἰδέιεν τοῦτο, ὅτι θεᾶται*

αὐτοὺς (ἡ Ἀρετή), ἔντο ἂν ἐπὶ τοὺς πόνοὺς καὶ τὰς παιδεύσεις: Id. Cyr. II. 1, 9 ἐγὼ μὲν ἂν, ἔφη δὲ Κῦρος, εἰ ἔχοιμι, ὥς τάχιστ' ἂν ὅπλα ἐποιούμην (so vulg.) πᾶσι Πέρσαις κ. τ. λ.: Eur. Or. 1125 sq. εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεῆς ἂν ᾖ φόνος.

β. Very commonly to express the frequency of a past action, as with the temporal conjunctions, ὅτε, ὁπότε &c. The opt. is here used in its proper force, as the subjunctive of an historic tense in the principal clause. Ἄν, in its affirmative force, expresses the condition, on the recurrence of which the action takes place. It would seem that this construction was not used by Homer, at least there are very few instances of it, where the reading is not doubtful: Xen. Anab. II. 3, 11 καὶ εἴ τις αὐτῷ δοκολή τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἐπαίει ἄν: Ibid. I. 9, 19 εἰ δέ τινα ὁρῶ ὄντα οἰκονόμους, ἐκ τοῦ δικαίου [καὶ] κατασκευάζοντά τε ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου: Id. M. S. IV. 6, 13 εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, — ἐπὶ τὴν ὑπόθεσιν ἐπανήγειν ἂν πάντα τὸν λόγον. In Lat. the imperf. conjunct. is used both in protasis and apodosis: Horat. Sat. I. 3, 4 *Caesar, qui cogere posset, si peteret per amicitiam patris atque suam, non quidquam proficeret.* See §. 424. β.

Obs. 6. From this usage of εἰ with opt. in the conditional sentence, is derived the common form for expressing a wish; the apodosis, which forms part of the wish in the speaker's mind being suppressed; as, εἰ τοῦτο γένοιτο, scil. εὐτυχῆς ἂν εἴην: Il. π., 559 ἀλλ' εἴ μιν ἀεικισσάμεθ' ἐλόντες, τεύχεά τ' ὤμοισιν ἀφελόμεθα, καὶ τιν' ἐταίρων αὐτοῦ ἀμυνομένων δαμασάμεθα νηλεὲς χαλκῷ! So in Latin, *O si.*

#### Εἰ with Indicative of Historic Tenses.

§. 856. Εἰ is used with indic. of historic tenses, when the truth of the antecedent is denied. The consequent is then expressed,

α. Generally by a corresponding tense of the indic. with ἂν, whereby the truth of the consequent also is (illogically) denied; as, εἰ τοῦτο ἔλεγες, ἡμάρτανες ἂν, *si hoc diceres, errares; at hoc non dicis: ergo non erras*: Il. λ., 750 sqq. καὶ νῦν κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα (*evertissen*), εἰ μὴ σφωε πατὴρ εὐρυκρείων Ἐνοσίχθων ἐκ πολέμου ἐσάωσε (*servasset*): Thuc. I. 9 οὐκ ἂν οὖν νήσων ἐκράτει (ὁ Ἀγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν: Plat. Gorg. p. 516 Ε εἰ ἦσαν (*essent*) ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἐπάσχον (*paterentur*): Id. Phæd. p. 73 Α εἰ μὴ ἐτύγγανεν αὐτοῖς ἐπιστήμη



ἐνούσα καὶ ὀρθὸς λόγος, οὐκ ἂν οἷοί τ' ἦσαν τοῦτο ποιεῖν : Id. Apol. p. 31 D εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὐτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὐτ' ἂν ἐμαντόν : Id. Euthyd. p. 12 D εἰ μὲν οὖν σύ με ἠρώτας, εἶπον ἂν (*interrogares, dicerem*) : Id. Rep. p. 329 B εἰ γὰρ ἦν (*esset*) τοῦτ' αἵτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνηθην (*eadem mihi evenissent*, with the notion of the continuance of the consequent) : Xen. Cyr. I. 2, 16 ταῦτα δὲ οὐκ ἂν ἐδύναντο (*possent*) ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο (*uterentur*) : Demosth. p. 830, 55 εἰ δ' ἐπίστευεν (αὐτοῖς) (*fidem haberet*), οὐκ ἂν δῆπον τὰ μὲν πλεῖστ' αὐτοῖς τῶν χρημάτων ἐνέχειρσε (*tradidisset*).

*Obs. 1.* The tenses are used as follows : Impft.—to express a continued action, either extending from past time to present or future, or continuing in past time. In Latin also generally the impft. is used, as the speaker places himself in past time : εἰ ἐπέισθην, οὐκ ἂν ἠρώσῃσιν, *si obedissem, (nunc) non agrotarem*, I should not *now* be sick, or have been sick ; εἰ ταῦτα εἶδες, κάρ' ἂν ἐθαύμαζες, *mirareris*, you would wonder—you had wondered : Xen. M. S. I. 1, 5 δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν (ὁ Σωκράτης), εἰ μὴ ἐπίστευεν ἀληθεύσειν, implying the custom of Socrates as long as he lived. Plpft.—to express the notion of the continued duration of the consequent (§. 400. 2.). The Aorist has the force of the impft., both with regard to past and present time, but with the notion of the action being momentary—or of the plpft. without the notion of the consequent continuing in its effects : Plat. Gorg. p. 447 E εἰ ἐτύγχανεν ὦν ὑποδημάτων δημιουργός, ἀπεκρίνατο ἂν δῆπου σοι.

*Obs. 2.* From this form of the hypothetical sentence is derived the form of expressing a wish which cannot be realised, by ind. of historic tenses (the apodosis being suppressed) ; as, εἰ τοῦτο ἐγένετο, sc. εὐτυχῆς ἂν ἦν or ἐγενόμην : Xen. M. S. I. 2, 46 εἴθε σοι συνεγενόμην ! *utinam tecum fuisset* ! Eur. El. 1068 εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας ! *utinam haberes* ! The optative on the contrary expresses a wish without any notion whether it be possible or impossible : Il. λ, 670. The forms of expressing an useless wish, εἰ γάρ or εἴθ', ὥς ὦφελον, -ες, -ε (ὦφελον not Attic), are remarkable ; they are used especially in poetry joined with the infin. pres. when the action is present, with the inf. aorist when it is past : Il. α, 415 αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων ἦσθαι ! O that you were sitting (you ought to be sitting) ! Il. φ, 269 ὥς μ' ὄφελ' Ἔκτωρ κτείνει ! *utinam me interfecisset* ! Sometimes ὦφеле without εἴθε &c. : Eur. Or. 867 ὥρῳ δ' ἄελπτον φάσμι', δ μήποτ' ὦφελον : Demosth. p. 783, 23 ὦφеле γὰρ μηδεὶς ἄλλος Ἀριστογέιτον χαίρειν. Here also belongs the Homeric formula, εἴ πο οἱ ἔην γε ! if he were yet in existence, but he is not ! Il. ω, 426. Od. ω, 289. Il. γ, 180. λ, 762. Od. ο, 268. τ, 315.

*Obs. 3.* Without the protasis.—The ellipse of εἰ παρήσθα, εἰ μὴ εἶδες, εἴ τις ἔλεγε, εἰ ἐδυνάμην &c., is very common : Xen. Anab. I. 5, 8 εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν, θάττον ἢ ὥς τις ἂν φῆτο, *μπετώρους ἐξεκόμισαν τὰς ἀμάξας*, as in Latin, *putares, crederes, diceres, cerneres, videres*, you would think &c. : Plat. Theat. p. 144 A ἐγὼ μὲν οὐ τ' ἂν φέομην γενέσθαι, if any one had said it to me : Eur. Iph. A. 1591 πληγῆς κτύπον γὰρ πᾶς τις ἧσθ' εἰ τ' ἂν σαφῶς, scil. εἰ παρῆν : Xen. Cyr. VII, 1, 38

ἔνθα δὴ ἔγνω ἄν τις, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων.—  
Ἐβούλομην ἄν (sc. εἰ ἐδυνάμην), *vellē mi* (*si possem; at non possum*);  
but βουλοίμην ἄν, *velim*, is often a polite way of saying, βούλομαι, *volo*.—  
Ἐβουλήθην ἄν, *voluissem*,—ἦκιστ' ἄν ἡθέλησα, *minime voluissem*: Plat. Phædr.  
p. 228 Α καίτοι ἐβουλόμην γ' ἄν μᾶλλον (ἀπορνημονεύειν τὰ Δυσίου), ἥ μοι πολὺ  
χρυσίον γενέσθαι. In these cases ἄν refers to the suppressed antecedent.

b. Not unfrequently by the opt. with ἄν. The antecedent being denied, and the consequent not being actually denied, but signified to have been a possible consequence of the antecedent being true: Il. β, 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψεύδός κε ν φαίμεν καὶ νοσφιζόμεθα μᾶλλον: Thuc. II. 60 εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἄν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φερόιμην, *if you had been persuaded &c., it would have followed that &c.* In Epic the apodosis is frequently placed first as a possible event, but is afterwards denied, at least as far as it is a result of the antecedent, by the use of the negative form of the protasis, and thus a feeling of surprise is awakened by disappointing the expectations raised by the apodosis: Il. ε, 311 καὶ νυ κε ν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺν νόησε Διὸς θυγάτηρ Ἀφροδίτη, *and now might have perished*, cf. 388: Il. ρ, 70 ἔνθα κε ρεία φέροι κλυτὰ τεύχεα Πανθοῖδαο Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων. So also the opt. is found when an historic tense is used, not in its conditional, but in its proper, force to express a past action: Thuc. VI. 92 εἰ πολέμιός γε ὦν σφόδρα ἔβλαπτον (*since or although I did you great injury*—*nocebam*, not *noce rem*), καὶ ἄν φίλος ὦν ἱκανῶς ὠφελοίην, as the result of the former clause: Soph. El. 797 πολλῶν ἄν ἦκοις, ὧ ξέν', ἄξιός τυχεῖν, εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς, *si hanc avocaveras*, not *avocasses*.

#### *Imperative in the Apodosis.*

c. When a command is given conditionally on some other event happening, the imperative is used in the apodosis; and when the protasis is of such a nature as to render necessary a more limited command than would otherwise have been given, an adverb is often used with the imper. to express—at least, nevertheless, &c.: Il. μ, 348 εἰ δέ σφιν καὶ κείθι πόνος καὶ νείκος ὄρωρεν, ἀλλὰ περ οἷος ἔτω κ. τ. λ.

§. 857. *The most usual forms of the Protasis and Apodosis.*1. *Condition—actual.*

PROTASIS.	APODOSIS.
εἰ τοῦτο ποιεῖς,	ἁμαρτάνεις, result certain.
—— ἐποίεις,	ἁμαρτάνοις ἄν, result uncertain.
—— πεποιήκας,	ἡμάρτανες ἄν, result denied.
—— ἐποίησας.	
—— ἐπεποιήκεις.	
—— ποιήσεις.	

2. *Condition supposed without any definite notion of its realisation.*

εἰ τοῦτο ποίεις,	ἁμαρτάνοις ἄν, result uncertain.
	ἁμαρτάνεις, result certain.
	ἡμάρτανες ἄν (rarely), result denied.
	—— frequency.

3. *Condition supposed with notion of realisation.*

ἐὰν τοῦτο ποιῇς,	ἁμαρτάνεις, result certain.
	ἁμαρτάνοις ἄν, result uncertain.
	ἁμάρτανε, result a command.

4. *Condition conceived as not existing nor possible.*

εἰ τοῦτο ἐποίεις,	ἡμάρτανες ἄν, result certain.
—— ἐποίησας,	ἁμαρτάνοις ἄν, result probable.

*Remarks on the Ellipse of ἄν in the Apodosis with Indicative.*

§. 858. 1. On the opt. without ἄν, see §. 853. *Obs.* ; but ἄν is omitted with the ind., when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis on which the consequent depends, and thus represents the action of the apodosis, independently of any such restrictions, as if it had actually happened ; while the condition in the protasis guards sufficiently against the supposing from this form of expression that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realisation is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Liv. XXXIV. 29 *et difficilior facta erat oppugnatio, nisi T. Quinctius—super-venisset* : Hor. Od. II. 17, 27 *me truncus illapsus cerebro sustu-lerat, nisi Faunus ictum dextra levasset* : Soph. Œ. R. 1326 ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν πηγῆς δι' ὧτων φραγμός, οὐκ ἦνεσχόμην τὸ μὴ 'ποκλεί-σαι τοῦμόν ἄθλιον δέμας : Eur. Hec. 1111 εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας

ἦσμεν Ἑλλήνων δορί, φόβον παρῆσεν οὐ μέσως ὅδε κτύπος: Ibid. 779 τύμβου δ', εἰ κτανεῖν ἐβούλετο, οὐκ ἤξιωσεν, ἀλλ' ἀφῆκε πόντιον: Lycourg. Leocr. p. 154 εἰ μὲν οὖν ζῶν ἐτύγχανεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρῆσεν ὁ μὴν· νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότας: Plat. Gorg. p. 514 C εἰ δὲ μήτε διδάσκαλον εἶχομεν—, οὕτω δὴ ἀνόητον ἦν δῆπον ἐπιχειρεῖν τοῖς δημοσίοις ἔργοις<sup>a</sup>: so in English—I *had* done so; or the opt. with εἰ may stand in the protasis: Il. γ, 453 οὐ μὲν γὰρ φιλότῳ γ' ἐκέυθανον, εἰ τις ἴδοιτο: Xen. Cyr. V. 5, 22 οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦνουν, εἰ μὴ τούτους πείσαιμι.

2. Hence the indic. of the historic tenses without ἂν is ironical—*without doubt*: Arist. Nub. 1338 ἐδιδασάμην μέντοι σε νῆ Δί, ὃ μέλε, τοῖσιν δίκαιοις ἀντιλέγειν, εἰ ταῦτά γε μέλλεις μ' ἀναπεῖσειν, ὥς δίκαιον καὶ καὶ τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν νείων, I *had* to be sure sent you to school; (but without irony, οὐκ ἂν ἐδιδασάμην σε, *te in disciplinam non tradidissem*.)

Obs. 1. The protasis is sometimes wanting, and is supplied by the context to the mind of the reader, which is thus secured from any danger of taking the ind. assertion to be really unconditional: Plat. Symp. p. 190 C οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον καὶ ὥσπερ τοὺς γίγαντας κεραυνώσαντες τὸ γένος ἀφανίσαιεν—αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο.

3. This ellipse of ἂν is most usual in expressions of *necessity, duty, propriety, possibility, liberty, inclination, &c.*; as, χρῆν, ἔδει, ὄφελον, verbal adj. ending in τέος, προσῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν—, αἰσχρὸν ἦν, καλῶς εἶχε, ἐξῆν, ἐνῆν, ἦν, ὑπῆρχε, ἔμελλε, ἐβούλομην, as it accorded with the genius of the Greeks as well as Latins, to represent that which was necessary &c., as unconditionally true, its not happening partially being kept out of sight: Hdt. I. 39 εἰ μὲν γὰρ ὑπὸ ὁδόντος τοι εἶπε τελευτήσῃ με—, χρῆν δὴ σε ποιεῖν, οἱ οἱ ἔδει *te hoc facere*, you ought—but now it said not thus, therefore you ought not, &c.: Soph. Œ. R. 255 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι, *decebat*, it was fitting: Xen. M. S. II. 7, 10 εἰ μὲν τοίνυν αἰσχρὸν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστατα γυναιξὶν εἶναι ἐπίστανται, ὥς ἔοικε κ. τ. λ., *mors præferenda erat*. So also with infin.: Ibid. I. 3, 3 οὔτε γὰρ θεοὶς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλας θυσίαις μᾶλλον ἢ ταῖς σμικραῖς ἔχαιρον: Demosth. p. 112, 6 εἰ μὲν οὖν ἅπαντες ὁμολογοῦμεν, Φίλιππον τῇ πόλει πολεμεῖν—, οὐδὲν ἄλλο ἔδει (οἱ οἱ ἔδει) τὸν παριόντα (οἱ οἱ ἔδει) λέγειν καὶ συμβουλεύειν, ἢ ὅπως ἀσφαλέστατα—αὐτὸν ἀμυνόμεθα.

Obs. 2. Very often without any expressed protasis: Xen. Anab. VII. 7, 40 αἰσχρὸν ἦν τὰ μὲν ἐμὰ διαπεπράχθαι, *turpe erat*: Id. Hell. II. 3, 41 ἐξῆν ταῦτα ποιεῖν, *licebat*: Plat. Rep. p. 450 D καλῶς εἶχε ἡ παραμυθία: Id. Euthyd. p. 304 D καὶ μὴν, ἔφη, ἄξιόν γ' ἦν ἀκοῦσαι: Id. Charmid. p. 171 E ὅτι πράττοντες ὀρθῶς ἔμελλον πράξειν, *facturi erant*: Æschin. p. 455, 2 ἐβουλόμην μὲν οὖν κ. τ. λ.: Demosth. p. 838, 10 τὴν μὲν διαθήκην ἠφανίσκατε, ἐξ ἧς ἦν (*licebat*) εἰδέναι περὶ πάντων τὴν ἀλήθειαν.

Obs. 3. But ἂν is sometimes used with all the expressions given above (3.), as in Latin the conjunctive is sometimes used for indic.; as, Sall. Cat. 7 *memorare possem* for the more usual *poteram*: Demosth. p. 40, 1 εἰ γὰρ ἐκ τοῦ προελθνύτος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλευέσθαι: Id. I. princ. εἰ μὲν ἐβούλετο Ἀφροβος—τὰ δίκαια ποιεῖν—, οὐδὲν ἂν ἔδει δικῶν οὐδὲ πραγμάτων ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκεί-

νων γνωσθεΐσιν ἐμμένειν. When an antithesis between the action, if it had taken place, and its not taking place, is to be emphatically brought forward, ἂν is naturally added, as it brings the counteracting circumstances clearly before the mind—in that case: Plat. Rep. p. 328 C ὦ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνειν εἰς τὸν Πειραιᾶ· χρὴν μέντοι· εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ βραδῶς πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σε ἔδει λῖναι, ἀλλ' ἡμεῖς ἂν παρὰ σέ ἦμεν. νῦν δὲ σὲ χρὴ πυκνότερον δεῦρο λῖναι: Xen. Anab. V. 1, 10 εἰ μὲν ἡπιστάμεθα σαφῶς —, οὐδὲν ἂν ἔδει ὦν μέλλω λέγειν· νῦν δὲ, ἐπὶ τοῦτ' ἄδηλον, δοκεῖ μοι: Demosth. p. 861, 58 καὶ εἰ μὲν μὴ καὶ παρὰ τοῖς αὐτοῦ φίλοις καὶ παρὰ τῷ διαιτητῇ προεγνωσμένοις ἀδικεῖν τούτους ἐποιεῖτο τοὺς λόγους, ἦττον ἂν ἦν ἄξιον θανατᾶν· νῦν δ' ἐκ. τ. λ.: Id. p. 525, 15 εἰ τοῖσιν ἀπέχρη τοὺς τοῖς Διονυσίοις τι ποιῶντας κατὰ τοὺς τοὺς νόμους δίκην διδόναι, οὐδὲν ἂν προσέδει τοῦδε τοῦ νόμου· ἀλλ' οὐκ ἀπέχρη.

Obs. 4. The present forms, *χρῆ, δεῖ, προσήκει, καλῶς ἔχει* &c., are used of things which may yet happen—the imperf. of things which cannot happen.

§. 859. The omission of ἂν becomes almost necessary, if in the apodosis there is an historic tense of the verb *κινδυνεύειν, to be in danger, to seem*, with an infin., as this verb itself denies the actual existence of that which only threatens, is near being, or seems to be in existence: Thuc.

III. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διασφαρῆναι, εἰ ἄνεμος ἐπεγέμετο τῇ φλογὶ ἐπιφόρος ἐς αὐτήν: Æsch. p. 515 R εἰ μὴ δρόμῳ μάλιστα ἐξεσφύομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολέσθαι. So *caperisse* in Latin: Tacit. Agr. 37 *Britanni circumire terga vincentium caperant, ni Agricola quatuor militum alas—venientibus opposuisset*. So, for the same reason, when ὀλίγον, μικροῦ, τάχα, *nearly—almost*, are added to the ind. of historic tenses in the apodosis: Plat. Symp. p. 198 C ἔγωγε ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οἶός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνῃς ὀλίγον ἀποδράς ὀχόμην, εἴ πῃ εἶχον. Without any protasis: Id. Apol. princ. ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπύνατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὐκ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἔμμεντος ἐπελαθόμην· οὕτω πιθανῶς ἔλεγον: Xen. Cyr. I. 4, 8 καὶ πῶς διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνου ἐξετραχίλισεν: Bion. V. 5 sqq. εἰ μὲν γὰρ βιώτῳ διπλὸν χρόνον ἄμιν ἔδωκεν ἡ Κρονίδας, ἡ Μοῖρα πολύτροπος, ὥστ' ἀνέσθαι τὸν μὲν ἐν εὐφροσύνῃ καὶ χάσματι, τὸν δ' ἐνὶ μόχθῳ, ἦν τάχα μοχθήσαντι ποθ' ὕστερον ἐσθλὰ δέχεσθαι. So *prope* and *pæne* in Latin: Tacit. Hist. I. 64 *prope in prælium exarsere, ni Valens animadversione paucorum oblitus jam Batavos imperii admonuisset*.

#### Remarks on some peculiarities of the conditional construction.

1. Ἄν (κε) in the protasis.—2. Ellipse of the protasis.—3. Ellipse of the apodosis.—4. Εἰ δ' ἄγε, εἰ δέ elliptic.—5. Εἰ δέ, or εἰ δὲ, for εἰ δὲ μή, εἰ δὲ μή.—Εἰ δὲ μή for εἰ δέ.—6. Εἰ μή, or εἰ μή ἄρα, ironic.—7. Εἰ μή, except, εἰ μή εἰ, nisi si;—πλὴν εἰ, or πλὴν εἰ μή.—8. Protasis without εἰ, as a principal sentence. 9. Double protasis.

§. 860. 1. Ἄν (κε) in the protasis. This is used when the condition in the protasis itself depends on some condition, generally not expressed, but supplied;—so for instance, εἰ ταῦτα λέγοις ἂν, *if you were under such and such circumstances—were an opportunity given you—if perhaps*—Od. θ. 352 sq. πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἰ κε νῆ Ἀρης οἴχοιτο,

χρέος καὶ δεσμὸν ἀλύξας. Here the protasis depends on ἀλύξας, *should Mars depart, in case, if he could escape*, &c.: Il. ι, 444 sqq. ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλωμι λείπεσθ', οὐδ' εἴ κεν μοι ὑποσταίῃ θεὸς αὐτός, γῆρας ἀποξύνσας, θήσῃ νέον ἡβώντα, *not even if a god, (supposing it to be possible, κέν) should promise*: Il. κ, 380 τῶν (sc. χαλκοῦ τε χρυσοῦ τε) κ' ὕμῃν χαρίσαιο πατὴρ ἀπείρσι' ἄποινα, εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν: Od. ν, 389 αἴ κε μοι ὥς μεμαυῖα παρασταίῃς—, καὶ κεν τριηκοσίοισιν ἐγὼν ἄνδρεσσι μαχοίμην: Od. μ, 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα—, αἰψά κεν Ἥελίω—πίονα νηὸν τεύξομεν: Od. ξ, 120 Ζεὺς γάρ ποιν τόγῃ—οἶδε—, εἴ κε μιν ἀγγείλαιμι ἰδὼν (i. e. εἰ ἴδοιμι): Il. ζ, 50 τῶν κεν τοι χαρίσαιο πατὴρ ἀπείρσι' ἄποινα, εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν: Il. χ, 219 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι, οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων, *not even, if it were possible*: Xen. Cyr. III. 3, 55 τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμ' ἄν—, εἴ τι πλέον ἂν ὠφελήσῃε λόγος καλῶς ῥηθείς εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ᾄσμα μαλὰ καλῶς ἄσθῃε εἰς μουσικὴν: Id. Vectig. VI. 2 εἰ λῶν καὶ ἄμεινον εἴη ἂν τῇ πόλει οὕτω κατασκευαζομένη i. e. εἰ οὕτω κατασκευάζοιτο: Plat. Protag. p. 329 B ἐγὼ εἴπερ ἄλλω τῷ ἀνθρώπῳ περὶ τοιοῦτον ἄν, καὶ σοὶ πείθομαι, *si ulli alii, si id mihi affirmet, fidem habeam*: Demosth. p. 44 extr. οὔτοι παντελῶς οὐδ' εἰ μὴ ποιήσaiτ' ἂν τοῦτο,—εὐκαταφρόνητόν ἐστιν: Id. p. 1201, 8 εἰ τοίνυν τοῦτο ἰσχυρόν ἂν ἦν τούτῳ πρὸς ὑμᾶς τεκμήριον—, κάμοι γενέσθω τεκμήριον κ. τ. λ.)

2. Ellipse of the protasis. The antecedent which should properly be expressed in the protasis is sometimes contained in a relative dependent clause, (§. 836. 1.) or some word of the sentence: Il. ζ, 521 οὐκ ἂν τις ἀνὴρ ὅς ἐναίσιμος εἴη, ἔργον ἀτιμήσειε: Hdt. VII. 3 δοκέει δέ μοι, καὶ ἄνευ ταύτης τῆς ὑποθέκης βασιλεύσαι ἂν Ξέρξης, i. e. εἰ μὴ εἴη αὕτη ἡ ὑπ.: Thuc. III. 19 ἄνευ σεισμοῦ οὐκ ἂν μοι δοκέει τὸ τοιοῦτο ξυμβῆναι, i. e. εἰ μὴ ἐγένετο σεισμός: Plat. Phaed. p. 99 A ἄνευ τοῦ τὰ τοιαῦτα ἔχειν οὐκ ἂν οἷός τ' ἦν, i. e. εἰ μὴ—εἴχεν.—Οὕτω γ' ἂν ἁμαρτάνοις, i. e. εἰ οὕτω ποιοίης. Very often in a gerundial participle; see above (§. 850. 1.): Xen. M. S. l. 4, 14 οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν πράττειν ἃ ἐβούλετο.—When the apodosis states a supposed consequent which is denied, (ind. of hist. tenses with ἄν) (§. 852. 1.) it frequently happens that the protasis which also denies the fact of the supposed antecedent, takes the form of a principal clause, introduced by ἀλλά: Od. η, 277 ff. ἔνθα κέ μ' ἐκβαίνοντα βίησατο κύμ' ἐπὶ χέρσου—ἀλλ' ἀναχασσάμενος νῆχον πάλιν for εἰ μὴ ἔνυχον.

3. Ellipse of apodosis.

a. In the expression of a wish: εἴθε τοῦτο γένοιτο, εἴθε τοῦτο ἐγένετο (§. 855. Obs. 6. §. 856. Obs. 2.).

b. In expressions of emotion, feeling, &c., (ἀποσιώπησις): Il. α, 340 ff. εἵποτε δ' αὖτε χρεῖά ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι τοῖς ἄλλοις—.

c. When it can be readily supplied from the context; as in Homer in the combination εἰ δ' ἐθέλεις, with or without inf.: Il. φ, 487 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι (sc. ἄγε, μάχῃ ἐμοί)· ὄφρ' εὖ εἰδῇς.—And especially in Attic, when two conditional sentences are opposed by εἰ (ἐάν) μέν—εἰ (ἐάν) δέ μή, the first has no apodosis, as it is easily supplied, and the mind hastens on to the following opposed thought. Even in Homer: Il. α, 136 ἀλλ' εἰ μὲν δώσουσι γέρας—(sc. καλῶς ἦξει)· εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι: Plat. Rep. p. 575 D ἐὰν μὲν ἐκόντες

ὑπείκωσιν (sc. καλῶς ἔχει)· εἰ δὲ μὴ ἐπιτρέπη ἡ πόλις,—τὴν πατρίδα—κολάσεται<sup>a</sup> : Id. Protag. p. 325 D καὶ εἰ μὲν ἐκὼν πείθεται (sc. καλῶς ἔχει)· εἰ δὲ μὴ,—εὐθύνοισιν ἀπειλαῖς καὶ πληγαῖς.

4. A practical ellipse of the protasis takes place in the Homeric expressions, εἰ δ' ἄγε, i. c. εἰ βούλει, ἄγε. Il. α, 524 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι : also εἰ δέ or εἰ δ' ἄγε is used in an antithesis, to which a verb must be supplied from the context : Il α, 302. ι, 46 ἀλλ' ἄλλοι μενέουσι καρηκομόωντες Ἀχαιοί, εἰσέκε περ Τροίην διαπίρσομεν<sup>b</sup>· εἰ δὲ καὶ αὐτοὶ (sc. οὐ μενέουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.

5. Εἰ δέ for εἰ δὲ μὴ and εἰ δὲ μὴ for εἰ δέ. When two conditional sentences are opposed as alternatives, εἰ δέ is often used for εἰ δὲ μὴ, as the first clause is already negated by means of the opposed sentence : Plat. Protag. p. 348 A καὶ μὲν βούλη ἔτι ἐρωτᾶν, ἑτοιμός εἰμι σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος· εἰ δὲ μὴ, σὺ ἐμοὶ πάρασχε, but if you wish to take the other course—if you do not wish to do this. And on the other hand, a negative sentence is often followed by εἰ δὲ μὴ for εἰ δέ, this form being commonly used to express the contrary of the former conditional sentence : Cf. Hdt. VI. 56 : Thuc. II. 5 : Plat. Hipp. M. p. 285 Ε Λακεδαιμόνιοι οὐ χαίρουσιν, ἂν τις αὐτοῖς ἀπὸ Σόλωνος τοὺς ἄρχοντας τοὺς ἡμετέρους καταλέγῃ<sup>c</sup>· εἰ δὲ μὴ (otherwise) πράγματ' ἂν εἶχες μανθάνων<sup>b</sup> : Id. Rep. p. 521 B : Xen. Cyr. III. 1, 35 πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δὲ μὴ (otherwise) οὐ θαρρούντά με ἔξεις.

6. Εἰ μὴ or εἰ μὴ ἄρα is often used ironically as *nisi forte*, it must be, since its not being supposes an absurdity ; Plato frequently in answers. Plat. Rep. p. 430 E ἀλλὰ μέντοι, ἦν δ' ἐγώ, βούλομαι γε, εἰ μὴ ἀδικῶ : Ibid. p. 608 E σὺ δὲ τοῦτ' ἔχεις λέγειν ; Εἰ μὴ ἀδικῶ γ', ἔφη.

7. When εἰ μὴ means *except*, a second εἰ is sometimes added ; as, εἰ μὴ εἰ, *except if*, the real predicate of εἰ μὴ being suppressed : Plat. Gorg. p. 480 B οὐ χρήσιμος οὐδὲν ἡ ῥητορικὴ ἡμῖν, ὃ Πῶλε, εἰ μὴ εἴ τις ὑπολάβοι κ. τ. λ. &c, except (it were) supposing that, &c. : Id. Symp. p. 205 E οὐ γὰρ τὸ ἑαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκείον καλεῖ : Cf. Thuc. I. 17. So also in the same sense, πλὴν εἰ or πλὴν εἰ μὴ, but with the following distinction between them : “*Si dicimus πλὴν εἰ, continet τὸ πλὴν conditionem exceptam, nec indiget τοῦ μὴ ; sin πλὴν εἰ μὴ, in ipsa conditione negativa comprehenditur*”<sup>d</sup> : Lucian. Dial. Mort. XXIV. 2 Σὺ δέ, ὃ βέλτιστε, οὐχ ὥρῳ ὃ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῆς κ. τ. λ. “*non video, quem fructum capias ex isto (momento), nisi excipiens dicas, magis te premi, quam nos, tantorum lapidum pondere.*” This εἰ μὴ is often used after τί (= τί ἄλλο)—; and οὐδεὶς ἄλλος : Hom. hymn. Cer. 78 οὐδὲ τις ἄλλος αἴτιος ἀθανάτοισιν, εἰ μὴ νεφέληγερέτα Ζεὺς : Arist. Eqq. 1106 μὴ δὲν ἄλλ', εἰ μὴ ἔστιν : Xen. Cœc. IX. 1 τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι : Cf. Cyr. I. 4, 13.

8. The conditional protasis sometimes stands in the indic. without εἰ, as a principal clause, for the sake of emphasis—generally with the particles καὶ δὴ, *et vero*, to signify some assumption, (*fac ita esse*). Sometimes εἴεν also precedes : Æsch. Eum. 883 καὶ δὴ δέδεγμαί· τίς δέ μοι τιμὴ μένει ; *fac, me accipere : quis mihi honor conceditur* : Eur. Med. 390 sq. εἴεν· καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις ; Id. Androm. 335 τέθνηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπώλεσε· μαιφόνον μὲν οὐκ ἔτ' ἂν φύγοι μύσος, *fac, me interfectum esse a tua filia* : Id. Or. 646 ἀδικῶ· λαβεῖν χρή μ' ἀπὸ τοῦδε τοῦ κακοῦ ἀδικόν τι παρὰ σοῦ : Xenoph. Anab. V. 7, 9 ποῖδ' ὁ ὕμᾶς ἐξαπατηθέντας—ἰπ' ἐμοῦ ἦκειν εἰς Φάσιν καὶ δὴ καὶ ἀποβαίνομεν

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Heindorf. ad loc.<sup>c</sup> Stallb. ad loc.<sup>d</sup> Hoog. Gr. Part. 532.

εἰς τὴν χώραν (*fac etiam nos descendere*). In the same way καὶ δὴ is joined to a participle: Xen. Cyr. IV. 3, 5. So in Latin.

9. Sometimes a protasis is followed by another protasis, to explain and define more accurately the force of the former: Plat. Phæd. p. 67 Εἰ γὰρ διαβέβληται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τοῦτου δὲ γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὰ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκεῖσε ἵοιεν. So often in Latin.

*Concessive Adverbial Sentences.—Remarks on εἰ (ἐάν) καί and καὶ εἰ (ἐάν).*

§. 861. 1. Καί is added to εἰ or ἐάν when the protasis has a concessive force, that is, when it grants or allows some antecedent; and the apodosis has an adversative force, that is, when it denies the consequent which might be expected to follow. The proper sign of this adversative force of the apodosis is ὅμως, either expressed or supplied.

2. There is a difference between εἰ καί and καὶ εἰ—in εἰ καί, *although*, καὶ belongs to the sentence, and allows something which does or will really exist, or has existed; as, εἰ καὶ θνητός εἰμι, (*if indeed*) *although I am mortal*—in καὶ εἰ, *even if*, καὶ belongs to εἰ and not to the sentence; allowing a supposed case which does not exist, and in many cases is impossible; as, καὶ εἰ ἀθάνατος ἦν, *even if I were immortal*: Soph. Œ. R. 302 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσῳ ξύνεστιν, *etsi (quamquam) cæcus es, vides tamen, quo in malo versetur civitas*: Æsch. Choeph. 296 καὶ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον, *etiamsi non fido, perpetrandum facinus est*.

*Obs. 1.* The construction is the same as in the simple conditional sentences. Sometimes in εἰ καί the καί does not belong to the whole sentence, but to the next word; as, Eur. Androm. 1080 ἄκουσον, εἰ καὶ σοῖς φίλοις ἀμναθεῖν χρήσεις, τὸ πραχθέν. Cf. Xen. M. S. I. 6, 12.

*Obs. 2.* Very frequently εἰ stands alone in a concessive sentence; sometimes also εἴπερ, *although in truth*, especially when the apodosis is negative: Il. κ, 225 μούνοιο δ' εἴπερ τε νοήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις: Il. λ, 116 ἢ δ', εἴπερ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφιν χραυσμεῖν: Il. μ, 233 ὥς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν ῥήξομεθα (conj.) σθένει μεγάλῳ, ἔξωσι δ' Ἀχαιοί, οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα: Od. α, 167 οὐδέ τις ἦμιν θαλπωρὴ, εἴπερ τις ἐπιχθονίων ἀνθρώπων φησὶν ἐλεύσεσθαι: so also εἴπερ καί, Odys. ι, 35.

*Obs. 3.* The place of a concessive sentence is most frequently supplied by a gerundial participle, either alone or with καί, καίπερ, &c. See above, (§. 697. c.)



*Adverbial sentence expressing the result or effect.*

§. 862. This adverbial sentence is a resolution of an adverb of mode and manner, and is introduced by the conjunctions *ὥστε* and (rarely) *ὥς*, which refer to the demonstrative *οὕτως*, either expressed or supplied in the principal clause: *οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι* (= *θαυμασίως καλός ἐστιν*)—*τίς οὕτως ἀνέρατος ἦν, ὥστε (ὥς) ἀποκτεῖναι τὸ καλὸν ἐκείνο μεμύκων*; but these dependent clauses not only express the notion of the modal adverb, but also that of the acc. or infin. used as a substantive, expressing the effect, and then they must be treated as substantial sentences (§. 796); in this case *ὥστε* refers to a subst. demonstr., such as *τοῦτο* expressed or supplied; as, *ἀνέπεισε Ξέρξης τοῦτο, ὥστε ποιεῖν ταῦτα* (Hdt.).

*Construction.**I. Indicative and Infinitive.*

§. 863. 1. The indic. is used when the result or effect is to be represented as a fact—something really following from the principal verb, but not immediately or of necessity; hence *ὥστε* may frequently be translated *itaque*: Hdt. VI. 83 *Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα*; Xen. Cyr. I. 4, 5 *ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει*—, *ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία*: Ibid. §. 15 *καὶ τολοιπὸν οὕτως ἦσθη τῇ τότε θήρᾳ (ὁ Ἀστυάγης), ὥστε ἀεὶ, ὅποτε οἶόν τε εἴη, συνενξήει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε*: Demosth. p. 95, 23 *εἰ γὰρ ἤδη τοσαύτην ἐξουσίαν τοῖς αἰτιάσθαι καὶ διαβάλλειν βουλομένοις δίδοτε, ὥστε καὶ περὶ ὧν φασὶ μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροᾶσθε, τί ἂν τις λέγοι*; Id. p. 118, 28 *οὕτω δὲ κακῶς διακέμεθα*—, *ὥστ' ἄχρι τῆς τήμερον ἡμέρας οὐδὲν—πράξαι δυνατόμεθα*.

2. The infin. is used when the result or effect is to be represented, not as an actual fact, but as *supposed* to follow from the principal clause, directly and of necessity, so that logically the two clauses are very closely connected; hence it is used in the following cases:

α. When the result or effect follows from, and is, as it were, implied in the nature of some thing. The ind. is sometimes though rarely used in this case, when the result is to be conceived, not in its close connection with the thing, but as a fact existing externally to it: Xen. M. S. I. 2, 1 *ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευ-*

μένος (ὁ Σωκράτης) οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥαδίως ἔχειν ἀρκούντα: Plat. Apol. p. 37 Ο εἰ οὕτως ἀλόγιστός εἰμι, ὥστε μὴ δύνασθαι λογιζέσθαι, ὅτι ὑμεῖς—οὐχ οἷοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβάς.

b. When the result or effect includes the notion of an aim or purpose: Thuc. IV. 23. extr. Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρόν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι, i. e. *observantes, si qua forte offiretur occasio, ut cives suos servarent.*

c. When ὥστε implies the notion of *on that condition that, e á conditione ut*: Demosth. p. 68, 11 ἀκούει τοὺς μὲν ὑμετέρους προγόνους, ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον κ. τ. λ., *quum possent ceteris Græcis ita imperitare, ut ipsi dicto audientes essent regi*<sup>a</sup>.

d. Usually, when a demonstr., such as οὕτως, stands in the principal clause, to introduce the dependent clause.

e. When the notion of the principal verb is compared with some result or effect. If this is equal to the result or effect, the predicate of the principal clause is in the positive degree; and this case is the same as that given under a. If it is unequal, it is in the comparative, and the dependent clause is introduced by ἢ ὥστε; as, Hdt. III. 14 ὦ παῖ Κύρου, τὰ μὲν οἰκῆα ἦν μέζω κακά, ἢ ὥστε ἀνακλαίειν<sup>b</sup>.

Obs. 1. Sometimes instead of compar. we find the positive, but in a comparative sense, and ἢ, and sometimes ὥστε, is omitted; as, Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν, *pauci sunt ad*: Xen. Cyr. IV. 5, 15 ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι: Ibid. I. 5, 11 ἴωμεν ἐπὶ τοὺς πολέμιους, οὓς ἐγὼ σαφῶς ἐπίσταμαι — *idiotas entas, ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι, imperitiores esse, quam ut nobiscum decertent.* “*Quum Græci nullum habeant vocabulum, quo n i m i s significant, præter περισσῶς, quod vero in comparatione adhibent, nunc comparativo ad id indicandum, nunc positivo, pronuntiationis vi aucto, utuntur*”<sup>c</sup>: Xen. M. S. III. 13, 3 ψυχρόν, ὥστε λούσασθαι, ἐστίν.

Obs. 2. When ὥστε is omitted, the infinitive of itself expresses the result: Soph. Œ. R. 1293 τὸ γὰρ νόσημα μείζον ἢ φέρειν: Eur. Hec. 1107 ξύνγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ πάθη, ταλαίνης ἐξαπαλλάξαι ζῆς: Thuc. II. 61 ταπεινὴ ὕμῶν ἢ διάνοια ἐγκατερεῖν, ἃ ἔγνωστε.

Obs. 3. In Homer ὥστε is found only with infin., and that in two places only: Il. ι, 42 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι, ἔρχεο: Od. ρ, 21 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλικός εἰμι, ὥστ' ἐπιτεταμένῳ σημάντορι πάντα πιθέσθαι. Homer used the infin without ὥστε: Il. λ, 20 τὸν (θώρηκα) ποτέ οἱ Κινύρης δῶκε, ξεινήιον εἶναι. In Hesiod also ὥστε is only found, Opp. 44.

Obs. 4. Sometimes the dependent clause with ὥστε is only an explana-

<sup>a</sup> Bremi ad loc.  
ad Viger. p. 385.

<sup>b</sup> Valcken. ad loc.

<sup>c</sup> Bornemann ad loc. Hermann

tion of a subst. in the principal clause, the explanation being regarded as the result of the notion of the substantive: Soph. (E. C. 96) διδασκον, εἴ τι θέσφατον πατρὶ χρησμοῖσιν ἐκνεῖθ', ὥστε πρὸς παιδῶν θινεῖν: Eur. Or. 52 ἐλπίδα δὲ δὴ τι ν' ἔχομεν, ὥστε μὴ θανεῖν.

Obs. 5. In adverb. sentences, introduced by ὥστε, the same attraction takes place as we have seen above with infin. (§. 673. 2.); as, Xen. Cyr. II. 1, 19 οἱ Πέρσαι ἐνόμισαν, εἰ παρακαλούμενοι, ὥστε τὰ ὁμοῖα ποιοῦντες τῶν αὐτῶν τυγχάνειν, μὴ ἐθελήσουσι ταῦτα ποιεῖν, δικαίως ἂν—ἀμνηστούντες βιωτεῖν: Eur. Phœn. 488 ἐξήλθον ἕξω τῆσδ' ἐκὼν αὐτὸς χθονός, — ὥστ' αὐτὸς ἄρχην αἰθεὶς ἀνὰ μέρος λαβὼν. And this attraction may be omitted under the same circumstances as with the infin. (§. 674.)

Obs. 6. If the subordinate sentence is negative, with the ind. οὐ is used, with infin. μὴ, or when the principal sentence is negative also, μὴ οὐ. See §. 744. 2.

*Remarks on ὥς, ὥστε (ὅσον, ὅσα, ὅ, τι) with Infinitive, in a seemingly independent parenthesis.*

§. 864. 1. We frequently find a seemingly independent parenthesis introduced by ὥς (very rarely and only in suspected passages ὥστε) with the infin. The force of such a sentence is very often restrictive. The principal clause, the result or effect of which it expresses, must be supplied: Hdt. II. 10 ὥστε (al. leg. ὥς) εἶναι (i. e. εἰεῖναι) συμκρᾶ ταῦτα μέγαλοις συμβαλέειν, i. e. *ita, ut liceat comparare*. So Thuc. IV. 36 ὥς μικρὸν μεγάλῳ εἰκάσαι: Hdt. VII. 24 ὥς μὲν ἐμὲ συμβαλλόμενον εὕρισκεν, μεγαλοφροσύνης εἵνεκα αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, *ut ego quidem hanc rem considerans reperio*. So very usually, ὥς ἔπος εἰπεῖν, *ut ita dicam, proptemodum dixerim*: Id. II. 25 ὥς ἐν πλέονι λόγῳ δηλώσαι: Xen. M. S. III. 8, 10 ὥς δὲ συνελόντι εἰπεῖν, *ut paucis absolutum*: Plat. Rep. p. 414 A ὥς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρησθαι, *ut summam dicamus, neque rem diligenter persequamur*—ὥς γέ μοι δοκεῖν, *ut mihi quidem videatur*, properly *tali modo ut mihi videatur*: Hdt. II. 125 ὥς ἐμὲ εἶ μεμνήσθαι. Very often these sentences are expressed shortly without ὥς; as, οὐ πολλῷ λόγῳ εἰπεῖν, especially ὀλίγου, μικροῦ, πολλοῦ δὲ εἶναι, *ita ut paulum, multum absit*; and still shorter, ὀλίγον, *prope, pæne*. So Demosth. p. 42, 7 συνελόντι δ' ἀπλῶς (scil. εἰπεῖν): Hdt. VI. 30 ὁ δὲ οὗτ' ἂν ἔπαθε κακὸν οὐδὲν, δοκεῖν ἐμοί. So must be explained Eur. Med. 228 ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκειν καλῶς (as was well known), *κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμός ποῖσις*.

2. A very singular use of ὥς, *as*, with infin. is found in Herod. in restrictive sentences: II. 8 τὸ ὦν δὴ ἀπὸ 'Ηλιονπόλιος οὐκείη πολλὸν χωρίον ὥς εἶναι Αἰγύπτου, *for Egypt, ut in Aegypto*: Id. II. 135 ἡ 'Ροδῶπις—μεγάλα ἐκτήσατο χρήματα, ὥς ἂν εἶναι 'Ροδῶπιος, ἀτὰρ οὐκ ὥς γὰρ ἐς πυραμίδα τοσαύτην ἐξικέσθαι, looked at as the property of a private lady like Rhodopis, but still not so large &c.

3. After the same analogy we find ὅσον, ὅσα, ὅτι joined with infin. instead of ὥς: ὅσον γέ μ' εἰδέναι, *quantum sciam* (properly *pro tanto, quantum scire possim*), ὅτι μ' εἰδέναι.

II. Ὡστε with Optative, with or without ἂν.

§. 865. The opt. is used after ὥστε (*a*) without ἂν when the principal verb is in the opt., so that both the principal notion and

its result are represented as suppositions only, but generally (*b*) with *ἂν* when the result is to be represented as a supposition or possibility depending on conditions: Xen. Œc. I. 13 εἴ τις χρῶτο τῷ ἀργυρίῳ, ὥσπερ — κάκιον τὸ σῶμα ἔχοι, — πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; Plat. Apol. p. 24 Α ὥστε — θαυμάζοιμ' ἂν, εἰ οἷός τ' εἴην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι: Id. Symp. p. 197 Α τοξικὴν γε μὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥσπερ καὶ οὗτος Ἐρωτος ἂν εἴη μαθητής: Demosth. p. 845, 3 (ταῦτα πεποίηκεν) ὥστε πολὺ ἂν δικαιότερον διὰ τὰ ταῦτα τὰ ἔργα τοῦτον μισήσαιτε, ἢ ἐμοῦ τινα ἀνεπιείκειαν καταγνοίητε: Ibid. p. 851, 23 Φίλιππος δ' οὔτε φίλος οὔτ' ἐχθρὸς (ἐστίν), ὥστ' οὐδὲ ταύτην ἂν τις ἐπενέγκοι δικαίως τὴν αἰτίαν: Arist. Ach. 941 (of a vessel) ἰσχυρόν ἐστιν, ὥστ' οὐκ ἂν καταγείη, *ut non facile frangatur (frangi possit)*, scil. *etiamsi magnā vi utar*.

### III. Indicative of Historic Tenses with *ἂν*.—Infinitive with *ἂν*.

§. 866. 1. The ind. of historic tenses with *ἂν* is used with *ὥστε*, when the result is represented as taking place, or having taken place only under certain conditions: Xen. Cyr. I. 4, 3 οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἀπλότης τις καὶ φιλοστοργία, ὥστ' ἐπεθύμει ἂν τις πλείω ἀκούειν αὐτοῦ, ἢ σιωπῶντι παρῆναι (sc. εἰ δυνατόν ἦν).

2. In the place of the ind. of historic tenses with *ἂν*, the infin. with *ἂν* may be used: Thuc. II. 49 τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε — ἡδίστα ἂν εἰς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ρίπτειν, i. e. ὥστε — ἔρριπτον ἂν, scil. εἰ ἡδύναντο.

#### Remarks.

*Ὦστε* with Imperative, or in an Interrogative Sentence.

§. 867. 1. Lastly, *ὥστε* is also joined with the imperative; not that the imper. depends upon it, or is construed with it, but it arises from a sudden and emphatic change from the *oratio obliqua* to the *oratio recta*: Soph. El. 1175 θνητοῦ πέφυκας πατρός, Ἠλέκτρα, φρόνει, θνητὸς δ' Ὀρέστης, ὥσπερ μὴ λανστένεις, for ὥστε μὴ — στένειν: Demosth. p. 129, 70 γράφω δέ, ὥσπερ, ἂν βούλησθε, χειροτονήσατε<sup>a</sup>: Lucian. Dial. Mort. II. princ. οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικούντα, ὥσπερ ἢ ἐκεῖνόν ποιηκάσθησον, ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον. So also *ὥστε* is used in a question: Demosth. p. 858, 47 εἰ — ὁ πατὴρ ἠπίσται τούτοις, δηλονότι οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὐτ' ἂν ἐκεῖν' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν, ὥσπερ ὁ ὅθεν ἴσασι; (*ergo unde scierunt?*) See *Interrogative Sentences*.

<sup>a</sup> Bremi ad loc.

## Construction of ἐφ' ᾧ or ἐφ' ᾧτε.

2. For ὥστε, *ed conditione, ut; ita, ut*; the Post-Homeric language uses ἐφ' ᾧ, or more usually, ἐφ' ᾧτε, which refers to the demonstrative, either expressed or implied in the principal clause, ἐπὶ τούτῳ (or ἐπὶ τοῖσδε in Hdt. and Thuc.). 'Εφ' ᾧ or ἐφ' ᾧτε is used either with ind. fut. or infin.; as, Hdt. III. 83 ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧτε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι: Id. VI. 65 Κλειμένης συντιθέται Δευτυχίῳ—, ἐπ' ᾧτε, ἦν αὐτὸν καταστήσῃ βασιλῆα ἀντὶ Δημαρίτου, ἔψεται οἱ ἐπ' ἀλγυνήτας: Id. VII. 153 τοῦτοι δ' ὦν πίνυνος ἰὼν κατήγαγε, ἐπ' ᾧτε οἱ ἀπόγονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἔσονται: Ibid. 154 ἐρρύσαντο δὲ οὗτοι ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧτε Ἰπποκρατίϊ Καμάριναν Συρακουσίους ἀποδοῦναι: Id. I. 22 διαλλαγῇ δὲ σφιν ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους: Plat. Apol. p. 29 C ἀφίμεν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν: Xen. Hell. II. 2, 20 ἐποιούντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθέλοντας—Λακεδαιμονίοις ἔπεσθαί.

Obs. So also Hdt. III. 36 οἱ δὲ θεράποντες—κατακρύπτουσι τὸν Κροῖσον ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμείλῃσι τῷ Καμβύσῃ, καὶ ἐπιζητήσῃ τὸν Κροῖσον, οἱ δὲ ἐκφάναντες αὐτὸν δῶρα λάμψονται ζωάγρια Κροῖσου, ἦν δὲ μὴ μεταμείλῃται, μηδὲ ποθῇ μιν, τότε καταχρήσθαι (*interfecturos esse Cræsum*).

## Comparative Adverbial Sentences.

§. 868. 1. The comparison expressed by adverbial sentences is of two kinds—a comparison in respect of quality, or in respect of quantity, either in external size or internal power; as, λέγεις οὕτως, ὥς φρονεῖς—ὅσῳ (ὅσον) σοφώτερός τις ἐστί, τοσούτῳ (τοσούτο) σωφρονέστερός ἐστιν.

## Comparative Adverbial Sentences of Quality

2. Are introduced by the relative adverbs, ὥς, ὥστε, ὥσπερ, ὅπως (Epic ἤντε, seldom εἵτε) which refer to a demonstr. adverb, either expressed or supplied in the principal clause, οὕτως, ὧδε, also ὥς (poet., rarely in prose, ὡς—ὡς Plat. Rep. p. 530 D). They are to be regarded as resolutions of an adverb or of an instrumental dative used adverbially (§. 837.).

## The Construction

3. Is the same as that of the adjct. sentence (§. 826. ff.); as, Ζεὺς δίδωσιν, ὅπως ἐθέλει, or ὅπως ἂν ἐθέλῃ, ἐκάστω: and in Epic the conj. without ἂν occurs; as, Od. α. 349 Ζεὺς—δίδωσιν ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἐκάστω: this conj. expresses indefinite frequency. Ὡς ἂν or ὥσπερ ἂν is very common with the opt., when the verb of the comparative clause is to be represented

as a supposition depending on some condition, a mere possibility (§. 425.): Plat. Phædr. p. 230 B ἀκμὴν ἔχει τῆς ἀνθης, ὥς ἀν εὐωδέστατον παρέρχοι τὸν τόπον: Id. Phæd. p. 87 B ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

4. In comparisons either the present is used, the object of comparison being considered as something present, or the aorist (§. 402. 3.), as the comparison serves to explain something else, and therefore results from the experience of time past; or the future, as the similitude deduced from past experience expresses an occurrence which will happen in future. In Homer the comparative adverbs, ὥς, ὥσπερ, ἡύτε, are used with *a.* Indic. pres. or aor., when the object of comparison is to be expressed as a real fact. *b.* Ind. fut., when a fact is to be expressed as actually happening in future time. *c.* Conjunctive pres. or more usually the aorist, used much as the ind. fut. (§. 415.), as commonly in Homer when the realisation of the fact in fut. time is only expected.—Indic. Il. ι, 4 ὥς δ' ἀνεμοὶ δύο πόντον ὀρίνετον—, ὥς ἐδαίξετο θυμὸς ἐνὶ στήθεσσι νῆας Ἀχαιῶν: Il. μ, 421 ἀλλ' ὥστ' ἀμφ' οὔρουσι δὴν ἀνέρε δηριδάσθων—, ὥς ἄρα τοὺς διέεργον ἐπάλξεις: cf. Il. ν, 703. ο, 691. ρ, 755: Il. κ, 183 ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ—, ὥς τῶν νῆδυμος ὕπνος ἀπὸ βλεφάρου ὀλῶλει: Il. ο, 381 ὥστε μέγα κῆμα—νῆος ὑπὲρ τοίχων καταβήσεται—, ὥς: Il. ρ, 434 ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἐστήκει.—Conj. Il. β, 474 τοὺς δ', ὥστ' αἰπόλια πλατὲ ἀγῶν αἰπόλοι ἄνδρες ρεῖα δ' ἐκ κρινώσιν, ἐπεὶ κε νομῶ μιν γέωσιν, ὥς τοὺς ἡγεμόνες διεκόσμεον ξυθα καὶ ξυθα, as the goatherds *might*—not *will*: Il. κ, 485 sq. ὥς δὲ λέων μῆλοισιν ἀσημάνοισιν ἐπελθὼν αἶγεςιν ἢ οἴεσσι κακὰ φρονέων ἐνοροῦσῃ ὥς μὲν Θρήϊκας ἀνδρας ἐπύχετο Τυδεὸς υἱός: Il. π, 428 οἱ δ', ὥστ' αἰγυπιοὶ—μὰ χωνταί, ὥς οἱ—ἐπ' ἀλλήλοισιν ὄρουσαν: Il. ε, 161 ὥς δὲ λέων ἐν βοῦσι θορῶν ἐξ αὐχένα ἄξῃ πόρτιος ἢ ἐβοός—, ὥς τοὺς ἀμφοτέρους ἐξ ἥππων Τυδεὸς υἱὸς βῆσε: cf. Il. ρ, 168. Od. χ, 302, where the aorist conj. is used.

#### Remarks on the Comparative Sentences.

1. Οὕτως (ὥς)—ὥς in wishes or protestations.—2. Comparative adv. sentence for an adj. sentence—ὁ αὐτός, ὅσος, ὥσπερ.—3. Attraction of the case.—4. A comparative clause shortened and coalescing with principal clause.—5. Ὅς, after definitions of degree, &c.—6. Ὅς οἷκε &c. used personally.

§. 869. 1. Οὕτως (ὥς)—ὥς is used in wishes followed by protestations, so that the comparative sentence introduced by ὥς expresses

the subject matter of the protestation. So in Latin, *ita me dii ament, ut ego nunc*—*lato*r Terent. Heaut. IV. 3, 8: II. v, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγμόχοιο εἴην ἡμᾶτα πάντα—, ὥς νῦν ἡμέρη ἦδε κακὸν φέρεῖ Ἀργείοισι πᾶσι μᾶλα: II. θ, 538 εἰ γὰρ ἐγὼν ὥς εἴην ἀθάνατος καὶ ἀγήριος ἡμᾶτα πάντα, τιοίμην δ', ὥς τίει' Ἀθηναίη καὶ Ἀπόλλων, ὥς νῦν ἡμέρη ἦδε κακὸν φέρεῖ Ἀργείοισιν: Arist. Nub. 516 οὕτω νικήσαιμι γ' ἐγὼ καὶ νομιζοίμην σφοδρῶς, ὥς ἡμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς,—πρώτους ἡξίωσ' ἀναγεύσ' ἡμᾶς: Lucian. Philops. §. 27 οὕτως οὐαίμην, ἔφη, τούτων, ὥς ἀληθῆ—πρὸς σέ ἐρῶ. But sometimes the relative clause with ὥς is omitted: Eur. Med. 714 οὕτως ἔρως σοι πρὸς θεῶν τελεσφόρος γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις, where the context will supply ὥς ἀντομαί σε—ἱκεσία τε γίγνομαι, οἴκτειρον, οἴκτειρόν με τὴν δυσδαίμονα.

2. A comparative adv. sentence stands for an adjunct. sentence, especially with ὥσπερ after ὁ αὐτός, ἴσος &c.: Xen. Anab. I. 10, 10 βασιλεὺς—εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχόμενος συνήει: Plat. Phaed. p. 86 A εἴ τις διῶσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ σύ α: Plat. Legg. p. 671 C τοῦτον δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ τότε.

Obs. Homer and other poets often use ὥς ὅτε, *as when*, in comparisons, (properly ὥς ἔστι τότε, ὅτε, (§. 841. 4.)) Very frequently we find in comparisons ὥς εἰ, ὥς ἂν εἰ, *quasi*.

3. In sentences introduced by ὥς, ὥσπερ, ὥστε, an attraction takes place sometimes, especially of the acc.; this however is but seldom: Ilys. p. 492, 72 οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον. Frequently the nomin. stands alone, to which a verb must be supplied from the context: Arist. Ran. 303 ἔξεστι δ', ὥσπερ Ἰγέλοχος, ἡμῖν λέγειν: Plat. Phaed. p. 111 A ἴωα δ' ἐπ' αὐτῆς εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν μεσογείᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα, ὥσπερ ἡμεῖς (sc. οἰκοῦμεν) περὶ τὴν θάλατταν κ.τ.λ.<sup>b</sup>: Demosth. p. 37 Spald. ἐχρῆν αὐτὸν—τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγὼ, οὕτω μὲν ἀφαιρῆσθαι τὴν νίκην.

4. The comparative clause is shortened and coalesces with the principal clause in various ways: Plat. Phileb. p. 61 C καθάπερ ἡμῖν οἰνοχοοῖς τισίν, for ἡμῖν, καθάπ. οἶν.: Id. Protag. p. 352 B οὐδὲ ὥς περὶ τοιούτου αὐτοῦ ὄντος διανοοῦνται, i. e. οὐδὲ περὶ αὐτοῦ διαν., ὥς τοιούτου ὄντος: Id. Legg. p. 694 οὐδεὶς ἂν στόλος ὤρμισε καταφρονήσας ὥς ὄντων ἡμῶν βραχέως ἀξίων, for καταφρ. ἡμῶν ὥς ὄντων βρ. ἀξ.

5. Ὡς, with a subst., is frequently used like *ut* in Latin, after definitions of the measure or degree of any quality of a person, in the sense of—as might be expected—as is possible—as is proper. This ὥς expresses a notion of coincidence and equality between the two objects, *as*; or of a qualification of the expression, by stating that the degree was not to be taken in its full force, but only when compared with the nature of the person or of the case, *for*; in the former case, the verb which is suppressed after ὥς would agree with, in the latter it would contradict the quality spoken of; as, Soph. Œ. R. 1118 Λαίου γὰρ ἦν, εἴπερ τις ἄλλος, πιστὸς, ὥς νομεὺς ἀνήρ, *ut pastor est fidus*, as a shepherd is: Thuc. IV. 84 ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν, *ut Lacedæmonius*, for a Lacedæmonian; it being well known that the Lac. were not orators. So ὥς ἐκ τῶν δυνατῶν, ὥς ἐκ τῶν ὑπαρχόντων Thuc., as they were able, as they were situated: Xen. Anab. IV. 3, 31 καὶ γὰρ ἦσαν ὥπλισμένοι, ὥς ἐν τοῖς ὅρεσιν: Thuc. III. 113 ἀπιστον τὸ πλῆθος λέγεται ἀπολέσθαι, ὥς πρὸς τὸ μέγεθος τῆς πόλεως, for the size of the city.

<sup>a</sup> Stallb. et Heindorf ad loc.

<sup>b</sup> Heindorf ad loc.

6. The impersonal form *ὥς ζοικε* is, in a parenthesis, frequently used personally, as it is referred to the subject of the principal clause, and agrees in person with that subject. Hdt. III. 143 οὐ γὰρ δὴ, ὥς οἴκασσι, ἐβουλόατο εἶναι ἐλεύθεροι: Xen. Con. IV. 53 σὺ δ', ὥς ἔοικας, εἰ τοῦτο γένοιτο, νομίζεις ἂν διαφθαρῆναι αὐτόν: Plat. Rep. p. 372 C ἄνευ ὄψου, ἔφη, ὥς ἔοικας, ποίους τοὺς ἀνδρας ἐστιωμένους: Ibid. p. 404 D Σικελικὴν ποικιλίαν ὄψων, ὥς ἔοικας, οὐκ αἰνείς: Ibid. p. 426 B οὐκ ἐπανέτης εἶ, ἔφην ἐγώ, ὥς ἔοικας, τῶν τοιούτων ἀνδρῶν. So also in Attic poets: Soph. El. 516 ἀνειμένῃ μὲν, ὥς ἔοικας, αὐτὸ στρέφει: Eur. Med. 337 ὄχλον παρέξεις, ὥς ἔοικας, ὃ γύναι. So also sometimes *videri* in Latin; as, *ut videris, non recte judicas*.

*Comparative Adverbial Sentences of Quantity or Degree.*

§. 870. In these sentences, the quantity or degree of the principal verb is said to be equal with that of the dependent verb, they are resolutions of an instrumental dative, used as an adverb (§. 609. 1.), or an accus. of quantity (§. 578.).

The adverbial sentence is introduced

a. By the relatives, *ὅσῳ* (*ὅσον*), referring to a demonstr. in the principal clause, *τοσοῦτῳ* (*τοσοῦτον*): Xen. Cyr. VIII. 1, 4 τοσοῦτον διαφέρειν ἡμῶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δοῦλοι ἄκουτες τοῖς δεσπόταις ὑπηρετοῦσιν.

b. By *ὅσῳ*, *ὅσον*, referring to the demonstr. *τόσῳ*, *τόσον*, *τοσοῦτῳ*, *τοσοῦτον*; but both the predicates are either in the comparat. or superl.; as, *ὅσῳ* (*ὅσον*) *σοφώτερός τις ἐστίν*. *τοσοῦτῳ* (*τοσοῦτον*) *σωφρονέστερός ἐστιν*—*ὅσῳ* (*ὅσον*) *σοφώτατός τις ἐστί*, *τοσοῦτῳ* (*τοσοῦτον*) *σωφρονέστατός ἐστιν*: Thuc. VIII. 84 *ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτῳ καὶ θρασύτατα προσπεσόντες τὸν μισθὸν ἀπῆτουν*. Also a superlat. stands in the former, a comparat. in the latter clause: Demosth. p. 21, 12 *ὅσῳ γὰρ ἔτοιμότεατ' αὐτῷ* (*τῷ λόγῳ*) *δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ*.

Obs. 1. Sometimes *τοσοῦτῳ* is suppressed, especially when the relative clause of the comparison stands last: Thuc. II. 47 *αὐτοὶ μάλιστα ἔθνησκον, ὅσῳ καὶ μάλιστα προσήσαν*: Plat. Gorg. p. 458 A *μείζον γὰρ αὐτὸ ἀγαθὸν ἡγεῖσθαι, ὅσῳ περ μείζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι*: Id. de Rep. p. 472 A *ὅσῳ ἂν, ἔφη, τοιαῦτα πλείω λέγῃς, ἥττον ἀφεθήσεται ὑφ' ἡμῶν*: Id. Apol. p. 39 D *καὶ χαλεπώτεροι ἔσονται, ὅσῳ νεώτεροί εἰσι*. So Latin: Ovid. Epist. IV. 19 *Venit Amor gravius, quo serius*.

Obs. 2. When *ὅσῳ*—*τοσοῦτῳ* are both suppressed, the two clauses may coalesce into one sentence: Xen. M. S. IV. 1, 3 *αἱ ἄρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται*.

Obs. 3. If the one predicate differs from the other in degree, they stand as coordinates with the disjunctive particle *ἢ* (§. 779.).

Obs. 4. Frequently a comparative clause introduced by *ὥς*, *ὅπως*, *ἥ*, *οἷ* *ὅσον*, and expressing a possibility, serves to strengthen a superlative, or a comparative: Hdt. VI. 44 *ἐν νόῳ ἔχοντες ὅσας ἂν πλείεστας δ' ὑ-*



ναίντο καταστρέφσθαι τῶν Ἑλληνίδων πολίων: Thuc. VII. 1 ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιάν, ὅσῃν ἑκασταχόθην πλείστην ἐδύνατο: Ibid. πληροὺν ναῦς ὥς δύνανται πλείστας: Xen. M. S. II. 1, 6 ἐπιμελοῦνται οἱ γονεῖς πάντα ποιούντες, ὅπως οἱ παῖδες αὐτοῖς γίνωνται ὥς δυνατόν βέλτιστοι: Id. Cyr VII. 1, 9 ἢ ἂν δύνωμαι τάχιστα: Ibid. I. 4, 14 διαγωνίζεσθαι ὅπως ἑκαστος τὰ κράτιστα δύναίτο: Demosth. p. 108, 75 εἶπε ὥς οἶόν τι τὰ ἄριστα. So also ὥς ἂν with the opt. of another verb, expressing that whereto the superl. notion applies, frequently in Xen., Plat. and others; as, Xen. Oecon. XX. 7 οὔτως ὥς ἂν ἄριστα μάχονται: Demosth. p. 15, 21 ὥς ἂν κίλλιστ' αὐτῶ τὰ παρόντ' ἔχου. For the same purpose οἷος, ὅτι, with εἶναι are used. Soph. OE. R. 344 δι' ὀργῆς ἦτις ἀγριωτάτη (sc. ἐστίν): Xen. M. S. IV. 8 extr. ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονέστατος. But generally the verb is suppressed with these relatives, and hence the elliptic forms ὥς, ὅπως ἄριστα, οἶον χαλεπώτατον &c.: Demosth. p. 23, 18 ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου &c. τοιοῦτος, οἷος δύναται εἶναι ἔμπειρος πολέμου. So the expressions ὥς ἀληθῶς, really, ὥς ἀτεχνῶς, straightway; ὥς πάνν, μάλα, ὥς ἐπὶ τὸ πολὺ, *plerumque*, are to be explained; and ὥς ἑκαστοι that is ἑκαστοι, ὥς ἑκαστοι ἦσαν. On θαυμαστῶς ὥς &c. see §. 823. Obs. 7.

## INTERROGATIVE SENTENCES.

§. 871. 1. Sentences in general express a judgment—the agreement or disagreement of a subject with the predicate. The interrogative sentence expresses ignorance or a doubt as to this agreement or disagreement—“This is so?”—“This is not so?” They either do not depend on another verb (direct); as, “*Is my friend come?*” or they do depend on another verb (indirect), “*Do you know whether my friend is come?*” Each of these is either contained in a single clause (simple) as above, or contains two clauses (compound), “*Do you know whether he is come or not?*” and as the question relates to an object (person or thing), or the verb of the sentence, they are either nominal or verbal. The nominal interrog. sentence is introduced by a substantival or adjectival pronoun; the verbal interrog. sentence by an adverbial interrog. pronoun, or an interrogative particle; as, τίς ταῦτα ἐποίησεν;—ἄρα ταῦτα ἐποίησας;

2. An interrogative sentence is generally known only by the position of the words and the mode of pronunciation; the word on which, as containing the question, the emphasis is to be placed, being usually placed first in the sentence. The note of interrogation in Greek is an English semicolon; as, Od. ε, 204 οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐθέλεις λέναι; So especially in negations; as, οὐκ ἐθέλεις λέναι;

Obs. Those sentences which imply an expectation that the fact is so,

and therefore have affirmative answers, are called *affirmative questions*. Those which imply an expectation that it is not so, and have negative answers, are called *negative questions*.

### Simple Direct Questions

§. 872. 1. are introduced by the interrog. pronouns, τίς, τί (Epic τίνι), ποῖος, πόσος &c., πῶς, πῆ, ποῦ, πόθι, πόθεν, πόσε &c.; as, τίς ἦλθεν; τί ποιεῖς; ποιοῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; πῶς λέγεις; Il. φ. 422 πόσε φεύγετε;

Obs. 1. The interrog. words are not always in the beginning of the sentence, and even sometimes stand last, so that there is a sudden and unexpected change at the end of an *oralio recta* to the interrogative form: Eur. Phæn. 716 λέγει δὲ δὴ τί τῶν ἐκεί νεώτερον; Id. Hipp. 524 δειμαίνεις δὲ τί; Id. Ion. 1012 τί τῷδε χρῆσθαι; δύνασιν ἐκφέρει τί νῦν, Id. Or. 401 ἥρξω δὲ λύσσης πότε;

Τίς, τί, ποῖος &c. πῶς &c. with other Particles.—Γάρ.

2. These interrog., especially τίς, are frequently joined with other particles:

a. Τίς ποτε, *quis tandem?* τί ποτε (for which Hom. τίποτε), *quid tandem?*

b. Τίς τε, *who then?* τίς τ' ἄρ' (ἄρα §. 788.), *lo, who then?* (τέ see §. 755.); τίς νῦν, *quisnam* (§. 732.): Od. α, 62 τί νῦν οἱ τόσον ὠδύσαιο, Ζεῦ; (Expostulation—*why therefore?*) These three combinations are only Epic.

c. Τίς ἄρα, τί ἄρα, so also ποῖος ἄρα, πότερος ἄρα, πῶς ἄρα &c., where ἄρα signifies the embarrassment of the person who asks the question, or a doubt as to its decision, or his expectation of some surprising answer: Æsch. Sept. 91 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν; Eur. Iph. T. 478 πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος Πυλάδης κέκληται; In Homer ἦ is always before this ἄρα in interrog. In Attic poetry ἄρα is lengthened into ᾗρα for the metre (see §. 789. Obs.): Eur. Iph. T. 458 τίς ᾗρα μήτηρ ἢ τεκοῦσ' ὑμᾶς ποτε;

d. Τί δὴ (but also πῶς δὴ, ποῦ δὴ &c.), *quidum*, frequently to express the impatience, reluctance, surprise of the person who asks the question; τί δὴ ποτε, *quid tandem*: Eur. Med. 1001 τί δὴ κατηφεῖς ὄμμα καὶ δακρυρροεῖς; Cf. §. 723. 2. For τί δαί see §. 727. Also τίς δὴ οἶν, τί δὴ οἶν, *who, what then? out with it*, but in τί οἶν δὴ and πῶς οἶν δὴ, δὴ is only connective (§. 723. 2.).

e. Τί οἶν (but also τί alone) with a negative is used in ani-

mated expressions of exhortation or encouragement, as Lat. *quoniam* : Plat. Protag. p. 310 A τί οὐκ οὐδ' διηγῆσω ἡμῖν τὴν ξυνουσίαν ;

f. Τί μήν like πῶς μήν, *quid quæso? quid vero?* (§. 728.)

g. Τί δέ ; To give emphasis to the subject matter of the question in an antithesis, or a change of the form of the sentence. The words which express this subject matter are frequently separated from their sentence and placed first with τί δέ, and then the predicate of the real interrog. sentence with a second interrog. word : Plat. Rep. p. 332 B τίς δὲ πλεόντας πρὸς τὸν τῆς θαλάττης κίνδυνον (sc. εἶ ποιεῖ) ; — Κυβερνήτης. — Τί δὲ ὁ δικάϊος ; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν<sup>a</sup> ; Ibid. p. 341 D τί δὲ κυβερνήτης ; ὁ ὁρθῶς κυβερνήτης ταυτῶν ἀρχῶν ἐστὶν ἢ αὐτῆς ; Id. Gorg. p. 502 A τί δὲ ὁ πατὴρ αὐτοῦ Μέλης ; ἢ πρὸς τὸ βέλτιστον βλάπτων ἐδόκει σοι κιθαρωδεῖν ; — Τί δ' οὐ ; But why not? = Surely.

h. On τί καί, ποῖος καί, πῶς καί &c. &c., see §. 760. 2.

i. Very often γάρ is added to the interrog., as πῶς γάρ, τίς γάρ &c., having an inferential force (§. 786. 2.), with an expression of surprise : Il. α., 123 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ; σ., 182 Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν ; — Τί γάρ ; *quid ergo?* expresses feeling, but it is also used to denote a new thought ; as, καὶ τί γάρ ; and what now? But γάρ also has its logical force in this formula, τί γάρ ; *quid enim?* or *quidnisi enim?* (= surely—naturally.) Observe especially the Attic, πῶς γάρ ; as an expressive form of a negative answer (= in no wise). So in the same sense in Attic, πόθεν ; πόθεν γάρ ; On the other hand, πῶς γὰρ οὐ ; πόθεν δὲ οὐ ; has an affirmative force—why not? (= *utique, sane*) as an answer : Xen. M. S. IV. 4, 13 οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος ; Πῶς γὰρ οὐ ; But γάρ is not unfrequently used also without an interrog. word in the above meaning : Demosth. p. 43, 10 γένοιτο γὰρ ἂν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν καὶ τὰ τῶν Ἑλλήνων διοικῶν<sup>b</sup> ; Ibid. p. 47, 27 οὐ γὰρ ἐχρῆν—ταξιάρχους παρ' ὑμῶν—εἶναι, ἢ ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις ;

Obs. 2. Πάματα is used in Doric and Attic in the sense of πῶς γάρ ; (= *minime*), which clearly was originally interrogative, πῶς μάλα ; How in the world?

k. Τί μαθὼν, τί παθὼν, *cum, why?* always used in a bad sense. The former signifies an intentionally, the latter an accidentally, wrong action ; as, τί μαθὼν τοῦτο ἐποίησας ; What is your intention, with what aim did you this? τί παθὼν τοῦτο ἐποίη-

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Bremi ad loc.

*sas; quid expertus, hoc fecisti?* What has come to you that you did this? The latter as early as Homer: II. λ, 313 τί παθόντες λελάσμεθα Θούριδος ἀλκῆς; Arist. Nub. 339 τί παθοῦσαι — θρηταῖς εἴξαι γυναιξίν; Ibid. 1510 τί γὰρ παθόντ' ἐς θεοὺς ὑβρίζετον;

*Obs.* 3. So also ὁ τι μαθὼν occurs in indirect questions: Plat. Apol. p. 36 B τί ἄξιός εἰμι μαθεῖν ἢ ἀποτίσαι, ὁ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἡγόν', *propterea quod*: Id. Euthyd. p. 299 Α πολλὸν μέντοι, ἔφη, δικαιότερον τὸν ὑμέτερον πατέρα τύπτουμι, ὁ τι μαθὼν σοφοὺς νέεις οὕτως ἔφυσεν, what he meant by begetting—because he has begotten.

ἦ; ἄρα, ἄρ' οὐκ, ἄρα μή; μή, μῶν; μῶν οὖν; μῶν μή, μῶν οὐ;

§. 873. 1. ἦ, generally with other particles, implies an asseveration, as it supposes the subject matter of the question as really existing. Homer, ἦ ῥα (for which Attic ἄρα), ἦ ἄρα δῖ, ἦ ῥά νυ, ἦ νυ, ἦ νύ που; ἦ occurs in Homer without a particle, when a question is answered by a conjecture in another question immediately following: Od. ι, 405 τίπτε τόσον—ἐβόησας—; ἦ μήτις σευ μήλα—ἐλαύνει; ἦ μήτις σ' αὐτὸν κτείνει; In Attic, ἦ που, *nam forte, whether perchance*, when a negative answer is expected: Eur. Med. 695 ἦ που τετόλμηκ' ἔργον αἰσχιστον τόδε;—ἦ γάρ, *is it not so?* Plat. Hipp. p. 363 Ο ἦ γάρ, ὦ Ἰπίπια, ἑάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ;

2. Ἄρα is a lengthened form of ἄρα, first used in the Post-Homeric dialect, and especially in Attic. Originally, ἄρα was placed after the interrog., but it afterwards assumed an interrog. force, and was therefore lengthened into ἄρα, and stood as other interrogatives at the beginning of the sentence, though in poetry it was allowable to place ἄρα as well as ἄρα in the middle. It expresses like ἄρα in τίς ἄρα &c. (§. 872. c.), embarrassment, doubt; hence surprise, incredulity. The Attic politeness used this particle with a marked emphasis of tone in very pointed and decided questions; hence ironically, as the speaker pretended to be embarrassed or in doubt. As ἄρα generally implies doubt and surprise, it generally prepares one for a negative answer: Eur. Alc. 495 Ἀδμητον ἐν δόμοισιν ἄρα κιγχάνω; Here uncertainty only is expressed, from which he desires to be freed: Soph. Phil. 976 οἶμοι, τίς ἀνὴρ; ἄρ' Ὀδυσσεὺς κλύω; (astonishment:) Xen. Cyr. VII. 5, 40 ἄρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι; (Ironical = I should think it was time to go.) Ἄρα has also the power of expressing a positive consequence or result: Eur. Alc. 351 ἄρά μοι στένειν πάρα; Is it not then my lot to mourn?

3. Οὐ or μή is attached to ἄρα, according as the person who asks the question expects an affirmative or negative answer to his question: ἄρ' οὐκ ἔστιν ἀσθενής; *nonne aegrotat?* *Aegrotat*: ἄρα μή ἔστιν ἀσθενής; *numnam aegrotat?* (He is not perhaps sick?) *Non aegrotat*: Plat. Phaed. p. 64 C ἄρα μή ἄλλο τι ἢ ὁ θάνατος; Cf. Id. Rep. p. 405 A. Xen. (Econ. IV. 4 ἄρα - μή αἰσχυνθῶμεν τὸν Περσῶν βασιλῆα μῆψασθαι; We shall not be ashamed &c.? On the construction of ἄρα μή see Obs. 2.

4. Μή; *not perhaps?* = *whether perhaps*, expresses anxiety, and hence prepares one for a negative answer: Xen. M. S. IV. 2, 10 ἀλλὰ μή ἀρχιτέκτων βούλει γενέσθαι; — Οὐκ οὖν ἐγώγ', ἔφη. *Mi-nimne gentium*. Ἀλλὰ μή γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; — Οὐδὲ γεωμέτρης, ἔφη, κ. τ. λ.: Ibid. IV. 2, 12 μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; Shall I not perhaps be unable? Whether shall I be able? When οὐ stands in a sentence introduced by μή, it belongs to some single word, not to the whole sentence. Μή is distinguished from ἄρα μή, only in that the question is less pointed and emphatic. — Μή πη, *num forte*: Plat. Rep. p. 466 A Τί οὖν; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, ὅσπερ τοῦ γε τῶν ὀλυμπιονικῶν πολὺ γε καὶ καλλίων καὶ ἀμείνων φαίνεται, μή πη κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινῶν ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν; Οὐ μοι δοκεῖ, ἔφη: Ibid. p. 486 E Ἴί οὖν; μή πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι —; Ἀναγκαῖότατα μὲν οὖν, ἔφη.

Obs. 1. When an affirmative answer follows a question introduced by μή or ἄρα μή, it always seems contrary to the expectation of the speaker: Aesch. Suppl. 309 μὴ καὶ λόγος τις Ζῆνα μυχθῆναι βροτῶ; there is surely not a report? The chorus answers, καὶ κρυπτί γ' Ἥρας ταῦτα τῶν παλλαγμάτων, *immo non modo amat, sed clam conjuge amat*: Plat. Crit p. 44 E ἄρα γε μὴ ἐμοῦ προμηθεΐ; — εἰ γάρ τι τοιοῦτον φοβεῖ, ἔασον αὐτὸ χαίρειν; *numme de me sollicitus es?* you are not anxious about me? Socr. καὶ ταῦτα προμηθεύμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.

5. Μὲν (from the interrog. μή and οὖν) answers exactly to the Latin *num*, *It is not then? whether?* and hence always prepares one for a negative answer: Eur. Hec. 754 τί χρήμα μαστεύουσα; μὲν ἐλεύθερον αἰῶνα θέσθαι; ῥάδιον γάρ ἐστι σοι. Hec. answers, Οὐ δῆτα τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω. In the passages wherein a not unwelcome surprise is mingled with the doubt, and hence the speaker rather wishes than fears the subject-matter of his question, μὲν seems to introduce a question to which there is an affirmative answer: Plat. Protag. p. 310 D τί οὖν σοι, ἦν δ' ἐγώ, τοῦτο; μὲν τί σε ἀδικεῖ Πρωταγόρας; Καὶ ὅς γε λασάσθαι. Νῆ τοὺς θεοὺς, ἔφη, ὦ Σώκρατες, ὅτι γε μόνος ἐστὶ σοφός, ἐμὲ δὲ οὐ

ποιεῖ. Whether does Protag. wrong you? From the frequent use of this word, the elements *μή* and *οὖν* which composed it were so little recognised therein, that they are joined with it, *μῶν οὖν*, *μῶν μή*: Aesch. Choeph. 171 *μῶν οὖν Ὀρέστου κρύβδα δῶρον ἢ τόδε*; Eur. Andr. 81 *μῶν οὖν δοκεῖς σου φροντίσαι τίς ἀγγέλων*: Plat. Phæd. p. 84 C *τί, ἔφη, ὑμῖν τὰ λεχθέντα*; *μῶν μή δοκεῖ ἐνδεῶς λέγεσθαι*: but when *μῶν* is followed by *οὐ* the answer is affirmative, (*no nonne*;) Soph. Œ. C. 1727 *ἐν οἷς τί χρῆν ποιεῖν ἐμέ*; *μῶν οὐχ ὅπερ ἐποιοῦν*; *nonne, quod faciebam*?

*Obs.* 2. The use of the moods after *μή*, *ἄρα μή*, *μῶν μή* in direct questions, is the same as that of indirect questions after *μή* (§. 814.).

*Οὐ*; *οὐκοῦν*, *οὐ μέντοι*; *οὐ δὴ*, *οὐ δὴ που*; *οὔτι που*;—*ἀλλά*, *ἀλλ' ἦ*;—*δέ*;—*εἴτα*, *ἔπειτα*.

§. 874. 1. *Οὐ*; *non*, *nonne*? and with the notion of a result from what goes before, *οὐκοῦν* (§. 791. *Obs.*) *non* or *nonne ergo*? are always affirmative: Soph. Aj. 79 *οὐκοῦν γέλως ἦδιστος εἰς ἐχθροὺς γελᾶν*;

2. *Οὐ μέντοι*, *not in truth*? is used when the speaker seems to deny the subject-matter, while it is affirmed in the answer with the more certainty: Plat. Phædr. p. 229 B *εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθὲνδε μέντοι ποθὲν ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρείθυιαν ἀρπάζει*; Socrates answers, *λέγεται γάρ*: Ibid. p. 261 C *σὺ δ' εἰπὲ ἐν δικαστηρίοις οἱ ἀντίδικοι τί δρῶσιν*; *οὐκ ἀντιλέγουσι μέντοι*; *ἦ τί φήσομεν*; Τοῦτ' αὐτό, is Phædrus's answer.

3. *Οὐ δὴ*, generally *οὐ δὴ που*, also *οὔτι που*, in Attic, is used ironically, to express a question to which a denial is confidently expected: Plat. Theæt. p. 146 A *οὔτι που ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι*; I am not? am I not?

4. Very frequently questions are introduced by *ἀλλά*, when the question is opposed to some thought in the speaker's mind, or when an application or remonstrance is made, in the shape of a question: Eur. Med. 330 *λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ! Ἄλλ' ἐξελάς με, κοῦδὲν αἰδέσει λιτὰς*; in this sense we often find *ἀλλ' ἦ* = *an* (§. 774): Xen. Symp. I. 15 *ἀλλ' ἦ ὁδὴν σε εἴληφε*; Soph. El. 879 XP. *πάρεστ' Ὀρέστης ἡμῖν*—HA. *ἀλλ' ἦ μέμνηας*—*κατὰ τοῖς ἐμοῖς γελᾷς*; (no, he is not come) but are you not mad?

5. Also *δέ* is sometimes used in animated questions, referring to some suppressed thought: Hdt. I. 32 *Κροῖσος δὲ σπερχθεῖς εἶπε· ὦ ξένη Ἀθηναῖε, ἣ δὲ ἡμετέρῃ εὐδαιμονίῃ οὕτω τοι ἀπέρριπται ἐς τὸ μηδὲν, ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ὑμέας ἐποίησας*; i. e. *ιδιώτας*

μὲν εὐδαίμονας νομίζεις, ἡ δὲ κ. τ. λ. : Demosth. p. 107, 70 εἰπέ μοι, σὺ δὲ δὴ τί τὴν πόλιν ἡμῖν ἀγαθὸν πεποιήκας ;

6. Εἴτε and ἔπειτα in questions implying reluctance, irony, astonishment, express an antithesis—that is, that something results from what has gone before, which is not expected : Plat. Crit. p. 43 B εἴτε πῶς οὐκ εὐθὺς ἐπήγειράς με ; Id. Apol. p. 28 B ἕως δ' ἂν οὖν εἴποι τις· Εἴτ' οὐκ αἰσχύνει, ὃ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, ἐξ οὗ κινδυνεύεις πρὸς ἀποθαιῶν : Xen. M. S. I. 4, 11 ἔπειτ' οὐκ οἶε φροντίζειν (θεοὺς ἀνθρώπων) : Demosth. p. 71 extr. εἴτ' οὐχ ὁρᾶτε Φίλιππον ἀλλοτριωτάτας ταύτη (τῇ ἐλευθερίᾳ) καὶ τὰς προσηγορίας ἔχοντα ;

### Direct Double Questions

§. 875. a. In Homeric, sometimes in Attic poetry, are introduced by ἤ—ἢ *either—or, utrum—an* : Od. ζ, 120 ἢ ῥ' οὐγ' ὑβρίζεται τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἢ ἐφιδέξιντο καὶ σφιν νόος ἐστὶ θεοῦδής ;

b. In post-Homeric, especially in Attic, by πότερον (πότερα) —ἢ ; as, πότερον οὐτοὶ ὑβρίζονται εἰσω ἢ φιλοδέξιντο. When both the clauses have the same verb it is sometimes placed first, with πότερον : Xen. Cyr. III. 1, 15 πότερα δ' ἡγή, ὃ Κῆρε, ἄμεινον εἶναι, σὺν τῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ ; Also more than one clause may be opposed to the one introduced by πότερα : Id. III. 82 κόθεν ἡμῖν ἡ ἐλευθερίῃ ἐγένετο καὶ τεῦ δόντος ; κότερα παρὰ δήμου, ἢ ὀλιγαρχίης, ἢ μοναρχου ;

Obs. 1. The ἢ or the πότερον in the first clause is sometimes omitted ; as, Od. α, 226 εἰλαπίνῃ ἢ ἐ γάμος ; Cf. Il. κ, 62 : Eur. Or. 1532 sq. τί δρῶμεν ; ἀγγέλλωμεν ἐς πόλιν τάδε, ἢ σίγ' ἔχωμεν ; Xen. Cyr. III. 1, 12 τί δέ, ἢν χρήματα πολλὰ ἔχη, εἰς πλουτεῖν, ἢ πένητα ποιεῖς ;

Obs. 2. When a general or indefinite question has preceded, the one following thereon is introduced by ἢ, an, referring back to the preceding one, to correct or qualify it. The first question expresses the uncertainty of the speaker—the one which follows with ἢ, an, signifies the only thing which the speaker can suppose, in case the person of whom the question is asked, does not choose to inform him better : Il. α, 203 τίπτερ' αὐτ' αἰγύχοιο Διὸς τέκος εἰλήλουθας ; ἢ ἵνα ὑβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδου (= *quamquam quid quæro ? certe venisti, ut—?*) Plat. Symp. p. 173 A ἀλλὰ τίς σοι διαγίγεται, ἢ αὐτὸς Σωκράτης α, Id. Parm. p. 173 B πότεν οὖν δὴ ἀρξόμεθα καὶ τί πρῶτον ὑποθησόμεθα ; ἢ βούλεσθε ἀπ' ἐμοῦ ἀρξώμαι ; Id. Menon. p. 71 B ὁ δὲ μὴ οἶδα τί ἐστί, πῶς ἂν, ὅποιόν γε τι, εἰδείην, ἢ δοκί σοι οὖν τε εἶναι ;

c. Ἄρα—ἢ, *num—an* : Plat. Euthyphr. p. 9 extr. ἄρα τὸ δσιον, ὅτι δσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστιν.

d. Μὴν—ἢ, *seldom* : Eur. El. 500 τί δ', ὦ γεραιέ, διάβροχον τὸδ'

ὄμ' ἔχεις; μὲν τὰμὰ διὰ χρόνου σ' ἀνέμνησαν κακά; τὰς Ὁρέστον τλήμονας φυγὰς στένεις; Μή—ἤ, *whether—or*: Plat. Phæd. p. 78 D αὐτὴ ἡ οὐσία—πότερον ὡσαύτως ἀεὶ ἔχει κατὰ ταῦτα ἢ ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν, αὐτὸ ἕκαστον, ὃ ἔστι, τὸ οἶν, μὴ πότε μεταβολὴν—ἐνδέχεται; ἢ ἀεὶ αὐτῶν ἕκαστον, ὃ ἔστι, μοινοιδῆς οἶν, αὐτὸ καὶ αὐτό, ὡσαύτως καὶ κατὰ ταῦτα ἔχει καὶ οὐδέποτε—ἀλλοίωσιν—ἐνδέχεται; Id. Rep. p. 479 B καὶ μεγάλα δὴ καὶ σμικρὰ καὶ κοῦφα καὶ βαρέα μὴ τι μᾶλλον, ἃ ἂν φήσωμεν, ταῦτα προσρηθίσεται ἢ τὰναντία, Οὐκ, ἀλλ' ἀεὶ, ἔφη, ἕκαστον ἀμφοτέρων ἔξεται.

*Obs. 3.* If the second clause is negative, either ἢ οὐ is used, or ἢ μή, the former when the predicate, the latter when only some particular part of the sentence is denied: Plat. Rep. p. 473 A ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως, ἢ οὐ (for ἢ οὐχ ὁμολ.); Id. Phædr. p. 263 C τὸν Ἔρωτα πότερον φῶμεν τῶν ἀμφισβηησίμων, ἢ τῶν μὴ (sc. ἀμφισβ.);

*e.* Ἄλλο τι ἤ, an elliptic compound question for ἄλλο τι γένοιτ' ἂν, ἢ (post Homeric), is used in the sense of *nonne*. From its frequent use, this expression became a mere adverb; Hdt. I. 109 ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὃ μέγιστος; *nonne reliquūtur mīhi*—? Xen. Cyr. III. 2, 18 ἄλλο τι οἶν, ἔφη, ἢ διὰ τὸ γῆς σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι; Id. Anab. IV. 7, 5 ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; Plat. Phæd. p. 70 A B φέρε δὴ, ἢ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχὴ; Οὐδὲν ἄλλο, ἔφη: Id. Euthyphr. p. 15 C *we find* τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίγνεται; ἢ οὐ; (*annon*;) and sometimes ἢ was dropped, and the two sentences coalesced; and then perhaps it should be written ἄλλο τι: Plat. Hipparch. p. 226 E ἄλλο τι οἶν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; Id. Men. p. 82 C εἰ ἦν ταύτῃ δυοῖν ποδοῖν, ταύτῃ δὲ ἐνὸς ποδὸς μόνον, ἄλλο τι ἄπαξ ἂν ἦν δυοῖν ποδοῖν τὸ χωρίον; Ibid. p. 84 D ἄλλο τι οἶν γένοιτ' ἂν τέτταρα ἴσα χωρία τάδε; for ἄλλο τι γένοιτ' ἂν ἢ οἷγε φιλοκερδεῖς &c.

*Obs. 4.* Sometimes ἄλλο τι ἢ is not used as a mere interrog. particle or as an elliptic question. The question is then introduced by some other interrog. particle, and ἄλλο τι is the subject or object of the verb: Plat. Phæd. p. 64 C ἡγοῦμέθα τι τὸν θάνατον εἶναι; πάνν γε.—Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; Ibid. p. 258 A ἤ σοι ἄλλο τι φαίνεται τὸ τοιοῦτον ἢ λόγος συγγεγραμμένος; It is also used without any interrog. particle where ἄλλο τι is the predicate, and between ἄλλο τι and ἢ the subject is placed: Plat. Phæd. p. 106 E ἄλλο τι ψυχῇ, ἢ, εἰ ἀθάνατος τυγχάνει οὐσα, καὶ ἀνώλεθρος ἂν εἴη;

*Obs. 5.* As ἄλλος, ἄλλο is often used instead of ἄλλος τις, ἄλλο τι (Xen. Cyr. IV. 4, 8 εἰ δ' ἄλλο τις ὄρᾳ ἄμεινον, λεγέτω), so is ἄλλο as interrog. instead of ἄλλο τι: Xen. M. S. I. 17 ἄλλο γε ἢ ἀφροσύνη πρόσσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν.



*Indirect Questions,*

§. 876. Although they are in form adverb. sentences, yet are to be regarded as substant. sentences, and then may stand as the object or subject of the verb; as, *εἰ τοῦτο ποιήσεις, οὐκ οἶδα—εἰ τοῦτο ποιήσεις, οὐ δὴλόν ἐστι.*

*Simple Indirect Questions*

§. 877. Are introduced by

a. The interrog. pronouns *ὅστις, ὁποῖος, ὁπόσος, ὁπότερος*,—*ὅπως, ὅπου, ὅπη, ὅποτε, &c.* as, *οὐκ οἶδα, ὅστις ἐστὶ—ὅπως τὸ πρῶγμα ἐπραξεν.*

*Obs. 1.* If the question is repeated by the person to whom it is addressed before he answers it, the pronouns compounded with *ὅς* are used instead of the simple pronoun; as, *ὅστις* for *τίς*, *ὅπως* for *πῶς*; this second question is considered as dependent upon, “*do you ask:*” *Arist. Ran.* 198 *οὗτος τί ποιεῖς*; *Dion. 8 τὶ ποιῶ*; *Id. Ach.* 594 *ἀλλὰ τίς γὰρ εἶ*; *Δ. Ὅστις; πολίτης χρηστός*: *Plat. Euthyphr.* p. 2. B *ἀλλὰ δὴ τίνα γραφὴν σε γέγραπται*; *Σ. Ἦντινα; οὐκ ἀγεννῆ, ξμοιγε δοκεῖ*: *Id. Hipp. M.* p. 292 C *πῶς δὴ, φράσω ἐγώ. Ὅπως; φήσει, οὐχ οἴουσ’ εἰ μεμνησθαι*: *Id. Legg.* p. 662 A *καὶ πῶς ἂν ταῦτα γ’ εἴη ξυγχαροῦμεν*; *Ἀθ. Ὅπως; εἰ θεὸς ἡμῖν—δοίη τις συμφωνίαν.*

*Obs. 2.* As the pronouns *τίς, τί, ποῖος, πῶς, &c.* are the proper forms for the direct question, so those compounded with the relat. *ὅς*, as *ὅστις, ὁποῖος, &c.*, belong to the indirect question, the relative part of the compound *ὅ* in *ὁποῖος* signifying the dependence of the interrog. sentence. Sometimes, however, the simple forms are used, the indirect question assuming the character of the direct. Sometimes we even find *τίς, ποῖος, πῶς*, and *τίς, ὅστις, ποῖος, ὁποῖος*, in the same passage: *Plat. Crit.* p. 48 A *οὐκ ἄρα—ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ’ ὅτι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδικῶν<sup>a</sup>*: *Id. Phileb.* p. 17 B *ἀλλ’ ὅτι (ἔσμεν) πόσα τέ ἐστι καὶ ὁποῖα*: *Id. Gorg.* p. 500 A *ἄρ’ οὖν παντὸς ἀνδρὸς ἐστὶν ἐκλέξασθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὁποῖα κακά*; *Ibid.* p. 448 E *ἀλλ’ οὐδεὶς ἐρωτᾷ, ποῖα τις εἴη ἢ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὅντινα δέοι καλῶν τὸν Γοργίαν.*— Sometimes, but less frequently, the relative form is placed first; as, *Id. Rep.* p. 414 D *οὐκ οἶδα, ὁποῖα τόλμη ἢ ποῖοις λόγοις χρώμενος ἐρῶ. Ὅποῖος, &c.*, on the other hand are not used for *ποῖος* in the direct question, in good authors<sup>b</sup>, or they only seem to be so used, as they really depend on a principal clause suppressed.

*Obs. 3.* Sometimes the indirect questions are introduced by *ὅς, ὥς, οἷος, ὅσος*, for *ὅστις, ὅπως, ὁποῖος, ὁπόσος*. But this is rare, and could not have obtained till the origin of the relative *ὅς* from the demonstr. was no longer perceived: *Æschin. Ctes.* §. 94 *ὅν δὲ τρόπον, καὶ δι’ οἷων κακουρημάτων, ταῦτ’ ἦδη ἄξιόν ἐστιν ἀκοῦσαι*: *Plat. Rep.* p. 327 E *ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν*; *Id. Men.* p. 80 C *καὶ νῦν περὶ ἀρετῆς, ὃ ἔστιν, ἐγὼ μὲν οὐκ οἶδα*: *Soph. O. C.* 1171 *ἔξοιδ’ ἀκούων τῶνδ’, ὅς ἐσθ’ ὁ προστάτης.*

*Obs. 4.* The same distinction seems to be preserved in the use of *ὅς* for *ὅστις*, (which latter is in the indirect question, what *τίς* is in the direct,) as in Latin between *qui* and *quis*, *ὅστις* being used when some question is asked as to the person or thing, *who is he?* *ὅς*, when it is

<sup>a</sup> Stallb, ad loc.<sup>b</sup> R. P. Phœn. 892.

asked as to the quality thereof, *what is he* ? the person or thing being supposed to be known.

b. *Εἰ* (*si*), *whether*, (§. 850. *Obs.*) can properly be used like *ἤ* only in compound questions; it signifies an alternative—a hesitation between two possible things; but very frequently one clause only is expressed, the other being implied therein, and existing in the speaker's mind; so after verbs of *reflection*, *consideration*, *inquiriug*, *asking*, *trying*, *knowiug*, *saying*, &c.: ὄραν, σκοπεῖν, εἰδέναι, σκέπτεσθαι, φοβεῖσθαι, &c.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, &c.: Il. ε, 183 σάφα δ' οὐκ οἶδ', εἰ θεός ἐστι: Il. α, 83 φράσαι, εἴ με σαώσεις: Xen. Anab. VII. 3, 37 σκέψαι, εἰ δ' Ἑλλήνων νόμος κάλλιον ἔχει: Id. M. S. II. 2, 2 ἤδη δέ ποτε ἐσκέψω, εἴ ἄρα—τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι: Id. Cyr. VIII. 4, 16 τὰ δὲ ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντῳ τούτῳ δῶ. Ἐάν also with conj. is used when something expected, but as yet untried, is spoken of: Il. ο, 32 ὄφρα ἴδῃ, ἣν τοι χαρίσμη: Xen. M. S. IV. 4, 12 σκέψαι ἐὰν τόδε σοὶ μάλλον ἀρέσκη.

*Obs.* 5. Very frequently, esp. in Homer, this deliberative (ἐάν, ep. εἴ κε, αἴ κε) is joined with verbs expressing any action whatever, there being implied therein the notion of σκοπεῖν or πειρᾶσθαι. In such sentences the conjunctive or opt. is used, as the principal verb is in a principal or historic tense, with the exceptions given above (§. 806 sqq.). Il. λ, 796 sqq. ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω Μυρμιδόνων, αἴ κεν τι φῶς Δαναοῖσι γένῃαι· καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι, αἴ κε σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν τειρόμενοι: Il. κ, 55 f. ἐγὼ δ' ἐπὶ Νέστορι δῖον εἶμι καὶ ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἴ κ' ἐθέλῃσιν ἐλθεῖν: Il. υ, 172 γλαυκῶν δ' ἰθὺς φέρεται μένει, ἣν τινα πέφνη ἀνδρῶν: Od. α, 379 ἐγὼ δὲ θεοὺς ἐπιβώσομαι εἰὲν ἑόντας, αἴ κε ποθὶ Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι: Hd. I. 75 ἔς τε τὰ χρηστήρια ἔπεμπε, εἰ στρατεύηται ἐπὶ Πέρσας for στρατεύοιτο, see below, *Oratio obliqua*. Thuc. I. 58 Ποτιδαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειεν.

*Obs.* 6. \**Η*, *an*, is also used sometimes in the Epic writers, for a simple question, the other clause being suppressed: Od. π, 138 ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως καταλέξον, ἥ καὶ Λαέρτη αὐτὴν ὁδὸν ἀγγεῖλος ἔλθω.

c. *Μή*, (as in the direct question) *whether*, *not whether*, is used in Homer only with conjunctive after principal, opt. after historic, tenses, but in Attic with ind.: Il. κ, 97 καταβήμεν, ὄφρα ἴδωμεν, μὴ τοὶ μὲν καμάτῳ ἀδδηκότες ἠδὲ καὶ ὕπνῳ κοιμήσωνται, *whether they are not*, &c.: Od. φ, 394 ὁ δ' ἤδη τόξον ἐνώμα, πάντη ἀναστρωφῶν, πειρώμενος ξίθα καὶ ξυθα, μὴ κέρα ἵπες ἔδοιεν, ἀποιοχόμενοι ἀνακτος. See above (§. 814.).

*Obs.* 7. The difference between *μή* with ind. and conj. in Attic Greek is, that the ind. asks whether he is doing it now, *μή ποιεῖ*, the conjunct. whether he may not do it presently, *μή ποιῇ*—but *μή*, with conjunctive, often signifies *lest*. See §. 814.

*Indirect Compound Questions*

§. 878. Are introduced by

a. *ἥ*—*ἢ* Homer, rarely Attic poets (cf. §. 875. a.) : Od. α. 175 ἀγόρευσον—, ἥ ἐ νέον μεθέπεις, ἢ καὶ πατρώϊός ἐστι ξείνος : Od. ζ. 144 μερμήριξεν Ὀδυσσεύς, ἢ γούνων λίσσοιτο—, ἢ αὖτως λίσσοιτο', εἰ δέ λειε πόλιν καὶ εἵματα δοίη : Od. γ. 214 εἰπέ μοι, ἥ ἐκὼν ὑποῦμαιναι, ἢ σέ γε λαοὶ ἐχθαίρουσιν : Soph. OE. R. 80 οὔτε γὰρ κρινούσι γε, ἢ χρή σε μίμνειν ἢ πορεύεσθαι πάλιν : Eur. Med. 480 οὐδ' ἔχω μαθεῖν, ἢ θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχων ἔτι, ἢ καιρὸν κείσθαι θέσμι' ἐν ἀνθρώποις τανῦν.

b. *Πότερον* (πότερα)—*ἢ* post-Homeric, (see §. 875. b.) i. e. οὐκ οἶδα, πότερον ᾧ ἢ τέθηκεν.

*Obs.* Πότερον or ἦ may be suppressed in the first clause : Od. δ. 110 οὐδέ τι ἴδμεν, ζῶει ᾧ ἢ τέθηκεν. Cf. §. 875. *Obs.* 1.

c. *Εἰ*—*ἢ*, like *πότερον*—*ἢ*, but with this difference, that *εἰ*—*ἢ* expresses uncertainty, and a determination to see the result : Il. χ. 246 ἵνα εἶδομεν, εἴ κεν Ἀχιλλεύς—ἔναρα βροτόεντα φέριται, ἢ κεν σφ' δουρὶ δαμείη : Il. θ. 533 εἴσομαι, εἴ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης παρ' ἠγῶν πρὸς τεῖχος ἀπώσεται, ἢ καὶ ἐγὼ τὸν χαλλῶ δμῶσας ἔναρα βροτόεντα φέρωμαι : Plat. Apol. p. 18 Α τοῦτω τὸν τοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή.

d. *Εἴτε*—*εἴτε*, in the same sense as *εἰ*—*ἢ*, except that *εἴτε*—*εἴτε* expresses that the two clauses stand in the same relation to the principal verb : Il. μ. 239 τῶν (οἰωνῶν) οὗτι μετατρέπομι' οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξι' ἴωσι πρὸς Ἴω τ' Ἡελίων τε, εἴτ' ἐπ' ἀμυγνέον τοίγε ποτὶ ζόφον ἡερούετα : Soph. Antig. 38 καὶ δέξεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλὼν κακῇ. Often in prose, as Plat. Rep. p. 484 C. In poetry the following forms also occur ; *εἴτε*—*ἢ* : Il. β. 349 πρὶν δ' Ἄργος δ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο γινώμεναι, εἴτε ψεύδος ὑπόσχεσις, ἥ καὶ οὐκί ; or the reverse, *ἢ*—*εἴτε*, as Soph. OE. R. 1115 : also *εἰ*—*εἴτε* Eur. Alc. 140. And in poetry the first *εἴτε* is sometimes suppressed : Soph. Trach. 236 ποῦ γῆς ; πατρώας, εἴτε βαρβάρου λέγε. Cf. §. 778. *Obs.*

*Moods in the Interrogative Sentence*

§. 879. Are used in the same constructions, except some few peculiarities, as in the simple sentence. The ind. is used in both direct and indirect questions, as in other languages, to inquire whether a fact really is or not. On conjunct. and opt. see §. 417 and

418. *c.*: on the pros. or fut. ind. after a past tense, see *Oratio obliqua*. The conjunct. after principal, opt. after historic tenses, has a deliberative force (§. 417.). The ind. of historic tenses, and the opt. is used with *ἄν* (§. 424. *a, β.* 425. 1.): Xen. M. S. IV. 2, 30 τοῦτο πρὸς σὲ ἀποβλέπω, εἰ μοι ἐθελήσαις ἄν ἐξηγήσασθαι, sc. εἰ βούλοιο: Id. Cyr. IV. 32, 4 σκοπῶν, ὅπως ἄν κάλλιστα καὶ τάχιστα ταῦτα γένοιτο (sc. εἰ γένοιτο).—Πῶς with ind. and κέ: Il. χ, 202. On εἰ with ἄν, see above (§. 877. *Obs.* 5.).

*Obs.* 1. The opt. without ἄν is used also after a principal tense, when the notion of uncertainty or doubt is to be conveyed by the question; (cf. §. 814. *c.*) as, Plat. Hipp. p. 297 E ὅρα γάρ, εἰ—τοῦτο φαῖμεν εἶναι καλόν.

*Obs.* 2. Κέν is often added by Homer to the conjunct. or opt. of an indirect question; as, Il. ι, 619 φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ' ἥ κε μένωμεν: Od. α, 268 θεῶν ἐν γούνασι κείται, ἥ κεν νοστήσας ἀποτίσεται (i. e. ἀποτίσεται), ἥ ἐ καὶ οὐκί: Od. ο, 299 ὀρμαίνων, ἥ κεν θάνατον φύγοι, ἥ κεν ἀλόφῃ

*Obs.* 3. On the conjunctive after a past tense, see *Oratio obliqua*.

*Obs.* 4. When an opt. is used in the second clause after a conjunct. in the first clause of a compound indirect question, the opt. expresses, as in a final sentence, the less immediate thought (§. 809.): Il. π, 650 f. φράζετο θυμῷ—μερμηρίζων, ἥ ἦδ' καὶ κείνον ἐν κρατερῇ ὑσμίνῃ—Ἐκτωρ χαλκῷ δ' ἠώσῃ, ἀπὸ τ' ὧμων τεύχε' ἔληται, ἥ ἔτι καὶ πλεόνεσσιν ὀφέλλαιεν πόνον αἰπύν.

### The answer to a question

§. 880. Is expressed

*a.* By repeating the word which expresses the subject matter of the question. Eur. Hipp. 1385 sq. ὀρᾶς με, δέσποινα, ὥς ἔχω, τὸν ἄθλιον;—Ὅρῶ. If the answer is negative a negative is prefixed; as, Ibid. 90 sq. οἷσθ' οὖν, βροτοῖσιν ὅς καθέστηκεν νόμος;—Οὐκ οἶδα.

*b.* By φημί, φήμ' ἐγώ, ἔγωγε—or negat. οὐ φημί, οὐκ ἔγωγε, οὐ: Demosth. p. 14, 20 τί οὖν;—σὺ γράφεις ταῦτ' εἶναι στρατιωτικά; Μὰ Δί, οὐκ ἔγωγε.

*c.* Very frequently by an explanatory γέ, which marks the connection between the answer and question; *yes, surely, at least*. It has a double force. *a.* It assents to the subject-matter of the question by introducing a statement which *a fortiori*, proves the other true, and therefore it is used to give assent, and add something more to the question<sup>a</sup>; and this is its more usual force (cf. §. 755. 8.): Eur. Hipp. 94 sq. ἐν δ' εὐπροσηγόροιςιν ἔστι τις χάρις; Hipp. Πλείστη γε καὶ κέρδος γε σὺν μόχθῳ βραχεῖ. *β.* It asserts the subject matter, by introducing a sentence stating certain circumstances under which it is true; as, Eur. Phœn. 1616 τίς ἡγεμών μοι ποδὺς ὀμαρτήσῃ τυφλοῦ; ἦδ' ἡ θανοῦσα; ζῶσα γ' ἂν σάφ' οἶδ' ἔτι: Id. Iph. Taur. 484 πότρον ἀδελφῷ μητρός ἔστον ἐκ μῆις; φιλότῃ γ', ἔσμεν δ' οὐ κασιγνήτω, γυναι. Thus γέ is also added to a negative answer; as, Eur. Iph. A. 1117 εἰφ', ἂν ἐρωτήσω σε, γενναίως, πόσι—Οὐδὲν κελευσμοῦ δεῖ γ', ἐρωτᾶσθαι θέλω—and a strong affirmation can precede it, such as ναί, νῆ Δία.

d. By γάρ, (§. 786.) as a stronger explanation than γί, which removes the doubt expressed in the question, by giving the grounds for it: Eur. Hipp. 279 sq. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλῆσιν; Tr. ἔκδημος ὦ γάρ τῆσδε τυγχάνει χθονός: Ibid. 320 sq. Τι. κάπειτα κρύπτεις χρησθ' ἱκνούμενης ἐμοῦ; Ph. ἐκ τῶν γὰρ αἰσχροῦν ἐσθλὰ μηχανώμεθα.

e. By ναί, νή τὸν Δία—πάνυ, κάρτα, &c.: often found with γί, as πάνυ γε—also εὖ γε, καλῶς γε, &c.: Plat. Apol. p. 20 B ἔστι τις, ἔφην ἐγώ, ἡ οὐ.—Πάνυ γε, ἡ δ' ὅς.

f. By τοί (§. 736.), μέντοι (§. 730. a.), οὖν (§. 737.), which assent to it in the same way as γί, by introducing something which implies it: Plat. Gorg. p. 447 B τί δέ, ὦ Χαιρεφών; ἐπιθυμῶ Σωκράτης ἀκούσαι Γοργίου; Chær. ἐπ' αὐτό γε τοι τοῦτο πάρεσμαι: Plat. Phaedr. p. 65 D φαμέν τι εἶναι—δικαίον αὐτὸ ἢ οὐδὲν; Φαμέν μέντοι νῆ Δία<sup>u</sup>: Ibid. p. 68 B οὐ πολλῇ ἂν ἀλογία εἴη; Πολλῇ μέντοι νῆ Δία: Ibid. p. 73 D ἅλλα ποῦ μυρία τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῆ Δέ, ἔφη ὁ Σιμμίας: Ibid. p. 82 C οὐ γὰρ ἂν πρόποι, ἔφη, ὦ Σώκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δέ, ἡ δ' ὅς: Id. Phaedr. p. 262 D οὐκοῦν δῆλον, ὥς τὸ πάθος τοῦτο δι' ὁμοιοτήτων τινῶν εἰσέρρη; γίγνεται οὖν οὕτω.

g. By μενοῦν (§. 730. b.), introducing something which implies it, and thus assenting to it, (*utique*), *yea rather*, or something which states it more correctly, and thus partially denying it, (*immo*) *nay rather*: Plat. Phaedr. p. 230 A B ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς;—Τοῦτο μενοῦν αὐτό: Id. Protag. p. 309 C 'Αλλ' ἢ σοφῶς τιμὴν ἡμῖν, ὦ Σώκρατες, ἐντυχὼν πάρει; Socr. Σοφωτάτω μὲν οὖν δῆπου τῶν γε νῦν, εἴ σοι δοκεῖ σοφώτατος εἶναι Πρωταγόρας<sup>b</sup>: Id. Gorg. p. 466 A τί οὖν φῆς; κολακεία δοκεῖ σοι εἶναι ἡ ῥητορικὴ;—Κολακείας μενοῦν ἐγώ γε εἶπον μόριον: often οὐ μενοῦν, *no, truly not*.

h. By οὐ γὰρ οὖν, κομιδῇ μὲν οὖν, *neutiquam*.

i. Sometimes the answer begins with καί, the reply being then a continuation of the subject matter of the question, and implying the truth of the doubt which suggested the question to him who asked it, and whence we must collect whether the answer is affirmative or negative; as, Eur. Ph. 433 ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα; P. Κάδωκεν ἡμῖν δύο δυοῖν νεάνιδας: Καὶ in καὶ τοῦτο, καὶ ταῦτα, *et quidem*, like γί, does more than affirm the question, while τοῦτο, ταῦτα, alone, only affirm it: Arist. Pac. 374 Π. Οὐκοῦν ἕτερόν γ' ἔτ' ἐκ Λακεδαιμόνος μίτει ἀνύσας τι; K. Ταῦτ', ὦ δέσποθ': Plat. Rep. p. 456 E τί δέ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὐταὶ ἔσονται βέλτισται; Καὶ τοῦτο, ἔφη, πολὺ (sc. βέλτισται ἔσονται).

Obs. 1. When there is a rapid interchange of question and answer, the question is often interrupted, so that the answer separates the question into two parts. See Eur. Hec. 1258 sqq. 1270 sqq. When several questions are asked in succession, of course they are answered in the same order. The answer to a compound question belongs to the latter clause; as, Eur. Or. 1533 Τί δρῶμεν; ἀγγέλλωμεν εἰς πόλιν τόδε; ἡ σὺ γ' ἔχωμεν;—Ἀσφαλίστερον, φίλοι (sc. σίγα ἔχειν).

Obs. 2. The answer often assumes the form of a question, especially in certain formulas; as, τί δ' οὐ μέλλει; τί δ' οὐκ ἔμελλε; *why should it not=certainly*; and the negative is omitted in this formula, τί μέλλει; ἀλλὰ τί μέλλει; ἀλλὰ τί γὰρ μέλλει; *what will he do, if not? quidni? =certainly*: Plat. Hipp. Maj. p. 287 d: Id. Hipp. Min. p. 373 D. Σ. δρόμω μὲν ἄρα καὶ τῷ θένιν τάχος μὲν ἀγαθόν, βραδυτῆς δὲ κακόν; 'Ιπ. 'Αλλὰ τί μέλλει; So also ἀλλὰ τί οἴει; Id. Rep. p. 332 C and ἀλλὰ τί; *quidni?*

a Stallb. ad loc.

b Stallb. ad loc.

c Stallb. ad loc.

d Heindorf. ad loc.

Id. Phæd. p. 89 B οὐκ, ἄν γε ἐμοὶ πείθῃ—. Ἄλλὰ τί<sup>a</sup>; also ἄλῃθες; (accent thrown back) in ironical replies, *really? who would think it? Itane?* so πῶμα<sup>a</sup> originally a question, *πῶς μάλα; how then?* in Doric originally, then Attic, for οὐδαμῶς: see §. 872. Obs. 2.

*Remarks on the Interrogative Sentence.*

*A relative Sentence coalescing with a Question.*

§. 881. 1. When the interrog. sentence is composed of an adjct. interrogative pronoun, εἶναι, and a substant., and followed by a relative sentence referring to it, as ποῖός ἐστιν ὁ μῦθος, ὃν εἶπες, the verb εἶναι and the relative are omitted, and the verb of the relative sentence becomes the governing verb of the interrog. sentence: Il π, 440 ποῖον τὸν μῦθον ἕειπες; Il. κ, 82 τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἶος; Il. λ, 612 ἀλλ' ἔθι νῦν—Νέστορ' ἔρειο, ὅντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο: Hdt. VII. 48 δαιμόνιε ἀνδρῶν, κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα; Soph. Aj. 46 ποιαῖσι τόλμαις ταῖσδε καὶ φρέων θράσει; Eur. Hec. 188 τί τόδ' ἀγγέλλεις; Ibid. 501 τίς οὗτος σῶμα τοῦμὸν οὐκ ἔῃς κεῖσθαι; Plat. Phæd. p. 79 B ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαίμεν ἂν εἶναι—τὸ σῶμα; Id. Gorg. p. 520 extr. ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν θεραπείαν;

2. We must distinguish from this the case where the article precedes the interrog. pronoun, whereby it is signified that the subject matter of the question is well known, or already spoken of: Plat. Rep. p. 421 extr. Ἔτερα δὴ—τοῖς φύλαξιν εὔρηκαμεν, ἃ παντὶ τρόπῳ φυλακτόν, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδύντα. Τὰ ποῖα ταῦτα; i. e. ποῖά ἐστι ταῦτα, ἃ λέγεις<sup>b</sup>; Arist. Pac. 696 εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν· ἜPM. τὸ τί; Ibid. 693 οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. ΤΡΥΓ. τὰ τί; (referring to οἶα:); Id. Nub. 776 ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤΡΕΨ. τὸ τί; Id. Av. 1039 νόμους νέους ἤκω παρ' ὑμᾶς δεῦρο πωλήσων. ΠΕΙ. τὸ τί;

*Rhetorical change of a Dependent into a direct Interrog. Sentence.*

§. 882. 1. In many writers a dependent sentence introduced by a conjunction assumes the form of an interrog. sentence, the conjunction being still retained. This frequently gives a rhetorical force of expression to the construction: Xen. M. S. I. 4, 14 ὅταν τί ποιήσωσι, νομείς αὐτοὺς σοῦ φροντίζειν; Plat. Gorg. p. 448 C νῦν δ' ἐπειδὴ τί νος τέχνης ἐπιστήμων ἐστί, τίνα ἂν καλοῦντες αὐτὸν ὀρθῶς καλοῖμεν; Soph. Aj. 106 θανεῖν γὰρ αὐτὸν οὐ τι πω θέλω. Min. Πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλέον; Aj. Πρὶν ἂν—νῶτα φοινηχθεῖς θάνῃ; Demosth. p. 43, 10 πότε ἃ χρὴ πράξετε; ἐπειδὴν τί γένηται; Hence the elliptic expressions, ἵνα τί; ὥς τί; (sc. γένηται,) with what intent? ὅτι τί; (sc. γίγνεται) on what grounds? Plat. Apol. p. 26 D ἵνα τί ταῦτα λέγεις; Eur. Or. 756 ὥς τί δὴ τότε; Or. ὥς νῦν ἱκετεύσω με σῶσαι: Plat. Charmid. p. 161 C ὅτι δὴ τί γε; ἔφη.

2. So the interrog. pronoun τί followed by a negation=οὐδὲν οὐ, *nothing*, and is inserted in a sentence without any change of the construction:

<sup>a</sup> See Heindorf.

<sup>b</sup> Stallb. ad loc.

Demosth. p. 241, 29 ἐλαυνομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πάντα ἢ οἰκουμένη μεστὴ γέγονε προδοτῶν for οὐδὲν κακὸν εὐ πασχ.

*Two or more Interrog. Sentences in one.*

§. 883. 1. Two or even more interrog. words may be attached to the same verb, so that two or more questions on different points are expressed in one sentence; Soph. Aj. 1164 τίς ἄρα νῦν ἐς πότι λήξει πολυπλάγκτων ἐσέων ἀριθμός<sup>a</sup>; Eur. Hel. 1559 ὃ τλήμονες, πῶς ἐκ τίνος νῦν ποτε Ἀχαιῖδας θραύσαντες ἔχετε σκάφος; Id. Iph. T. 1322 οὐδ' ἔχω, ὅπα πρὸς πότερον εἶπω; Id. Ph. 1295 πότερος ἄρα πότερον αἰμάξει; Plat. Ion. p. 530 Ἀ πῶς τί ἡγωνίσω; Plat. Hipp. M. p. 297 extr. πῶς τί ἄρ' ἀν ἀγωνιζόμεθα<sup>b</sup>; Id. Th. p. 208 Ε πῶς τί τοῦτο; Id. Soph. p. 261 Ε; Id. Rep. p. 400 Α ποῖα δ' ὁποῖον βίου μύηματα, οἷα ἔχω λέγων<sup>c</sup>; Demosth. p. 429, 8 ἐξετάζεσθαι, τίς τίνος αἰτιὸς ἐστι. So with the relative; as, Soph. Ant. 942 οἷα πρὸς οἷων ἀνδρῶν πάσχω; Often in a construction with a participle: Eur. Alc. 145 ὃ τλήμων, οἷας οἷος ὦν ἀμαρτάνεις; Plat. Symp. p. 195 Ἀ οἷος οἷων αἰτιος ὦν τυγχάνει.

2. By a remarkable brevity of expression we find fresh questions inserted between a substantive in an interrog. sentence, and its article, by the answer to which the nature of the subst. is more clearly defined: Plat. Rep. p. 332 C Ὡ Σωκράτη, ἣ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἡτρικὴ καλεῖται; *to whom does it give its gifts? what are they?* All these points are answered together in Ἠ σὼμασι φάρμακά τε καὶ σιτία καὶ ποτά.

*Of the Oratio obliqua, or indirect construction.*

§. 884. 1. The words or thoughts of any one, whether of a third person spoken of, or of a person spoken to, or of a person himself speaking, may be looked at by the speaker in two ways: either they are given in the very way and form in which the person expressed them, and in this case, in their relation to the person whose words they are, they are considered as not depending on a mere supposition in the mind of that person, but as a fact which he stated as a fact; and this is called the *oratio recta*; as, I thought “all men are mortal;” he told me, “the peace is concluded;”—or without any verb preceding—all men are mortal.

2. Or they are referred to the mind of the speaker, or some other person, and looked at in the relation in which they stand to the writer or speaker—not as a statement of a fact, but as a supposition which he forms from the mind and knowledge of the person spoken of: or when the writer is speaking of himself, he views it as an act in his own mind, not as a fact out of it; and thus they are made dependent on a verb of perceiving or of com-

<sup>a</sup> Hermann. ad loc.

<sup>b</sup> Heindorf. ad loc.

<sup>c</sup> Stallb. ad loc.

municating something: this is called the *oratio obliqua*; as, “he said the peace was concluded.”

There are two sorts of *oratio obliqua*.

1. Where a single clause is stated as depending on what another person said or thought; as, *ἔλεγον ὅτι οὗτος ἔλθοι*.

2. Where the sentence is composed of a principal and dependent clause or clauses, all of which are referred to what another person says or thinks; as, *ἔλεγον ὅτι οὗτος ἔλθοι ὃς ταῦτα ποιήσειε*.

*Obs. 1.* We must not confound with the simple *oratio obliqua* or consider as exceptions to it, those dependent sentences which are introduced by the writer after a verb of saying or thinking, not as part of what was said or thought, but as a quality or accident belonging to something said; as, Demosth. p. 127 *ἐφ’ οἷς ἤδη χαριούνται ταῦτα ἔλεγον*—where *ἐφ’ οἷς ἤδη χαριούνται* does not represent what they said, “*ἐπὶ τοῦτοις ἤδη χαριούμεθα*,” but they said, *ταῦτα*, (and this might be resolved into a clause in the *oratio obliqua*.) of which Demosthenes observes, *ἤδη χαριούνται*: nor with the compound *oratio obliqua*, those which are introduced in the same way after a really dependent clause (with acc. and infin.), as, Plat. Gorg. p. 513 A *εἰ δέ σοι οἷε ὄντινούν ἀνθρώπων παραδώσειν τέχνην τινὰ τοιαύτην, ἥ τις σε ποιήσει μέγα δύνασθαι κ. τ. λ.* If the opt. is used in the *oratio obliqua*, of course the opt. will also be generally used in the sentence depending on that opt.; this however, is regulated not by the rules of the *oratio obliqua*, but by the simple use of the opt. in dependent sentences. See §. 802 ff.

3. The statement which in the *oratio recta* stands in the words of the person who made it, is expressed in the *oratio obliqua* by the acc. and infin. (§. 664, 665.), by *ὅτι* or *ὥς* and the *verbum finitum* (§. 801.), or by a participle; as, *ἐπήγγειλε τοὺς πολέμους ἀποφυγεῖν—ὅτι οἱ πολέμοι ἀποφύγοιεν* or *ἀπέφυγον—τοὺς πολέμους ἀποφυγόντας*. To these must be added the logically dependent sentences introduced by *γάρ*, *οὖν*, *μέντοι*, &c., which imply a person stating them as proofs or inferences. A wish, command, or desire is expressed in the *oratio obliqua* by the infin. (§. 663. b.); as, *ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολέμοις (or. recta, ἐπίθεσθε)*.

4. A statement which would have been expressed in a dependent sentence in the *oratio recta*, does not change its form in the *oratio obliqua*, except that in the place of the indic. (if this was the mood in the *or. recta*) the conj. and opt. are used.

*Obs. 2.* An acc. and inf. sometimes depend on a verb of perceiving or communicating which is suppressed, though implied in the context, so that they seem to be independent: Hdt. VII. 220 *λέγεται δέ, ὥς αὐτός σφεας ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δέ καὶ Σπαρτιηγέων τοῖσι παρούσι οὐκ ἔχειν εὐπρεπέως ἐκλπεῖν τὴν τάξιν*. This is very common in Herodotus.

*Obs. 3.* Parentheses, and especially those which *γάρ* connects with the context, although they grammatically are independent sentences, yet frequently assume the form of the *oratio obliqua* in the opt., generally when a sentence introduced by *ὅτι* or *ὥς* precedes, of which the parenthesis



seems to be a continuation. This is first found in Hdt. and in Attic prose more frequently than in poetry: Aesch. Ag. 615 ταῦτ' ἀπ' ἀγγέλου πόσει, ἥκειν ὅπως τάχιστ' ἐράσμιον πόλει· γυναῖκα πιστήν δ' ἐν δόμοις εὐροι μολών, οἶαν περ οὖν ἔλειπε: Hdt. VII. 3 ἔλεγε—, ὥς αὐτὸς μὲν γένοιτο Δαρίω οὐκὼν οὐτ' εἰκὸς εἶη οὔτε δίκαιον, ἄλλον τινα τὸ γέρας ἔχειν πρὸ ἰωυτοῦ: Xen. Anab. VII. 3, 13 ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λόγοι Σιόθην· χειμῶν γὰρ εἶη, καὶ οὔτε οἰκίδε ἀποπλεῖν τῷ βουλομένῳ δυνατὸν εἶη κ. τ. λ.: Id. Hell. III. 2, 23 ἀποκριναμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσκειαν ταῦτα· ἐπιληΐδης γὰρ ἔχουεν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφοροι: Plat. Rep. p. 420 C ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔψεγε λόγων, ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ κάλλιστα φάρμακα προστίθεμεν—οἱ γὰρ ὀφθαλμοί, καλλίστων ὄν, οὐκ οἰστρεῖα ἐναγληγμένοι εἶεν, ἀλλὰ μελανι—, μετρίως ἂν ἔδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες κ. τ. λ.<sup>a</sup> So also opt. with ἂν: Ibid. p. 458 extr. δῆλον διδ, ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱερὸς εἰς δύναμιν ὅτι μάλιστα· εἶεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι.

### Use of the Moods in the Oratio Obliqua.

#### I. Optative.

§. 885.1. Since the *oratio obliqua* represents any statement or judgment as depending on a supposition, of course the two subjunctive moods, being the proper expressions of supposition, are the proper forms of the *oratio obliqua*. But in Greek the conjunctive is never used in the principal clauses of the *oratio obliqua*, and in the dependent clauses introduced by ὅς ἂν, ὅταν, πρὶν ἂν &c., only when it would have been used in the *oratio recta*. So it is not correct to say, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ἦ; and in φημί αὐτὸν, ἐὰν τοῦτο λέξη, ἁμαρτάνειν, the conjunct. λέξη is not used on account of the *oratio obliqua*, but because it would have been used in the *oratio recta*; as, ἐὰν τοῦτο λέξη, ἁμαρτάνει. When the verb of the principal clause is in time present to the speaker, the mood of the *oratio recta* is retained; as, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ἐστίν—φημί, ὅτι αὐτὸς, ἐὰν τοῦτο λέξη, ἁμαρτάνει: or the accus. and infin. is used; as, λέγει, τὸν ἄνθρωπον θνητὸν εἶναι—φημί, αὐτὸν, ἐὰν τοῦτο λέξη, ἁμαρτάνειν. See construction of ὅτι and ὥς, §. 802. 3. The reason why the conjunctive is not used in the *oratio obliqua* is, that the conjunct. expresses something yet to come—while that which is conceived in one's own mind, or drawn from the mind of another person, must be, as far as it is only a mental act, already past.

2. But when the verb of the principal clause is in an historic tense, the opt. is necessarily used in the *oratio obliqua*, and the opt. is thus used either for the ind. or conjunct. In the former case it expresses that the thing spoken of in the indie. as a reality, is to be regarded only as another person's mode of view-

<sup>a</sup> Stallb. ad loc.

ing it—another person's assertion. In the latter case it expresses that the thing which the conjunctive spoke of in the *oratio recta*, as a supposition or possibility, is to be considered as only conceived of by another person in the light of a supposed possibility. So *ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃ—ἐλεξέ, σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι*: Hdt. III. 75 *τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (fecisset)*: Xen. Ages. I. 10 *Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπεύσαιοτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας*. We must not confuse this construction with those cases where the opt. is used to express *uncertainty*, as opposed to the certainty of the ind., for in these cases the opt. does not arise from the *oratio obliqua*, but would have been used in the *oratio recta*. Cf. §. 802. 3. and §. 888.

*Obs.* Sometimes the *oratio obliqua* is used in the dependent clauses of an *oratio recta*, when it is to be marked that a statement is made, not as by the speaker himself, but as passing in another person's mind: Hdt. VII. 2 *ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβαζάνης, κατότι πρεσβυτάτος τε εἶη παντός τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη—πρὸς πάντων ἀνθρώπων, τὸν πρεσβυτάτον τὴν ἄρχην ἔχειν Ξέρξης δέ, ὡς Ἀτόσσης τε παῖς εἶη—, καὶ ὅτι Κῦρος εἶη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην*: Thuc. II. 21 *οἱ Ἀχαρνῆς ἐκάκιζον τὸν Περικλέα, ὅτι στρατηγὸς ὢν οὐκ ἐπέξάγοι, quod (quia) exercitum non educeret (e mente Acharnensium)*: Soph. Trach. 903 *κρύψας ἑμάντην, ἔνθα μή τις εἰσίδοι, ubi se a nullo visum iri credebatur*. (But Id. Aj. 658 *κρύψω τόδ' ἔγχος τοῦμόν—γαίης ὀρύξας, ἔνθα μή τις ὄψεται, oratio recta.*) So Latin, Liv. XL. 18 *in Hispanid prorogatum veteribus est imperium cum exercitibus, quos habent*.

3. If the opt. in the *oratio obliqua* stands for the conjunct. in *oratio recta*, *ἂν* may be joined to the conjunction by which it is introduced; see §. 844. *Obs.*: II. η, 387 *ἠνώγει Πρίαμος—εἰπεῖν, αἶκε περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο (e mente Priami, non referentis)*: II. β, 597 *στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ Μοῦσαι ἀείδοιεν*: Thuc. VIII. 54 *καὶ ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίῃ ἄριστα ἔξειν*: cf. VIII. 68. Antiphon. p. 722 (59, §. 34. Bekk.) *οὔτοι δὲ θάνατον τῷ μηνυτῇ τὴν δορεὰν ἀπέδωσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα, πρὶν ἂν ἐγὼ θέλωμι*.

## II Indicative.

§. 886. Though the nature of the *oratio obliqua* would seem to require the optative as the proper expression of a supposition, yet it is not always used, and the indic. is used far more frequently; so that objects are brought before the mind not as mere concep-

tions but as facts, which gives great power of representation to the language. In the use of the indie. we must distinguish two cases :

1. Where the statement, though it depend upon another person's conception, is to be marked as something real, in opposition to a mere supposition or possibility ; the fact being stated in the form which the person originally used when he stated it as a fact : Hdt. VI. 132. below, *b*.

2. Where the *oratio obliqua* assumes the character of *oratio recta*. This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is as it were the essence of it, such as the argument whereby some person was influenced (thus after verbs of persuading), the especial reason, ground, end, aim, essence of the mental determination, reflection, &c.—the terms or conditions on which any thing is granted, which give a character to the whole action ; or some remarkable declaration, to draw attention to the importance of which in the order of thought, it is stated, as nearly as possible, in the form in which the person originally stated it : inasmuch as this clause is logically the principal clause (on which frequently the other depends), it is not in form made dependent on it, while its grammatical subordinate relation is preserved, so as not to be wholly lost, by retaining the conjunction by which it is introduced.

3. Hence we often find a curious mixture of the *oratio obliqua* and *recta*. The infin. and acc. follows the verb in the *oratio obliqua*, and then follows a dependent clause in which the verb stands in the *oratio recta*, marking the most important words of the sentence by giving them in the mood in which they would originally have been uttered ; as, Hdt. I. 136 ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκεῖν ὅκου βούλονται (originally ὅκου βούλεσθε).

*a*. Substant. sentences (see §. 802.) : Hdt. III. 61 τοῦτον τὸν ἄνδρα ἀναγνώσας (*persuadere*) ὁ Μάγος Πατιζέιως, ὥς οἱ αὐτὸς διαπρήξει (argument whereby he persuaded), εἶσε ἄγων ἐς τὸν βασιλῆιον θρόνον : Ibid. 84 οἱ δὲ λοιποὶ τῶν ἐπὶ ἐβουλεύοντο, ὥς βασιλέα δικαιοτάτα στήσονται (end of the deliberation) : Id. VII. 8, 1 τοῦτο ἐφρόντιζον, ὅκως μὴ λείψομαι τῶν προτερῶν γενομένων ἐν τιμῇ τῇδε (*ne inferior essem*), μηδὲ ἐλάσσω προσκλήσομαι δύναμιν Πέρσῃσι (end of the thought) : Xen. Cyr. II. 2, 1 ἀεὶ μὲν οὖν ἐπεμελείτο ὁ Κῦρος, ὅποτε συσκηροῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται (object or essence of the care).

*b*. Adject. sentences : Hdt. VII. 54 Ξέρξης—εὐχετο πρὸς τὸν ἥλιον, μηδεμίην οἱ συντυχίην τοιαύτην γενέσθαι, ἥ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται

(the clause beginning with ἡ μιν παύσει expressing the especial aim of the prayer): Id. VI. 132 (Μιλτιάδης) αἰτήσας νέας ἑβδομήκοντα, καὶ στρατὴν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφί, ἐπ' ἣν ἐπιστρατεύεται (he is *really* marching) χώρην, ἀλλὰ φὰς αὐτοὺς καταπλουτιεῖν, ἣν οἱ ἔπωνται. (§. 887.) ἐπὶ γὰρ χώρην τοιαύτην δὴ τινα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἄφθονον οἴσονται (will certainly gain) λέγων δὲ τοιαῦτα αἵτεε τὰς νέας: Xen. Hell. II. 3, 2 ἔδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἱ τοὺς πατέρας νόμους ξυγγράψουσιν, καθ' οὓς πολιτεύουσιν (essence and especial aim of the decree).

c. Adverb. sentences: Xen. Anab. III. 5, 13 ὅμοιοι ἦσαν θανμάζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες (essence of the θαῦμα) καὶ τί ἐν νῷ ἔχοιεν: Ibid. I. 3, 14 εἰς δὲ δὴ εἶπε—στρατηγὸς μὲν ἐλέσθαι ἄλλους ὥς τάχιστα, εἰ μὴ βούλεται (condition or terms) Κλέαρχος ἀπάγειν—ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὥς ἀποπλέουιν· ἐὰν δὲ μὴ διδῷ ταῦτα (§. 887.), ἡγεμόνα αἰτεῖν Κῦρον, ὅστις [ὥς] διὰ φιλίας τῆς χώρας ἀπάξει (especial point of the request)—πέμψαι δὲ καὶ προκαταληφμένους τὰ ἄκρα, ὅπως μὴ φθάσουσιν (especial aim) ὁ Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες (argument on which the request was grounded). So also when the conjunctive would have been the form of any part of the original statement, it is used in the same way and for the same purposes as the ind.: Plat. Legg. p. 683 εἰ γοῦν—τις ἡμῖν ὑπόσχοιτο θεὸς ὥς, ἐὰν ἐπιχειρήσωμεν,—οὐ χεῖρους ἀκουσόμεθα. So in Latin, *Jugurtham maxime vivum, sin id parum procedat, necatum sibi traderet.*—(See below, §. 887.)

d. Indirect interrog. sentences.—The indic. is generally used in these sentences, attention being drawn to the question by stating it in the form in which it was originally stated. The indic. of past tenses very often followed the same tenses in principal sentences: Od. ρ, 120 εἶρετο δ' αὐτὶκ' ἔπειτα βοῇν ἀγαθὸς Μενέλαος, ὅττεν χρήζων ἐκόμην Λακεδαίμονα διὰν: Hdt. III. 78 εἶρετο, ὅ τι οὐ χρεῖται τῇ χερὶ: Isocr. Paneg. p. 56 D τὰς στάσεις ἐποιοῦντο πρὸς ἀλλήλους οὐχ ὁπότεροι τῶν λοιπῶν ἄρξουσιν, ἀλλ' ὁπότεροι φθίσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες: Thuc. II. 4 οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται: Xen. Cyr. IV. 2, 3 ἐννοηθέντες δὲ, οἶά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν τεθναίη μὲν ὁ ἄρχων αὐτῶν, ἔδωξεν αὐτοῖς—ἀποστήναι: Plat. Apol. p. 21 B πολλὸν μὲν χρόνον ἡπόρουν, τί ποτε λέγει, for ὅ τι λέγοι.

## III. Conjunctive.

§. 887. Analogously to the use of the ind. of historic tenses in dependent clauses after an historic tense, so after a past verb of perceiving or communicating, followed by the *oratio obliqua*, we find a dependent clause in the conjunctive, to mark the point on which the rest of the sentence turns—that being the mood proper to the expression at the time when it was used, as of a future event, and the parties being introduced as speaking or perceiving, as they originally spoke or perceived; hence part of the sentence seems to be in the *oratio obliqua* and part in the *oratio recta*: Hdt. I. 29 ὀρκίοισι μεγάλοισι κατείχοντο Ἀθηναῖοι, δέκα ἔτεα χρησέσθαι νόμοισι, τοὺς ἄν σφι Σύλων θῆται: (the oath was δέκα ἔτεα χρησόμεθα, the proper form thereupon being τοὺς ἄν, &c.): Thuc. II. 13 (ὁ Περικλῆς) προηγόρευε τοῖς Ἀθηναίοις, ὅτι—τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ τὰς οἰκίας, ἦν ἄρα μὴ δηλώσωσιν οἱ πολέμοι—ἀφίησιν αὐτὰ δημόσια εἶναι: Xen. Cyr. IV. 5, 36 τοὺς ἱππέας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημάνῃ: Id. Hell. II. 1, 24 Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσε ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴν δὲ ἐκβῶσι, κατιδιόγας ὅτι ποιοῦσιν, ἀποπλεῖν: Id. Anab. II. 3, 6 ἔλεγον δὲ οἱ ἄγγελοι, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οὗ αὐτοὺς, ἔαν σπονδαὶ γένωνται, ἄξουσιν, ἐνθεν ἔξουσιν τὰ ἐπιτήδεια: Plat. Apol. init. ἔλεγον, ὡς χρὴν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε.

*Interchange of Conjunctive, Optative, and Indicative.*

§. 888. The conj. and ind. are sometimes found in the *oratio obliqua* to express reality and certainty, as opposed to a mere supposition and possibility expressed by the opt. in another part of the sentence: Hdt. VIII. 70 ἀρρώδεον, ὅτι αὐτοὶ μὲν, ἐν Σαλαμῖνι κατήμενοι, ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται: Xen. Anab. III. 5, 19 ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν: Id. Hell. V. 2, 38 διδάσκων, ὅτι οἱ Ὀλύμπιοι κατεστραμμένοι τὴν μεῖζον δύναμιν Μακεδονίας εἶεν καὶ οὐκ ἀνήσουσι τὴν ἐλάττω.

## IV. Accusative with Infinitive, instead of Verbum finitum.

§. 889. In Greek any dependent clause in an *oratio obliqua* may stand in the accus. and infin. depending on a verb of saying, &c. expressed or implied, instead of the *verbum finitum*; in Latin this

is restricted to such clauses of the *oratio obliqua*, as are introduced by relative pronouns or relative conjunctions, and are in reality the principal clause.

*a.* Adject. sentences: Hdt. VI. 117 ἄνδρα οἱ δοκέειν δπλίτην ἀντιστήναι μέγαν, τοῦ (for οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν: Thuc. I. 91 (ἔφασαν) ὅσα αὖ μετ' ἐκείνων βουλευέσθαι, οὐδενὸς ὕστεροι γνώμη φανῆναι: i. e. *de quibus rebus consultavissent* (not *de q. r. se consultavisse*). Cf. Corn. Nep. Them. VII. *illorum urbem ut propugnaculum oppositum esse barbaris, apud quam jam his classes regias fecisse naufragium*, (i. e. *apud hanc enim etc.* as properly a principal clause.)

*b.* Adverb. sentences.—*a.* Local, temporal, causal, comparative: Plat. Rep. p. 408 C οἱ τραγωδοποιοὶ—'Απόλλωνος μὲν φασιν Ἀσκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα θανάσιμον ἤδη ὄντα λίσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι αὐτόν: Latin, *unde fulmine eum percussum esse*, i. e. *et inde* (as logically a principal sentence): Hdt. III. 26 λέγεται —, ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης λέναι —, ἐπιπνεῦσαι νότον μέγαν: Ibid. 35 ὥς δὲ (*quum*) ἐν τῇ καρδίῃ εὐρεθῆναι ἐνεόντα τὸν δίστον, εἰπεῖν πρὸς τὸν πατέρα κ. τ. λ.: Id. VI. 84 Σκύθας γὰρ (*sc. φασί*) τοὺς νομάδας, ἐπεὶ τε σφί Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι, i. e. *postquam invasisset*: Id. VII. 148 μετὰ δὲ, ὥς ἐλθεῖν τοὺς ἀγγέλους ἐς δὴ τὸ Ἄργος, ἐπελθεῖν ἐπὶ τὸ βουλευτήριο: Ibid. 150 extr. ἐπεὶ δὲ σφεας παραλαμβάνειν τοὺς Ἑλληνας, οὕτω δὴ, ἐπισταμένους ὅτι οὐ μεταδῶσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταίτεειν κ. τ. λ. (the finite verb being used in the sentence depending on ἐπισταμένους, and the infin. in the sentence depending on the preceding verb λέγεται): Hdt. II. 121. § 2 ὥς δὲ τυχεῖν τὸν βασιλῆα ἀνολίζαντα τὸ οἶκημα, θωῦμάσαι κ. τ. λ. ὥς δὲ αἰ ἐλάσσω φαίνεσθαι τὰ χρήματα —, ποιῆσαι μιν τάδε. This construction is very common in Herodotus. Thuc. II. 102 λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνου τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν: Xen. Cyr. V. 2, 4 ἀπηγγέλλον τῷ Κύρῳ, ὅτι τοσαῦτα εἴη ἔνδον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεάν, ὥς σφίσι δοκεῖν (i. e. *ut sibi videretur*), μὴ ἂν ἐπιλιπεῖν τοὺς ἔνδον ὄντας: Plat. Rep. p. 614 B ἔφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ — δὴ εἶναι χάσματε κ. τ. λ.: Id. Rep. p. 359 D ἰδεῖν—νεκρόν, ὥς φαίνεσθαι, μεῖζω ἢ κατ' ἀνθρώπον.

*β.* Conditional: Hdt. III. 108 λέγουσι δὲ καὶ τότε Ἀράβιοι, ὥς πᾶσα ἂν γῆ ἐπίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ'

αὐτοὺς οἷόν τι κατὰ ἐχθίδας ἡπιστάμην γίνεσθαι: *Thuc. IV. 98 οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον θυνηθῆναι τῆς ἐκεῖνων κρατῆσαι, τοῦτ' ἂν ἔχειν, i. e. si ampliorum illorum agrī partem in suam potestatem redigere possent, se eam retenturos.*

c. Mixed sentences: *Hdt. VI. 137 ἐπεὶ τε γὰρ ἰδεῖν τοὺς Ἀθηναίους τὴν χώραν, τὴν σφισι ὑπὸ τὸν Ὑμηττὸν εὐόσαν οἰκῆσαι μισθὸν τοῦ τέλχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἀλαλαμένον ταύτην ὥς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εἶ, τὴν (i. e. ἥν) πρότερον εἶναι κακὴν τε καὶ τοῦ μηδεὸς ἀξίην, λαβεῖν φθόρον κ. τ. λ.: Id. III. 105 εἶναι δὲ (λέγεται) ταχύτητα οὐδενὶ ἐτίρω ὁμοίαν, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς, ἐν ᾧ τοὺς μύρμηκας συλλαβέσθαι, οὐδένα ἂν σφῶν ἀποσώζεσθαι.*

*Change from the Oratio Obliqua to the Recta, and from the Recta to the Obliqua.—Change of person.*

§. 890. It being the genius of the Greek language to bring things before the eyes of the reader as much as possible, the *oratio obliqua* is sometimes, and especially in Attic prose, changed suddenly to the *oratio recta*; the person spoken of in the *oratio obliqua* as saying something, being suddenly introduced in the *oratio recta* as speaking of himself in the first person, or to some one else in the second person: and on the other hand, the *oratio recta* is with equal facility changed into the *oratio obliqua*. See ind. with *oratio obliqua* above §. 886: *Lysias p. 897 καλέσας αὐτοὺς εἶπε Διογείτων, ὅτι καταλίποι αὐτοῖς ὁ πατὴρ εἴκοσι μνᾶς ἀργυρίου καὶ τριάκοντα στατήρας. Ἐγὼ οὖν πολλὰ τῶν ἐμαυτοῦ δεδαπάνηκα εἰς τὴν ὑμετέραν τροπὴν κ. τ. λ.: Xen. Cyr. I. 4 exir. ἐνταῦθα δὴ τὸν Κῆρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπιόντα θαρρεῖν, ὅτι παρέσται αὐθις ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξίςται, καὶ ν βούλη, ἀσκαρδαμυκτεῖ: Id. Hell. I. 1, 27 ἐλέσθαι δὲ ἐκέλευον ἀρχοντας —, μεμνημένους ὅσας τε ναυμαχίας — νενικῆκα τε καὶ ναὺς ἐλήφατε — ἡμῶν ἡγομένων: Ibid. II. 1, 25 (Ἀλκιβιάδης) οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμῖσαι ἐς Σηστὸν παρήναι — οὐ ὄντες ναυμαχῆσεται, ἔφη, ὅταν βούλησθε: Plat. Protag. p. 302 C ἐρωτᾷ οὖν Ἑρμῆς Δία, τίνα οὖν τρόπον δοίῃ δίκην καὶ αἰδῶ ἀνθρώποις. Πότερον ὥς αἱ τέχναι νενέμνεται, οὕτω καὶ ταύτας νείμω; On the other hand: Xen. Anab. VII. 1, 39 ἐλθὼν δὲ Κλέανδρος· Μάλα μάλιστα, ἔφη, διαπραξάμενος ἤκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη κ. τ. λ.*

## CHAP. V.

*Especial peculiarities in the Construction of Words and Sentences.*I. *Ellipse.*

§. 891. 1. Ellipse is the suppression of a sentence or part of a sentence, which is logically of minor importance, but which grammatically is required to express a notion or thought, and must be supplied. The use of ellipse arises from an endeavour to mark the unity and connectedness of the parts of a simple or compound thought by the form of the sentence, and to give brevity and power to the expression.

2. The notion of the suppressed word must of course be general and indefinite, and implied in the word which would define it were it not suppressed, as οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or supplied from the context or common use, as εἰς διδασκάλου ἰέναι. So, if a sentence is suppressed, it must be of a general nature and easily supplied.

*Obs.* 1. The principle of ellipse has been often confounded with brachylogy; and, it is needless to say, it has been much abused by its application to cases where it does not apply. The legitimate use of ellipse and brachylogy seems to be mostly confined to two cases:—1. Where the context, or some word in it, suggests to the mind the suppressed notion. —2. (More rare) where the every day usages of speech had created and familiarised a shortened form of expression. Within these limitations it is a true principle of the Greek language—beyond them it creates confusion and conceals other grammatical principles.

u. *Ellipse of a simple Sentence.*

3. On the ellipse of the subject see §. 373, and of εἶναι see §. 376; on the ellipse of a substantive defined by an attributive, adj., part., or gen. (as οἱ θνητοί, τὸ καλόν, οἱ ἔχοντες, εἰς ἄδου ἀφικέσθαι, ὁ Σωφρονίσκου) see §. 436.

*Obs.* 2. In many phrases the subst. suppressed after the adj. is implied in the verb. So that this is brachylogy rather than ellipse, see §. 823. d.: Lucian. D. mar. 2 ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον): Eur. Herc. F. 178 τὸν καλλίνικον ἐκόμασε (sc. κῶμον): Id. El. 804 ὅπως πειστηρίαν θοινασόμεσθα (sc. θοίνην): Plat. Lach. p. 184 D τὴν ἐναντίαν γὰρ Λάχης Νικία ἔθετο (sc. ψῆφον, according to the usual form θέσθαι ψῆφον).



4. The object of a verb sometimes stands without that verb, especially in prayers, curses, &c. : the verb can generally be readily supplied from common use : *ἐς κόρακας, ἐς φθόρον, εἰς ὄλεθρον* (sc. *ἀπιθι* or *ἔρρε*)—*πρὸς σὲ γοιῶτων* (sc. *ἰκετεύω*).

*Obs.* 3. The notion which is required to define another, as an attributive defines a substantive, the object the verb, &c. can never be supplied. Some verbs however have a pregnant force, so that the notion defined implies the notion defining it ; as *φρουρεῖν* in Homer *... φρουρεῖν νύκτα*, to watch through the night—to keep the night watch.

*b. Ellipse in a compound Sentence.*

5. *a.* A substantive to which an attributive relative sentence refers may be suppressed ; as, *εἴη, ὅστις ἀπαγγέλλει τάχιστα Πηλεΐδῃ* : Thuc. II. 11 *ἔπειθε, ὅποι ᾗ τις ἡγήται* i. e. *εἰς τοῦτον τὸν τόπον, ὅποι* (§. 836. 1.).

*b.* A whole sentence may be suppressed which a following sentence defines ; so in the combinations, *οὐχ ὅτι, μὴ ὅτι*—, *ἀλλά* §. 762. 2. ; so also, *οὐχ ὅτι* in the sense of *quamquam*, *although* ; (*ἀλλά* does not follow this phrase as an antithesis :) Plat. Protag. p. 336 D *Σωκράτει γε ἐγὼ ἐγγνώμην μὴ ἐπιλήσασθαι, οὐχ ὅτι παῖζει καὶ φησιν ἐπιλήσμων εἶναι*. Also in final or interrog. clauses introduced by *ὅπως* *μή* and *μή*, and in hypothetical clauses, either where a wish is expressed, as *εἴθε τοῦτο γένοιτο* (§. 856. *Obs.* 2.), or where two hypothetical clauses are opposed, whereof the principal one is generally suppressed. See §. 860. *c.*

6. Another case of ellipse is, where a conditional protasis is omitted, but signified by attaching to the verb of the apodosis the conditional particle *ἂν*, which suggests to the mind the suppressed sentence ; as, *ἡδέως ἂν ἀκούσαιμι, ἡδέως ἂν ἤκουσα* (§. 860. 2.).

II. *Brevity of Expression or Brachylogy.*

§. 892. 1. There is a wide distinction to be drawn between ellipse and brachylogy. In ellipse some element of the notion or thought is actually suppressed ; in brachylogy it only seems to be suppressed, but in reality is in some way expressed or involved either in the whole sentence or some member thereof. The use of ellipse, as it depends partly on perception and common usage, and partly on the nature of the language, may be reduced to certain rules ; but brachylogy depends solely on the pleasure of the speaker, so that he may use it whenever he thinks that his brevity of expression is sufficiently cleared up by the context or other circumstances.

2. The readiness of apprehension which is so especially the

characteristic of the Greek mind, naturally gave greater scope to this figure in the Greek than in any other language; and it is a want of this rapidity and readiness which makes the Greek language so difficult to master, and yet so profitable a mental exercise to the moderns. Many instances of it have already occurred in explaining the different forms of construction, as οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, and some will be found below. We can only treat of some of those instances of brachylogy which from their frequent use may be laid down as principles of interpretation for the language.

*The notion of a Substantive or Adjective involved in the context or part thereof.*

§. 893. *a.* The subject of one sentence is supplied from the object of the last—Attic prose, except orators, and sometimes poetry: Hes. Opp. 513 καὶ τε διὰ ῥινοῦ βοὸς ἔρχεται, οὐδέ μιν ἴσχει (sc. ῥινός): Thuc. VIII. 44 ἐξεφόβησαν μὲν τοὺς πολλοὺς, οὐκ εἰδότες τὰ πρασσόμενα, καὶ ἔφευγον (οἱ πολλοί).

*b.* The substantive of the latter of two coordinate sentences is generally supplied from the former, in which it already stands; the article which would be joined to the substantive in the second clause standing alone; as, Plat. Epist. p. 354 Εἰ μετρία ἢ θεῶ δουλεία, ἄμετρος δὲ ἢ τοῖς ἀνθρώποις.

*c.* A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate; as, Hdt. VIII. 80 ἴσθι γὰρ ἐξ ἐμεῖο (sc. ποιούμενα) τὰ ποιούμενα ὑπὸ Μήδων: Ibid. 142 τούτων ἀπάντων αἰτίους γενέσθαι (sc. αἰτίους) τῆς δουλосύνης τοῖς Ἑλλήσι Ἀθηναίους.

*d.* A substantive cognate to some word in the sentence, is supplied from that word (παρώνυμα). So Homer, (θεοί) δωτῆρες ἐάων sc. δόσεων. So also Il. ω, 528 δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἐάων: Il. υ, 99 καὶ δ' ἄλλως (sc. βληθέν) τοῦ γ' ἰθὺ βέλος πέτετ' οὐδ' ἀπολήγει. So cognate notion of verb (see acc. §. 548.): δεινόν, δεινὰ βοᾶν sc. βόημα, βοήματα.—τρεῖς πλήσσεσθαι sc. πληγὰς: Soph. El. 1075 Ἥλέκτρα τὸν ἀεὶ πατὸς (sc. στόνον) δειλαὰ στενάχουσα: Eur. Ph. 325 δακρύνεσσαν (sc. ἰάν) ἰεῖσα. Also Hdt. VIII. 114 ὥς εἰπεῖν sc. ἔπος, and thence in old Attic (tragedy, ὥς εἰπεῖν ἔπος, and so commonly Plato and Demosth.).

*e.* The affirmative εἰς, ἕκαστος, is supplied from οὐδεῖς; as, Plat. Symp. p. 192 Εἰ τὰντα ἀκούσας οὐδ' ἂν εἷς ἐξαμνηθεῖη—, ἀλλ' ἀτεχνῶς οἶοιτ' ἂν ἀκηκοέναι κ. τ. λ.<sup>a</sup>: Id. Rep. p. 366 D. Demosth.

<sup>a</sup> Stallb. ad loc.

Midian. §. 18 οὐκοῦν δεινὸν — μηδὲν αὖ τολμήσαι πώποτε μηδ' ὦν οἱ νόμοι διδῶσιν ἔφασθαι, ἀλλ' οὕτως εὐλαβῶς — διακείσθαι.

*Where a Pronoun is supplied from the context or part thereof.*

§. 894. α. Where a person has been already mentioned, the pronoun as the object of the verb is supplied therefrom, except where especial emphasis is required: Xen. Hell. III. 4, 3 ἐπαγγελαμένον τοῦ Ἀγησιλάου τὴν στρατείαν, διδῶσιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ ταῦτα).

β. So also the pronoun is supplied to a genitive absolute from the foregoing sentence: Hdt. I. 3 τοὺς δὲ (Asiatics), προσισχομένων (ἐκλείνων Greeks) ταῦτα, προφέρειν σφί Μηδεῖς τὴν ἱρπαγίην ὥς οὐ δύντες αὐτοὶ δίκας, οὐδὲ λκδόντες ἀπαίτεόντων (σφῶν Asiatics).

γ. Very frequently the reflexive pronoun ἑαυτοῦ is supplied from the pronoun αὐτός: Il. α., 355 ἔλῶν γὰρ ἔχει γέρας, αὐτὸς (sc. ἑαυτῷ) ἀπούρας: Soph. Phil. 691 ἵν' αὐτὸς (sc. ἑαυτῷ) ᾗν πρόσσυρος. Even in antithesis: Il. ψ., 647 χαίρει δέ μοι ἦτορ, ὥς μεν ἀελ μέμνησαι ἐν νηέος for ἐν νηὶς ἐν νηέος: Od. θ., 167 οὕτως οὐ πάντες σσι θεοὶ (sc. πάντα) χαρίεντα διδοῦσιν ἀνδράσιν, οὔτε φνὴν, οὔτ' ἀν φρένας, οὔτ' ἀγορήγυν.

*Where a verbal notion is supplied from a preceding verb, or verbal notion.*

§. 895. 1. α. After δήλον ὅτι, οἷδ' ὅτι, εὖ οἷδ' ὅτι, ἴσθ' ὅτι, the verb is very often supplied from the predicate or preceding sentence; as, Plat. Gorg. p. 475 C. Socr. Οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι: Po. Δήλον δὴ ὅτι sc. κάκιον ἂν εἴη. Hence the affirm. adverb, δηλονότι, *certainly, clearly*.

β. One verbal form is supplied from another in the context. So pass. from active: Thuc. VI. 79 καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων (sc. ἀδικῶνται) καὶ μὴ — τοὺς ἄλλους ἀδικῶσιν: Soph. Œ. C. 1102 τῷ τεκόντι πᾶν (sc. τεχθέν) φίλον: Æsch. Eum. 140 ἔγειρε καὶ σὺ τῇνδ', ἐγὼ δέ σε. So the participle, from the verbum finitum or infin.: Thuc. II. 11 τὴν τῶν πέλας δηοῦν ἢ τὴν ἑαυτῶν ὁρᾶν sc. δρουμένην: Æsch. Ag. 364 καὶ τὸν μὲν ἦκειν (sc. πῆμα φέροντα), τὸν δ' ἐπεισφέρειν κακοῦ κάκιον ἄλλο πῆμα, λάσκοντας δόμοις: Od. ο., 152 χαίρετον, ᾧ κούρω, καὶ Νέστορι ποιμένι λαῶν εἰπεῖν sc. χαίρειν. This frequently happens when, after οἶμαι δὲ καί, an infin. should follow: Plat. Apol. p. 25 oxtr. ταῦτα ἐγὼ σοι οὐ πεῖσομαι, ᾧ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα sc. πελῶεσθαι σοί<sup>a</sup>: Id. Rep. p. 608 ξύμφημί σοι —, οἶμαι δὲ καὶ ἄλλον οὐτιμῶν

(sc. *ξυμφήτειν*).—Very commonly, especially in Attic, an infin. of a preceding verb is supplied after μέλλω, in its future sense; as, Eur. *Πιπρ.* 441 τοῖς ἐρῶσι—ἔσοι τε μέλλονσ' (*ἐρᾶν* sc.): Thuc. *III.* 55 οὔτε ἐπάθετε οὔτε ἐμελλήσατε (*παθεῖν*): Isocr. p. 213 Β τὰς μὲν ἐπόρθουν, τὰς δὲ ἐμελλον (*πορθεῖν*), ταῖς δὲ ἠπειλουν τῶν πόλεων (*πορθεῖν*). In dialogue, especially Plato, τί δ' (*πῶς γὰρ*) οὐ μέλλει; *Ποιὸν should it not?* From a participle in the principal clause is supplied the finite verb of the dependent: Soph. *El.* 1433 νῦν (*βᾶτε*) τὰ πρὶν εἶθ' ἐμενοῖ τὰδ' ὡς πάλιν sc. εἶθ' ἦσθε.

2. The effect of the verb being thus used only once is to give an appearance of unity to the two clauses.—Hence it is very usual to omit the verb in dependent clauses introduced by ὅσπερ, ὥσπερ: Eur. *Med.* 1162 φίλους νομίζουσ' οὔσπερ ἂν πόσις σέθεν, sc. *νομίζῃ*: Plat. *Legg.* p. 710 D πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ὅπερ (sc. ἀπεργάζεται) ὅταν βουλευθῇ διαφερόντως εἶπρά τινα πόλιν: Od. λ, 411 ἑταῖρον νωλεμέως κτείνοντο σύες ὡς ἀργιόδοντες, οἳ ῥα τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο ἢ γάμφῃ ἢ ἐράνῃ ἢ εἰλαπίνῃ, sc. κτείνονται, where the former verb is supplied from the latter. This is also very usual in those hypothetical sentences, which only express that what is in the principal clause belongs especially to the person spoken of in the conditional clause. The protasis consists of εἰ, or εἴπερ τις, or ἄλλος τις, or εἴπερ πού, εἴπερ ποτέ &c. Compare the full expression in Demosth. p. 701, 7 ἐγὼ δ', εἴπερ τιτὶ τοῦτο καὶ ἄλλῃ προσηκόντως εἴρηται, νομίζω καὶ μοι νῦν ἀρμόττειν εἰπεῖν, with the shortened one, Hdt. IX. 27 ἡμῖν ἐστὶ πολλά τε καὶ εἶ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων. Εἴπερ alone: Plat. *Rep.* p. 497 Ε οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ (sc. τὸ διακωλύσει), τὸ μὴ δύνασθαι διακωλύσει<sup>a</sup>: so ὡς οὐτις, ὡς οὐδεὶς ἄλλος. In the same sense: Plat. *Apol.* p. 28 Ε τότε μὲν, οὗ ἐκεῖνοι ἔταπτον, ἔμενον, ὥσπερ καὶ ἄλλος τις.

3. There are some instances in which this brachylogy produces some difficulty in the construction, and which therefore require to be specially observed. The verb is placed in the dependent and not in the principal clause, and agrees with the subject thereof, and therefore must be supplied to the principal clause in the number and person required by its subject. This also commonly occurs in dependent clauses introduced by ὥσπερ, ὥσπερ ἂν εἰ, ὅσπερ, *et sim.* and the effect of it is to mark strongly the unity of the two clauses: Il. ι, 46 εἰ δὲ καὶ αὐτοὶ (sc. φεύγονται), φεῦ γόγγω νῦν σὺν νηυσί: Thuc. I. 82 ἀνεπίφθονον, ὅσοι (,) ὥσπερ καὶ ἡμεῖς

<sup>a</sup> Stallb. ad loc.

ἔπ' Ἀθηναίων ἐπιβουλεύομεθα, μὴ Ἑλλήνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι (for ὅσοι ἐπιβουλεύονται, ὥσπερ καὶ ἡμεῖς ἐπιβουλεύομεθα) : Id. III. 67 ἦν οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμης ποιήσεσθε, ἥσδόν τις ἐπ' ἀδίκους ἔργοις λόγους καλοὺς ζητήσῃ : Xen. Cyr. IV. 1, 3 αὐτὸς οἶδα οἷος ἦν τὰ μὲν γὰρ ἄλλα, ὅσαπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε (ἐποίει). So often in Latin comparative sentences, *re cariora semper omnia quam decus atque pudicitia fuit*. It occurs less frequently in other dependent sentences ; as, Eur. Or. 1043 σὺ νῦν μ', ἀδελφέ, (sc. κτεῖνε) μή τις Ἀργείων κτάνῃ.

c. A verb of a general meaning is supplied from a following verb of special meaning, as every particular verb implies the general verbal notion of action, or state : so ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν, &c. thus τί ἄλλο ἤ—οὐδὲν ἄλλο ἢ—ἄλλο τι ἢ for τί ἄλλο ποιεῖ or ἔστιν or such like, ἢ ὅτι (cf. Lucian. Dial. Deor. V. 5 λυπεῖς, ὦ Ἥρα, σεαυτήν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα ζηλοτυπούσα) : Thuc. III. 39 τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν ; IV. 14 οἱ Λακεδαιμόνιοι—ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν : Xen. M. S. II. 3, 17 τί γὰρ ἄλλο ἢ κινδυνεύσεις ; = οὐδὲν ἄλλο (sc. ποιεῖς), ἢ ὅτι κινδ. : Id. Cyr. I. 4, 24 μόνος ἐκεῖνος οὐδὲν ἄλλο (sc. ἐποίει) ἢ τοὺς πεπτωκότας περιελαύνων ἐθεάτο : Plat. Euth. p. 277 D καὶ νῦν τούτῳ οὐδὲν ἄλλο ἢ χορεύετον περὶ σέ : Id. Phaed. p. 63 D τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαί μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον<sup>a</sup>. (In full : Plat. Rep. p. 424 D οὐδὲ γὰρ ἐργάζεται ἄλλο γε (sc. ἡ παρανομία), ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑπορεῖ πρὸς τὴν ἔθνη.) From frequent usage the original construction of the phrase was lost, and it was applied, where grammatically it was inapplicable, as a mere adverb : Thuc. VII. 75 οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένη ἰφέκεσαν ὑποφειγούσῃ. So often in Latin, *nihil aliud, amplius quam* is used as an adverb : Liv. XXII. 60 *quid aliud quam admonendi essetis* : XXXVII. 21 *classis ad insulam se recepit, nihil aliud quam depopulato hostium agro* : Suet. Calig. 44 *nihil amplius quam Adminio—in deditionem recepto magnificas Romam litteras misit*. The same may be said of the interrog. forms, ἄλλο τι ἢ, or ἄλλο τι, *nonne* ? where, after the phrase became a mere interrog. form, the ἢ was dropped. See §. 875. c.

d. An important use of brachylogy is where several objects depend on one verb, which strictly can be applied to only one of them ; but the notion of the verb is such as admits of a more

<sup>a</sup> Heindorf ad loc.

general, or more particular application. This sort of brachylogy is called *Zengma*: Il. γ, 326 ἦχι ἐκάστω ἵπποι ἀερσίποδες καὶ ποίκιλα τεύχε' ἔκειτο (containing the particular notion of "lying," as the general notion of being in store, ready): Hdt. IV. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδὴν: Pind. Ol. I. 88 (B) ἔλεν δ' Οἰνομάου βίαν πάρθενόν τε σύννευον, νῖνιτ Ὀνομαυῖα, οὐτὶννιτ νῖργινετ<sup>a</sup>: Id. Nem. X. 25 ἐκράτησε δὲ καὶ ποθ' Ἑλληνα στρατὸν, τύχε τε μολῶν καὶ τὸν Ἴσθμοι καὶ τὸν Νεμέα στέφανον: Soph. Trach. 356. cf. 364 ὡς τῆς κόρης ταύτης ἔκατι κείνος Εὐρυτόν θ' ἔλοιο, τὴν θ' ὑψίπυργον Οἰχαλίαν.

*Obs. 1.* It is one of the great properties of the Greek language, that the Greek mind from its quickness of apprehension, and exactness in the application of notions, seems to have been able thus to deduce a general notion implied in some particular verb, and then to apply to it a new substant. in a particular sense suitable to the new object, and implied in that general notion. So Aesch. Choeph. 360 βασιλεὺς γὰρ ἦς, ὅφρ' ἔζης, μόριμον λάχος πιμπλάντων χερσὶν πεισίσβροτόν τε βάκτρον. In μόριμον λάχος χερσὶν πιμπλάντων is implied the general notion of *governing* — this implies the notion of wielding the sceptre, in which sense it is carried on and applied to βάκτρον.

*e.* So a verb of perception or communication is supplied from a foregoing verb of cognate meaning: Xen. Hell. II. 2, 17 ἀπήγγειλεν, ὅτι αὐτὸν Λύσανδρος κελεύει ἐς Λακεδαίμονα ἵεναι· οὐ γὰρ (sc. ἔλεγεν) εἶναι κύριος ὦν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους See §. 884. *Obs. 1.*

*f.* A simple verb is supplied from the compound verb, in as much as this latter contains the notion of the former: Plat. Gorg. p. 493 C ἀλλὰ πρότερον πείθω τί σε καὶ μετατίθειςαι, εὐδαιμονεστέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων; i. e. *persuadeone tibi mutatae sententiā putas, feliciores esse temperantes libidinis*? Thuc. I. 44 οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίους ξυμμαχίαν μὴ ποιήσασθαι for μετέγνωσαν καὶ ἔγνωσαν: Xen. Cyr. I. 1, 3 ἐκ τούτου δὴ ἡναγκαζόμεθα μετανοεῖν (i. e. μετανοεῖν καὶ νοεῖν), μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπων ἄρχειν. So also with other verbs which imply a change from one opinion to another, so that the new opinion is supplied from relinquishing the old one: Plat. Lys. p. 222 B οὐ ῥάδιον ἀποβαλεῖν τὸν πρόσθεν λόγον, ὥς οὐ τὸ ὅμοιον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἄχρηστον, i. e. *non est facile priorem rejicere rationem, ut non putemus, simile simili, quatenus simile est, inutile esse*; hence also οὐ which at first seems not wanted — ἀποβαλεῖν τὸν λόγον = *rejectā priore ratione sententiam ita mutare, ut putemus cett.*

*Obs. 2.* In the two former examples the second clause may depend on the

compound verb as representing an accus., which is the proper expression of that *to* which a change takes place.

*g.* A compound verb in one clause is supplied from the same verb in the former, the preposition with which it is compounded being placed alone in the second clause. See §. 643. *Obs.* 1.

*h.* An affirmative verb is supplied from a negative; this is most commonly the case in an antithesis introduced by an adversative conjunction: II. ε, 819 οὐ μ' εἷας μακαρέσσι θεοῖς ἀντικρὺ μάχεσθαι τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ Ἀφροδίτῃ ἐλθῃς εἰς πόλεμον, τὴν γ' οὐτάμεν ὀξέει χαλκῷ (sc. ἐκέλευες, in εἷας): Soph. O. R. 236 τὸν ἄνδρ' ἀπαυδῶ τοῦτον—μήτ' εἰσδέχεσθαι, μήτε προσφωτεινὴν τινα, ὥθειν δ' ἀπ' οἴκων πάντας: Id. El. 71 καὶ μή μ' ἄτιμον τῆσδ' ἀποστρίλῃτε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων (i. e. στέλλετε=ποιεῖτε): Hdt. VII. 104 ὁ νόμος—ἀνώγει τῶντ' αἰεὶ, οὐκ ἐὼν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπόλλυσθαι: Id. IX. 2 οὐδὲ ξὼν ἰέναι ἐκαστέρῳ, ἀλλ' αὐτοῦ ἰζόμενον ποιεῖν: Plat. Apol. p. 36 B ἀμελήσας, ὦν οἱ πολλοί (sc. ἐπιμελοῦνται<sup>a</sup>): compare Latin, Cic. N. D. I. 7, 17 *tu autem nolo existimes, me adiutorem huic venisse, sed auditorem.*

*Where a sentence is supplied either wholly or partially.*

§. 896. In an antithesis one clause frequently requires to be supplied from the other: II. χ, 265 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, for ἐμὲ σὲ καὶ σὲ ἐμέ: Hes. Opp. 182 οὐδὲ πατὴρ παῖδεσσιν ὁμοίος, οὐδέ τι παῖδες (sc. πατρί), οὐδὲ ξένοι ξεινοδόκῳ καὶ ἐταῖρος ἐταίρῳ: Soph. Œ. T. 489 τί γὰρ ἢ Λαβδακίδαις (sc. πρὸς τὸν Πύλωνα) ἢ τῷ Πολύβῳ (sc. πρὸς τοὺς Λαβδακίδας) νεῖκος ἔκειτο; Eur. Or. 742 οὐκ ἐκεῖνος (sc. ἐκείνην), ἀλλ' ἐκείνη κείνον ἐνθάδ' ἤγαγεν: Thuc. I. 73 οὐ γὰρ παρὰ δικασταῖς οὐτε ἡμῶν (sc. πρὸς τοὺτους), οὐτε τούτων (sc. πρὸς ἡμᾶς) οἱ λόγοι ἀν γίνονται: Demosth. 1. 30, 17 ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην. Sometimes the sentence is wholly omitted, when it is implied necessarily in the notion which it expresses, as Od. κ, 35 νυκτὶ δ' ὁμῶς πλεῖν, which implies καὶ ἡματι.

*Obs.* Very often where in two coordinate sentences the same predicate would be used in the sing. to each of them, the predicate is used once in the plural, the two being considered as making up one plural notion; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί, for ὁ Σ. ἦν σοφός, καὶ ὁ Π. ἦν σοφός.

<sup>a</sup> Stallb. ad loc.

*Aposiopesis.*

§. 897. This figure of rhetoric consists in the sentence being suddenly broken off, at the will of the speaker. In animated and excited passages, the verb is often suppressed after μή; as in tragedy for instance, μή δῆτα, and μή alone: Soph. Ant. 577 μὴ τριβὰς ἔτι, ἀλλὰ νῦν κομίζετ' εἶσω: Eur. Ion 1225 μὴ ταῦτα: Id. Med. 769 μὴ μοι σύ sc. ταῦτα εἴπης: Arist. Vesp. 1179 μὴ μοι γε μύθους. Μὴ σύ γε is very common as an earnest dissuasive: Soph. Œ. C. 1441 Pol. εἰ χρή, θανοῦμαι: Antig. μὴ σύ γ' (sc. ταῦτ' εἴπης), ἀλλ' ἐμοὶ πιθοῦ. So in dissuasive wishes μὴ γάρ, *absit*, *ut*: Demosth. p. 295, 8 τίς οὐχὶ κατέπτυσεν ἂν σοῦ; μὴ γὰρ τῆς πόλεώς γε, μηδ' ἐμοῦ sc. καταπτύσειεν: Plat. Prot. p. 318 B ἀλλὰ μὴ οὕτως: Id. Rep. p. 381 E μὴ γάρ, ἔφη (sc. τοιαῦτα λεγόντων): Eur. Troad. 212 μὴ γὰρ δὴ δίναν γ' Εὐρώτα sc. ἔλθοιμεν: so μήτοι γε Xen. Cyr. II. 3, 24. Demosth. p. 45, 19 μὴ μοι μυρίους μηδὲ δισμυρίους ξένους μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις (sc. ψηφίσσῃ), ἀλλ' ἡ τῆς πόλεως ἔσται sc. ἡ δύναμις. Sometimes the apodosis is wholly suppressed when the speaker is excited. See above (§. 860. 3. b.).

*Contraction of Sentences.*

§. 898. There are some other forms, besides those mentioned under their respective heads, whereby the close connection of two sentences, or two clauses of the same sentence, is represented in language, which remain yet to be noticed.

1. When an infin. or part. stands in the same sentence with some other verbum finitum, the subst. which properly depends on the infin. or part. is frequently made to depend on the verbum finitum, so that it is in the case required thereby.

a. Participle: Soph. El. 47 ἀγγελλε δ' ὄρκῳ προστιθεῖς, for ἀγγ. προστιθεῖς ὄρκον: Id. Ant. 23 Ἐτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ χρησθεῖς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς ἔκρυψε: Id. Phil. 54 λόγοισιν ἐκκλέψας λέγων: Thuc. III. 59 (δεόμεθα ὑμῶν) φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἴκτῳ σώφρονα λαβόντας (where another reading is οἴκτον σώφρονα): Xen. Cyr. VII. 1, 40 οὔτοι δὲ ἐπειδὴ ἡποροῦντο, κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὕπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο, for κύκλον ποιησάμενοι ἐκάθηντο: Ibid. I. 6, 33 ὅπως σὺν τοιοῦτῳ ἔθει ἐθισθέντες πράότεροι πολῖται γένοιντο: Ibid. II. 3, 17 τοῖς δ' ἑτέροις εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βάλαις: cf. VIII. 3, 27.



β. Infinitive: Il. σ, 585 οἱ (κύες) δ' ἤτοι δακέειν μὲν ἀπετρω-  
 πῶντο λεόντων: Il. η, 409 οὐ γάρ τις φειδῶν ἡ κούων κατατεθνηώ-  
 των γίγνεται — πυρὸς μειλισσέμεν ὄκα (for νεκίας μειλίσσειν):  
 Hom. Hymn. Cer. 281 sq. οὐδέ τι παιδὸς μνήσατο τηλυγέτοιο ἀπὸ  
 δαπέδου ἀνέλεσθαι: Soph. El. 1269 (1277) μή μ' ἀποστερήσης  
 τῶν σῶν προσώπων ἡδονᾶν μεθέσθαι (ἀποστερεῖν τινα τι and  
 μεθέσθαι τινός), but see §. 362. 5.: Id. Phil. 62 οὐκ ἡξίωσαν τῶν  
 Ἀχιλλείων ὄπλων ἐλθόντι δοῦναι: Id. Antig. 490 κείνην—  
 ἐπαιτιῶμαι τοῦδε βουλευθῆναι τάφου, for βουλευθῆναι τόνδε τάφον:  
 Eur. Hipp. 1391 λόγχας ἔραμαι διαμοιρᾶσαι, for ἔρ. διαμ. με  
 λόγχῃ: Id. Hell. 683 τίνων χρήζουσα προσθεῖναι πόνων, for  
 τίνας πόρους προσθ. χρήξ.: Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα  
 ἦν ὑπετίθει αὐτῷ δουλώσειν: Id. III. 6 τῆς μὲν θαλάσσης  
 εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους: Id. V. 15 ἐπιθυμία τῶν  
 ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι: Xen. Anab. V. 4, 9 τί  
 ἡμῶν δεήσεσθε χρῆσασθαι; Plat. Crit. p. 52 B οὐδ' ἐπιθυμία  
 σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι: Id.  
 Legg. p. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιός εἶναι  
 μᾶλλον ἐπονομάζεσθαι: Id. Rep. p. 459 B σφόδρα ἡμῖν δεῖ ἄκρων  
 εἶναι τῶν ἀρχόντων: Ibid. p. 437 B τὸ ἐφίσταθαι τινος λαβεῖν.  
 So also with the article: Demosth. p. 19, 4 τούτων οὐχὶ νῦν ὄρω  
 τὸν καιρὸν τοῦ λέγειν, for οὐχ ὄρω τὸν καιρὸν τοῦ ταῦτα λέγειν.  
 Compare the Latin, *horum non ideo opportunitatem dicendi*.

Obs. 1. This construction is sometimes explained by supplying a pronoun,  
 such as ἄγγελλε ὄρκα προστιθεὶς αὐτόν: but it is evident that this is absurd,  
 and moreover keeps out of view that unity of the sentence, which was in-  
 tended to be marked by this form.

2. Analogous to this there is a sort of attraction which takes  
 place in almost all dependent clauses, the subject of the depen-  
 dent being transferred to the principal clause, in which it stands as  
 the object. In this construction the unity of the clauses is visibly  
 signified; and the subject of the principal clause, which is the  
 leading notion of the whole sentence, is brought prominently for-  
 ward. In Latin this idiom is found, but far less frequently than  
 in Greek: *nosti Marcellum, quam tardus sit*, for *quam*  
*tardus sit Marcellus*: Il. β, 409 ἦδεῖ γὰρ κατὰ θυμὸν ἀδελφεῶν  
 ὡς ἐπoueῖτο: Hdt. III. 68 οὗτος—πρῶτος ὑπόπτεισε τὸν Μά-  
 γον ὡς οὐκ εἴη ὁ Κύρου Σμέρδης: Id. III. 80 εἶδετε μὲν γὰρ τὴν  
 Καμβύσῃ ὕβριν ἐπ' ὅσον ἐπεξήλαε: Thuc. VI. 76 τοὺς μέλλοντας  
 ἀπ' αὐτῶν λόγους (δεύσαντες) μὴ ὑμᾶς πείσωσιν: Id. III. 51 τοὺς  
 τε Πελοποννησίους (ἐφυλάττετο ὁ Νικίας) ὅπως μὴ ποιῶνται ἔκπλους  
 αὐτόθεν: Id. I. 72 τὴν σφετέραν πόλιν ἐβούλουντο σημαίνειν ὅση εἴη  
 δύναμιν: Eur. Med. 37 δέδοικα δ' αὐτὴν μή τι βουλεύσῃ: Ibid. 39

δειμαίνω τέ νιν (αὐτήν) μὴ θηκτὸν ὥσπ' ἡπάσαν δι' ἡπάτος: cf. 252. 283. 248 (ἄνδρες) λέγουσι δ' ἡμᾶς (γυναῖκας) ὥς ἀκύνδον βίον ζῶμεν κατ' οἴκους: Plat. Rep. p. 327 princ. κατέβην χθὲς εἰς Πειραιᾶ — προσεξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἐορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν: Ibid. p. 372 E σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατῖδοιμεν τὴν τε δικαιοσύνην καὶ ἀδικίαν ὅπῃ ποτὲ ταῖς πόλεσιν ἐμφύονται: Ibid. p. 472 C ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον: Id. Theæt. p. 146 E γινῶναι ἐπιστήμην αὐτὸ ὃ τι ποτ' ἔστιν: Demosth. p. 831, 57 οὐσίαν, ἣν καὶ ὑμῶν οἱ πολλοὶ συνῆδσαν ὅτι κατελείφθη, — αἰσχροῦς διήρπασεν: Ibid. p. 847, 10 βούλομαι δὲ ταύτην (ἀπόκρισιν) ὥς ἔστιν ἀληθοῦς ἐπιδείξαι: Ibid. p. 838 in. δέξτε γὰρ ταύτην τὴν οὐσίαν τίς ἦν, καὶ ποῦ παρέδοτέ μοι καὶ τίνας ἐναντίον: Ibid. p. 126, 61 τὸν Εὐφραῖον οἷα ἔπαθε μεμνημένος. With Gen.: Hdt. VI. 48 ἀπεπειρώτο τῶν Ἑλλήνων ὃ τι ἐν νῷ ἔχοιεν: Xen. Cyr. V. 3, 40 οἱ ἄρχοντες αὐτῶν ἐπιμελεσθῶν ὅπως συσκευασμένοι ὦσι πάντα: Id. M. S. I 4, 13 τίνας γὰρ ἄλλου ζῶον ψυχὴν πρῶτα μὲν θεῶν — ἤσθηται ὅτι εἰσί; Plat. Rep. p. 407 A Φωκυλίδου — οὐκ ἀκούεις πῶς φησι, δεῖν, ὅταν τῷ ἤδη βίος ᾗ, ἀρετὴν ἀσκεῖν. We rarely find such constructions as, Arist. Av. 1269 δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βρότους οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν: so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indulgentius tractent*. And yet more remarkable is Xen. Cyr. II. 1, 5 τοὺς μέντοι Ἑλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν πω σαφὲς λέγεται εἰ ξπονται. So in a subst. sentence: Arrian. I. 27 ἡ γ γέλθη — τοὺς Ἀσπενδίους ὅτι οὐδὲν τῶν συγκεκμημένων πράξαι ἐθέλοιεν.

Obs. 2. Here also belongs a remarkable construction of δεῖ: Soph. Aj. 553 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατὴρ δείξεις ἐν ἔχθροῖς, οἷος ἐξ οἴου ἰτράφης: Id. Phil. 54 τὴν Φιλοκτῆτου σε δεῖ ψυχὴν ὅπως λόγους ἐκκλέψεις λέγων: Cratin. ap. Athen. IX. p. 373 δεῖ σ' ὅπως Ἀλεκτρυόνης μηδὲν διοίσῃς τοὺς τρόπους. And perhaps analogously, Thuc. II. 7 Λακεδαιμονίοις — τοῖς τὰ ἐκίνων ἐλομένοις — ναῦς ἐπετάχθησαν ποιεῖσθαι, for νῆς ἐπετάχθησαν ποιεῖσθαι.

Obs. 3. And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus.: Æsch. Sept. 17 ἡ γὰρ νέος ἔρποντας εὐμενεί πέδω, ἅπαντα πανδοκῶσα παιδείας ὄτλον, ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους πιστοὺς ὅπως γένουσθε πρὸς χρέος τῶδε, i. e. ἐθρέψατο, ὅπως γένουσθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So often Plautus: Pœn. II. v. 5 *nec potui tamen propitiam Venerem facere uti esset mihi*.

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the subst.: Thuc. I. 61

ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφυστάσι: Ibid. 97 ἤμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξις ἔχει τῆς τῶν Ἀθηναίων ἐν ὄφ᾽ τροφῇ κατέστη: Id. II. 42 οὕτε (τις) πενίας ἐλπίδι ὥς κὰν ἔτι διαφυγὼν αὐτὴν πλουτήσκειν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο, i. e. ἐλπίδι, ὥς κὰν διαφυγὼν τὴν πενίαν πλουτήσκειν—: πενίας ἐλπίδι, *hope in relation to his poverty*. The dependent clause expresses more accurately the exact object of the hope, *πενία* being the object of the dependent clause; hence *αὐτὴν* is used.

*Obs.* 4. There are some remarkable passages where an attributive, which should stand with its subst. in the dependent clause, is transferred to the principal clause, while the subst. remains where it was: Eur. II. F. 842 ὥς—γυνὴ μὲν τὸν Ἡρας οἶός ἐστ' αὐτῷ χόλος: Stob. II. p. 197. ed. Grot. (353. 22. Gesn.) ὁρᾷς τὸν εὐτράπεζον ὥς ἡδὺς βίος; in Soph. Trach. 97 ἄλιον αὐτῷ τοῦτο, καρῦξαι τὸν Ἀλκμήνας πύθι μοι πύθι παῖς ναίει, τοῦτο only prepares the way for the whole dependent clause. For an analogous idiom, see §. 824. 1.

4. Where two clauses are of such a nature that either of them might stand as the principal clause, and the other made to depend upon it, as ἤκουσα ὅτι μέλλει ἥξειν, or μέλλει ἥξειν ὥς ἤκουσα, this relation and the close connection between them is signified by their both assuming the form of a dependent clause; that which logically speaking is the principal clause standing as a subst. sentence with ὅτι or ὥς, *that*, or in the acc. with infin. This is most usual in Hdt., rarely in Attic prose, and very seldom if ever in the orators: Xen. Anab. VI. 4, 18 ὥς γὰρ ἐγὼ—ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμοστής μέλλει ἥξειν: Hdt. I. 65 ὥς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκούργον ἐπιτροπέυσαντα—ἐκ Κρήτης ἀγαγέσθαι ταῦτα: Id. I. 191 ὑπὸ μεγάρους τῆς πόλιος, ὥς λέγεται—τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἐαλωκότας: Id. III. 14 ὥς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον: Id. IV. 5 ὥς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνῶν εἶναι τὸ σφέτερον: Ibid. 95 ὥς δὲ ἐγὼ πυρθάνομαι τῶν τὸν Ἑλλήσποντον οἰκούντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλμοξιν τοῦτον, ξοῦτα ἄνθρωπον, δουλεύουσαι ἐν Σάμῳ: Plat. Rep. p. 347 A οὐδὲ ἔνεκα, ὥς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐθελήσειν ἀρχεῖν<sup>a</sup>: Id. Phil. p. 20 C τὸδε γε μὴν, ὥς οἶμαι, περὶ αὐτοῦ ἀναγκαϊότατον εἶναι λέγειν: Id. Soph. p. 263 D παντάπασιν, ὥς ἔοικει, ἡ τοιαύτη σύνθεσις—γίγνεσθαι λόγος ψευδής. So also in poetry; as, Aesch. Pers. 570 τυτθὸν ἐκφυγεῖν ἀνακτ' αὐτόν, ὥς ἀκούομεν: Ibid. 185 τούτων στάσιν τιν', ὥς ἐγὼ δόκουν ὄραν, τεύχειν ἐν ἀλλήλησι: Soph. Trach.

<sup>a</sup> Stallb. ad loc.

1228 ἀνὴρ ὅδ' ὥς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν: Id. Antig. 736 ὅδ' ὥς ἔοικε τῇ γυναικὶ ξυμμαχεῖν<sup>a</sup>. So also, but not nearly so frequent, in Latin: Cicor. de Offic. I. 7, 22 *atque ut placet Stoicis, quæ in terrâ gignuntur, ad usum hominis omnia creari, homines autem hominum causâ esse generatos*: Id. N. D. I. 37, 94 *isti autem quemadmodum asseverant, ex corpusculis concurrentibus temere atque casu mundum esse perfectum* (for *mundus est perfectus*).

## Pleonasm.

§. 899. Pleonasm is the using a word the notion whereof has occurred already in some other part of the sentence; as, *πάλιν αὖθις*. But it must not be forgotten that by this repetition of the notion it is generally defined, explained, or enforced. There is, properly speaking, no such thing as pleonasm either in a logical or grammatical point of view; and many expressions only seem pleonastic from our own forms of language. In poetry of course, as using forcible and striking expressions, this supposed pleonasm most frequently occurs.

The most remarkable cases of seeming pleonasm are,

1. The attaching to a word another word of the same root to heighten the notion thereof.—*a*. A neuter verb with its cognate notion, (which being very generally omitted seems, when expressed, to be pleonastic,) in the acc.; as, *μάχην μάχεσθαι, πόλεμον πολεμεῖν* (§. 548. *a*.), and in instrumental dat.: Plat. Symp. p. 195 B *φεύγων φυγῇ*, so *φύσει πεφυκώς* Xen. and others (§. 548. *Obs.* 6.).—*b*. A verb with its participle; as, *φεύγων ἔφυγε* (§. 715. 3.).—*c*. An adjective with its abstract subst. or instrumental dat.; as, Soph. *Œ. R.* 1469 *ἴθ' ὦναξ, ἴθ' ὦ γονῇ γενναῖε*: Plat. Soph. p. 231 B *ἡ γένει γενναῖα σοφιστικῇ<sup>b</sup>: μέγέθει μέγας, πλήθει πολλοί* Hdt. and Plat.—*d*. An adject. or adv. with an adverb (mostly poet.), Homer: *οἶσθεν οἶος, quite alone; αἰνóθεν αἰνῶς, terribly violent; κείτο μέγας μεγαλωστί, far extended*. So also Plat. Lach. p. 183 D *ἐν τῇ ἀληθείᾳ ὥς ἀληθῶς*. These pleonastic adverbs must be translated by some word which heightens the original notion.

2. Synonymous adverbs or adverbial expressions are frequently combined: Plat. Phæd. p. 66 C *ὥς ἀληθῶς τῷ ὄντι*: Demosth. p. 849, 15 *εὐθὺς παραχρῆμα* (*statim in ipso facinore*)—*αὐτίκα ἄφνω, εξαίφνης εὐθύς*—*πάλιν αὖθις*—*εἰτ' αὖθις*—*τάχα ἵσως*—*ἀεὶ συνεχῶς*—*ὥς οἶον*, as for instance—*ἔπειτα μετὰ ταῦτα*—*εὖ μάλα, εὖ σφόδρα*

<sup>a</sup> Erfurdt ad loc.

<sup>b</sup> Heindorf ad loc.

—παντάσιν καὶ πάντων—οὕτω τε καὶ ταύτη—. Most of these combinations serve to strengthen or generalise the adverbial notion; and in poetry, if particular attention is to be called to any notion, two, or even three, synonymous words are used for that purpose; as, Soph. Aj. 310 κόμην ἀπρὶξ ὄνυξι συλλαβεῖν χερσὶ; in some of these forms which seem to have crept into the written from the common language, it must be allowed that this repetition is somewhat redundant.

3. The verbum finitum is joined frequently, in prose, with a participle of the same or a cognate verb; as, βλέποντα ὄραν—ἔφη λέγων—ἔλεγε φάς—εἶπον λέγων—ἦ δ' ὅς λέγων Arist. Vesp. 795.—ἔφασκε λέγων.

4. Very frequently in poetry a concrete notion is expressed by a periphrasis with the abstract. So σχῆμα δόμων, for δόμοι. So Eur. Hec. 718 ἀλλ' εἰσρω γὰρ τοῦδε δεσπότην δέμας Ἀγαμέμνωνος.—βίη Ἡρακλῆος—σθένος Ἑκτορος. See §. 442. d.

5. Very often the part is joined to the whole by καί, τέ when the part is to be especially distinguished: Homer Ἑκτορι μὲν καὶ Τρωσὶ: Æsch. Cho. 145 ξὺν θεοῖσι καὶ Γῇ καὶ Δίκῃ. Very often ὃ Ζεῦ καὶ θεοί. So in prose; as, Ἀθηναῖοι καὶ Ἰφικράτης—Αἴγυπτος καὶ Ἀλεξάνδρεια. In Latin frequently: Cic. de Divin. I. 53 *fore, ut armis Darius et Persæ ab Alexandro et Macedonibus vincerentur.*

6. To call particular attention to a leading notion or thought, the Greeks frequently express it twice—once positively, and then negatively, or *vice versa*; (Parallelismus antitheticus:) Od. p. 415 οὐ γάρ μοι δοκέεις ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὄριστος: Hdt. II. 43 οὐχ ἥκιστα, ἀλλὰ μάλιστα: Thuc. VII. 44 μέγιστον δὲ καὶ οὐχ ἥκιστα ἔβλαψεν ὁ παιωνισμός: Demosth. p. 108, 73 λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύβομαι.

7. The notion of a single word is sometimes repeated in a whole sentence: Od. a, init. ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη: Hdt. I. 79 ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἦ ὥς αὐτὸς κατεδόκεε.

8. Partly for clearness, partly for emphasis' sake, a word is repeated by a demonstr. pronoun: Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὖται ὑπῆρχον ἔρυμα: Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκείνα κτᾶσθε καὶ ἐργάσθε: Isocr. p. 241 C τὰς Κυκλάδας νήσους, περὶ ἃς ἐγένοντο πολλὰι πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν: Eur. Phœn. 507 ἐμοὶ μὲν,

εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν.

9. The accidents both of time and place of an action, which are contained in the context, and therefore in most languages not actually expressed, the Greeks, especially their poets, loved to signify expressly by participles, such as ἰών, μολών, ἐλθών, παρών &c., ἔχων, ἄγων, φέρων (§. 696. *Obs.* 2. §. 698. *Obs.* 2.).

*Anacolouthon.*

§. 900. 1. Anacolouthon is the grammatical term for a construction where one part does not follow from the other—where the construction with which a sentence begins is not continued throughout, as the rules of grammar would require, though the sense is the same, or nearly so, as if it were. The source hereof is the rapidity with which in the Greek mind one thought followed on another; and the endeavour to express each part of a thought in its most accurate, elegant, and forcible form—that which should most fully correspond to the idea in the speaker's mind, and would most forcibly convey it to the hearer, whose own powers of mind would enable him to recognise its meaning in spite of its grammatical inaccuracy. The Greek language being so much a transcript of their actual thoughts, and their written language being formed so much from the expression of those thoughts in every day life, it is not to be wondered at that these constructions occur frequently in the best authors.

2. There are three sorts of anacolouthon:—*a.* Grammatical.—*β.* Those which seem to proceed from mere carelessness.—*c.* Rhetorical.

3. The authors who use it most may be divided into

*a.* Those whose general style is careless and loose, with whom anacolouthon is very common. Among these we must place Herodotus, who not always troubling himself about the rules and accuracies of grammar, told the stories of old days in a simple, easy, quaint style, such as we might expect in the old chronicles and legends from which he drew much of the materials of his histories. The irregular constructions of Herodotus have a peculiar charm, as arising from and not unsuitable to the spirit of his history, and his simple, childlike style of narrative.

*β.* To the second class belong those who, engrossed with the subject, were overpowered by their flow of thought, and endeavouring to concentrate these ideas in all their fulness in as few words as possible, passed from thought to thought, without taking

much care that the several parts of the whole sentence should be connected together with strict grammatical accuracy ; but engrossed with a new sentence before they had scarcely written down the last, passed from one construction into another, as the thought clothed itself more naturally in one form or the other, without taking the pains to connect them grammatically, or perhaps being unable to do so without weakening the expression. To this class belongs Thucydides, whose constructions, in spite of, or perhaps because of, their grammatical inaccuracy, have a power and depth of expression which perhaps no other prose writer ever attained. The same may be said of some of the constructions in Pindar and Æschylus.

γ. To the third class belong those who aimed at giving their writings the easy off hand style of common life, which every one could follow and sympathise with. This is of course the proper character for the dialogues, which having a dramatic character, aim to place the reader in the midst of the characters introduced, and to which therefore an inartificial easy style is indispensable, not avoiding those inaccuracies of language which abound in common life, and without which the dialogue would lose much of its reality. Plato of course is at the head of this school of writers ; whose grammatical inaccuracies do not arise from ignorance of the grammar of the language or carelessness, but from the instincts of that pure taste which led him to those forms of language which would best suit the style of his writings and the temper of his hearers. Most of his anacoloutha arise from some sort of attraction which most naturally affects the language of common life, the case of a substantive being not that required by its own verb, but some other near which it happens to stand, or the latter part of a sentence following the construction of a parenthesis, instead of the sentence with which it is grammatically connected.

4. Of the anacoloutha arising from accidental carelessness it is impossible to treat ; some are noticed under the constructions which they violate.

5. Of the rhetorical anacolouthon there are two sorts to be especially mentioned :—

a. When the notion which gives rise to the train of thought is placed at the beginning thereof as the logical subject, it frequently happens that after a break in the sentence this same notion stands as the grammatical object to the verb : Xen. Hier. IV. 6 *ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνιᾷ, for τοῦτ' εὐφραίνονται—ἀνιῶνται.*

β. To place the opposition between two notions in as strong a light as possible, they stand each at the beginning of its own sentence in the same form, though the form required by the construction of each is different: Plat. Phædr. p. 233 Β τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δὺς τυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν, for παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκ. τυγχάνειν. A very remarkable instance of this anacol. is to be found in Xen. Cyr. IV. 6, 3 and 4.

*Position of words in a Sentence.*

§. 901. The position of words in a sentence is twofold:—*a.* Usual.  
—*b.* Inverted.

*Usual Position.—Simple Sentence.*

1. The subject stands first, the predicate (verb or adjective with εἶναι) last. The object is placed before the predicate, the attribute after its substantive; as, Κῦρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν—Κύριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν Xen. Cyr. VII. 4, 1: Παῖς μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κύρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας.

2. When several objects belong to the same predicate, the most important one is generally placed next before the predicate, and the rest placed before it in the order in which each is supposed to have been added to the first object, those that entered the mind first being placed nearest to it: οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν—οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν—οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way the local and temporal adverbs generally precede the direct object (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν),—an object of a person in the dative and accus. precedes an object of a thing (τὸν παῖδα τὴν γραμματικὴν διδάσκω—τῷ παιδί βιβλίον δίδωμι),—the adverb of time an adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The modal adverb is generally placed next the predicate, as being immediately connected with it and modifying its sense; as, οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

*Compound Sentence.*

3. The position of the dependent sentence corresponds to that of the word, of which it is a resolution; Plat. Phæd. p. 59 Ε ὁ θυρωρός, ὅσπερ εἰλόθει ὑπακούειν, εἶπε περιμένειν: Xen. Cyr. III. 2, 3 ὁ δὲ Κῦρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ



δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. But a substant. sentence, (even when it expresses the grammatical subject,) stands after the verb; *as*, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάσαντας διέφθειραν, *or* λέγεται ὅτι κ. τ. λ.

*Inverted Position.*

§. 902. 1. When the predicate is put before the subject, the attributive before its subst., or the objective words, especially the adverb, after the verb, the position is called *inverted*; *as*, οὐκ ἀγαθὸν πολυκοιρανίῃ εἰς κοίρανος ἔστω: Xen. Cyr. III. 2, 25 καὶ γὰρ, ἔφασαν, πολύχρυσος ὁ ἀνὴρ: Ibid. 7 εἶχον δὲ Χαλδαῖοι γέρρα—καὶ πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκείνην τὴν χώραν εἶναι: Demosth. p. 112, 5 οὐδ' ἂν ἐλπίς ἦν αὐτὰ γενέσθαι βελτίω—ἀγαθὸς ὁ ἀνὴρ—τὸ τῆς ἀρετῆς κάλλος—or yet more strongly, τῆς ἀρετῆς τὸ κάλλος: Plat. Prot. p. 343 B οὗτος ὁ τρόπος ἦν τῶν παλαιῶν τῆς φιλοσοφίας, *veterum sapientiarum*.—μέγας παῖς—ὁ βασιλεὺς Κῦρος—ὁ πρὸς τοὺς Πέρσας πόλεμος: Hdt. VII. 53 τῶνδε δὲ εἵνεκα προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐν τεταμένῳ: Plat. Phæd. p. 58 D ἀλλὰ περὶ ὥς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα: Demosth. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τοῦτου: Ibid. p. 111, 3 αἱ δὲ τοιαῦται πολιτεῖαι συνήεις μὲν εἰσιν ὑμῖν, αἵτιαι δὲ τῆς ταραχῆς καὶ τῶν ἀμαρτημάτων.

2. If particular emphasis is to be laid on the subject, it is placed last in the sentence; and if two words are to be thus distinguished, one is placed first, the other last: Xen. Cyr. III. 2, 9 οὕτω δὲ ἡγοῦντο μὲν οἱ Ἀρμένιοι τῶν δὲ Χαλδαίων οἱ παρόντες, ὥς ἐπλησίαζον οἱ Ἀρμένιοι, ταχὺ ἀλαλάξαντες ἔθεον.—Πασῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια: Plat. Phæd. p. 58 E εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ᾧ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων.

3. When any part of a sentence is placed, out of its proper position, either first or last, it is to be considered as done for emphasis' sake: Plat. Apol. p. 18 C ἔπειτά εἰσω οὗτοι οἱ κατηγοροὶ—ἀτεχνῶς ἐρήμην κατηγοροῦντες (*rum absentem accusantis*), ἀπολογουμένου οὐδενός. If the writer first expresses a thought generally, and then applies it to some particular object or cause, so that emphasis is to be laid thereon, the end of the sentence is its proper place, to produce a permanent impression on the mind: Plat. Rep. p. 572 B δεινὸν τι καὶ ἄγριον καὶ ἄνεμον ἐπιθυμῶν εἶδος ἐκάστω ἔνεστι, καὶ πάνυ δοκοῦσιν ἡμῶν ἐν τοῖς μετρίοις

εἶναι, *etiam in nonnullis nostrum, qui admodum videantur moderati esse*<sup>a</sup>: Demosth. p. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκείνον, ὃ ἄνδρες Ἀθηναῖοι, καὶ δέδιεν καὶ φθονεῖ, καὶ τῶν πάντων νῦν δοκούντων οἰκείως ἔχειν αὐτῷ.

*Obs.* The proper position of the several parts of speech, is given under the respective heads; see *Index*.

*Compound Sentences.*

§. 903. 1. In dependent sentences the inverted position is more usual than in the words which they represent, and is used as the sense and rhythm of the sentence may require.

2. A subst. sentence introduced by ὅτι, ὥς, *that*, is placed before the principal verb, when that which it expresses is to be brought more directly forward: Demosth. p. 116, 21 ὅτι μὲν δὴ μέγας ἐκ μικροῦ—ὁ Φίλιππος ἠϋξῆται—, παραλείψω. The same is true of the final subst. sentence; as, Xen. Cyr. I. 2, 15 ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι. For the inverted position of an adj. sentence (ὃν εἶδες ἄνδρα, οὗτός ἐστιν) see §. 824. II. It also occurs in local adverb. sentences, introduced by relative adverbs of place, οὖ, ἧ, ἵνα &c.; as, II. μ., 48 ὁππῇ τ' ἰθὺν νῆ, τῇ τ' εἰκουσι στίχες ἀνδρῶν: see §. 824. II. In temporal and conditional adverb. sentences there is no change of this sort, as their proper place is before the verb.

3. If in a dependent sentence (especially an adject. sentence) any word is to be especially brought forward, it is placed sometimes before the conjunction; as, Plat. Apol. p. 19 D τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν. Cf. Hdt. VI. 11 ὑμέες ἦν. Compare Latin: Cic. de Divin. I. 40 *deus ut haberetur*.

4. If in a number of clauses the attention is to be particularly called to any one word, as the leading notion of the whole sentence, it is placed either at the beginning or end of the whole sentence. See §. 902. 3: Xen. Cyr. V. 2, 11 τοῦτων ἐγώ σοι, εὖ ἴσθι, ἕως ἂν ἀνὴρ δίκαιος ᾖ,—οὐποτ' ἐπιλήσομαι: Plat. Phæd. p. 59 D Ε τῇ γὰρ ἀνὴρ δίκαιος ἡμέρα ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἐσπέρας, ἐπυθόμεθα, ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἴη. Very frequently a subject common to both the principal and subordinate clause is placed first; as, Xen. Cyr. V. 4, 26 οἱ δὲ Ἀσσύριοι ὥς ἤκουσαν ταῦτα, πάντα ἐποιοῦν.

5. In a sentence which stands with others in a paragraph, that word is most properly placed first which is most connected with

<sup>a</sup> Stallb. ad loc.

the preceding sentence; as, Πδτ. VII. 104 ποιεύσι — τὰ ἀν' ἐκείνους ἀνώγει· ἀνώγει δὲ τὸντὸ αἰεὶ: Plat. Phaedr. p. 60 A καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα· ὦ Κρίτων, ἔφη, ἀπαγαγέτω τις ταύτην οἰκάδε. Καὶ ταύτην μὲν ἀπ' ἡγόν τινος τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην.

### Hyperbaton.

§. 904. 1. An especial method of bringing a word or words prominently forward is by separating those which, as making up one notion, would naturally be joined together. Hereby generally only one is marked as important, but sometimes two, especially when they stand at the beginning and end of the sentence (§. 902. 3.): Π. β, 483 ἐκπρεπὲς ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν: Od. α, 4 πολλὰ δ' ὅγ' ἐν πόντῳ πάθεν ἄλγεα δν κατὰ θυμόν: Hdt. III. 135 ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα: Soph. Aj. 187 ἀλλ' ἀπερύκοι καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν: Plat. Rep. p. 401 B ἀρ' οὖν τοῖς ποιήταις ἡμῖν ἐπιστατητέον καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους ἐμποιεῖν τοῖς ποιήμασιν, for τὴν τοῦ ἀγαθ. ἥθους εἰκ.: Lysias de inval. §. 21 πρὸς ἐν ἑκαστον ὑμῖν τῶν εἰρημένων<sup>a</sup>: Demosth. p. 110, 1 πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων: Ibid. p. 111, 3 ἀξίῳ — μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι. So the comparative is often separated from the words used to strengthen it; as, πολύ, πολλῶ: Xen. Cyr. VI. 4, 8 ἥξειν αὐτῷ σὲ πολὺν Ἀράσπου ἄνδρα καὶ πιστότερον καὶ ἀμείνονα, for σὲ πολὺν πιστ. κ. ἀμ. ἄνδρα Ἀράσπου (i. e. ἢ τὸν Ἀ.): Demosth. Mid. 49 οἱ δὲ ἡτιμωμένοι διὰ πολλῶ τούτων εἰσὶν ἐλάττω πράγματα, for ἡτιμ. εἰσὶ διὰ πράγματα πολλῶ ἐλάττω τούτων. So in Lat., as Cic. de Orat. II. 46, 192 sed alia sunt majora multa.

Obs. 1. The old grammatical term for this is hyperbaton, ὑπερβατόν, Latin, *verbi transgressio*. See Quintil. VIII. 6, 62.

Obs. 2. This figure however frequently makes the sentence obscure, an example which it is not expedient to follow: Plat. Rep. p. 358 E περὶ γὰρ τίνος ἂν μᾶλλον πολλαί τις νοῦν ἔχων χαίρει λέγων καὶ ἀκούων; where πολλαί belongs to λέγων καὶ ἀκούων: Ibid. p. 523 D ἐν πᾶσι γὰρ τοῖσι οὐκ ἀναγκάζεται τῶν πολλῶν ἡ ψυχὴ τὴν νόησιν ἐπερέσθαι, τί ποτ' ἔστι δάκτυλος, for τί ποτε τῶν πολλῶν ἔστι δάκτυλος, quid tandem sit e multis rebus digitus: Id. Crit. p. 50 extr. πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἔσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, for ἐξ ἔσου σοι ἦν: Lysias de ead. Eratosth. §. 16 προσελθούσα οὖν μοι ἐγγύς ἡ ἄνθρωπος τῆς οἰκίας τῆς ἐμῆς, for ἐγγύς τῆς οἰκ. τ. ἐμῆς: Id. c. Agor. p. 463 R. §. 22 καὶ αὐτὸ τὸ ψήφισμα σοὺ τὸ τῆς βουλῆς καταμαρτυρήσει, for σοὺ καταμαρτ.

Obs. 3. When a negative is prefixed to an article or a relative, a conjunction or a preposition, it may not be separated therefrom, for it is attached to

it, for the purpose of marking or suggesting an antithetical clause to be supplied by the mind: Lysias de cæd. Eratosth. §. 28 οἱ μὴ τὰ δίκαια πράττοντες = οἱ μὴ τὰ δίκαια, ἀλλὰ τὰ ἄδικα πρ.: Plat. Crit. p. 47 D πειθόμενοι μὴ τῇ τῶν ἐπαιούντων δόξῃ<sup>a</sup>: Id. Phæd. p. 77 E μᾶλλον δὲ μὴ ὡς ἡμῶν διδόντων (in opposition to what precedes ὡς δεδιδότων): Xen. M. S. III. 9, 6 τὸ δι' ἀγνοεῖν ἑαυτὸν καὶ μὴ ἂ οἶδε διαξίζειν τε καὶ οἶσθαι γινώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι: Thuc. III. 57 εἰ δὲ περὶ ἡμῶν γνώσεσθε μὴ τὰ εἰκότα: Id. I. 141 πολεμῶν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι.

Obs. 4. In poetry an attributive genitive, or an object which belongs to two clauses, is placed in the second only: Æsch. Prom. 21 οὔτε φωνῇν οὔτε τοῦ μορφῇν βροτῶν ὄψει: Eur. Troad. 1209 ὦ τέκνον, οὐχ ἵπποισι νικήσαντά σε, οὐδ' ἡλίκας τάξοισι.

2. The relation between the same or cognate notions, especially if they are contraries, is signified by their being put beside one another: (*Opposita juxta se posita magis exsplendescunt*.) Od. ε, 155 παρ' οὐκ ἐθέλων ἐθελοόση: so αὐτὸς αὐτοῦ &c.: Demosth. p. 111, 2 ἡ μὲν πόλις αὐτῇ παρ' αὐτῆς δίκην λήψεται: Plat. Phædr. p. 277 C ποικίλῃ μὲν ποικίλους ψυχῇ καὶ παναρμονίους διδοὺς λόγους, ἀπλοῦς δὲ ἀπλῇ: Xen. Anab. V. 6, 2 ἡξίουσιν Ἑλλήνας ὄντας Ἑλλήσι κ.τ.λ. Hence ἄλλος ἄλλο, *alius aliud*; ἄλλος ἄλλοθι, *alius alibi*; ἄλλος ἄλλοσε, *alius alio*; ἄλλος ἄλλοθεν, *alius aliunde*; ἄλλος ἄλλῃ, *alius alia* (sc. *viâ*), &c.; *one did this, the other that*, &c.: Plut. Apol. p. 37 D καλὸς οὖν ἂν μοι ὁ βίος εἴη — ἄλλῃν ἐξ ἄλλης πόλιν πόλεως ἀμειβομένη.

3. When in a sentence, or two coordinate sentences, there are two words joined together, which are opposed to two other words likewise joined together, the words which correspond to each other, correspond to each other in their position; the arrangement of the words of the one pair being exactly the contrary to that of the other pair of words. So subst. adj., adj. subst. This figure is called *Chiasma* from its analogy to a X; as, πολλὰκις ἡδοιῇ βραχεῖα μακρὰν τίκτει λύπην: Plat. Phæd. p. 60 A ὕστατον δὲ σὲ προσερούσι νῦν οἱ ἐπιτήδαιοι καὶ σὺ τούτους: Demosth. c. Oneror. §. 25 μάρτυρας δὲ τῶν μὲν ὑμῶν παρέξομαι, τῶν δ' ἐπιδείξω μεγάλα τεκμήρια: Theocr. VIII. 1, 2 Δάφνιδι τῷ χαρίεντι συνήντητο βωκολέοντι μᾶλα νέμων, ὥς φαντί, κατ' ὄρεα μακρὰ Μενάλκας. The Latins also were very fond of this figure, i. e. Cic. Tusc. II. 4, 11 *philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores*<sup>b</sup>.

4. Sometimes the predicates of two coordinate sentences are placed contrary to their natural order; the one whose sense requires that it should follow the other being placed before it (*ὑστερον*

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Adnot. ad loc.

πρότερον). This latter takes place, when the notion which should stand second, is to be brought forward as the more important notion or thought of the two : Od. μ, 134 τὰς μὲν ἄρα (sc. Νύμφας) θρήψασα τεκοῦσά τε πότνια μήτηρ Θρινακίην ἐς νῆσον ἀπόκικρε τηλόθι ναλεῖν.

5. Another powerful method of calling attention to a word or the notion whereon emphasis is to be laid, is the placing immediately after it some particle, as πέρ, δὴ, γέ (§. 720. §. 734. ff.), or ἄν (§. 432. b.), or a parenthetical word such as οἶμαι &c., and in a speech, ὦ ἄνδρες Ἀθηναῖοι : Demosth. p. 40, 2 τί οὖν ἐστι τοῦτο ; ὅτι οὐδ' ἐγώ, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει : Ibid. p. 43, 10 πότε οὖν, ὦ ἄνδρ. Ἀθ., πότε ἂν χρεὴ πράξετε ; Ibid. p. 53, 44 εὐρήσει τὰ σαθρά, ὦ ἄνδρ. Ἀθ., τῶν ἐκείνου πραγμάτων αὐτὸς ὁ πόλεμος.

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# TABLE

## OF

### CORRESPONDING PARAGRAPHS.

Kühner.		Kühner.		Kühner.		Kühner.	
§. 385	§. 350	§. 419	§. 379	§. 452	§. 411 2.		
389	351	420	380	454	424	§. 485	{ §. 448
390	357	421	381	455	429		449
391	358	422	382	456	430		450
392	359	423	383	457	431	486	451
392 a.	360	424	384	458	432	487	452
393	361	—	a. 385	459	412	488	453
394		425	386	460	413	489	454
395		426	387	461	414	490	455
396	362	427	388	462	415	491	456
397		429	389	463	416	492	457
398	363	430	390	464	417	493	{ 458
399	364	431	391	465	419	494	459
400	365	432	392	466		495	460
401	366	433	393	467	418	496	461
402	367	434	394	469	420	497	462
403	368	435	395	470	421		463
404	369	436	396	471	433	498	{ 464
405	352	437	397	472	434		465
406	353	438	398	473	435		466
407	354	439	399	474	436	499	467
408	355	440	400	475	437	500	580
409	356	441	401	476	438	501	468
410	—	442	402			502	{ 469
411	370	443	403	477	439		470
412	371	444	404	478	440	503	471
413	372	445	405	479	441	504	472
414	373	446	406	480	442	505	473
415	374	447	407	481	443	506	{ 474
416	375	448	408	482	444		475
417	376	449	410	483	445	507	476
418	377	450	411	484	446	508	477
418 1.	378	451	422		447	509	478
						510 <sup>a</sup>	479

<sup>a</sup> The cases having been entirely remodelled from §. 510. to §. 591. it has been thought better not to draw out a table of corresponding paragraphs, which in many places would mislead those who referred to them. The Indices will remedy any inconvenience which may arise from this omission.

Kühner.		Kühner.		Kühner.		Kühner.	
§. 592	§. 614	§. 637	§. 664	§. 682	§. 711	§. 727	§. 759
593	615	638	665	683	712	728	760
594	616	639	666	684	713	729	761
595	617	640	667	685	714	730	762
596	618	641	668	686	715	731	763
597	619	642	669	687	716	732	764
598	620	643	670	688	717	733	765
599	621	644	671	689	718	734	766
600	622	645	672	690	719	735	767
601	623	646	673		720	736	768
602	624	647	674		721	737	769
603	625	648	675	691	722	738	770
604	626	649	676	692	723	739	771
605	627	650	677		724	740	772
606	628	651	678	693	725	741	773
607	629	652	679	694	726	742	774
608	630	653	680	695	727	743	775
609	631	654	681	696	728	744	776
610	632	655		697	729	745	777
611	633	656	682	698	730	746	778
612	634	657	683	699	731	747	779
613	635	658	684	700	732	748	780
614	636	659	685	701	733	749	781
615	637		686	702	734	750	782
616	638	660	687	703	735	751	783
617	639		688	704		752	784
618	640	661	689	705	736	753	785
618 4.	621 <i>Obs. 2.</i>		690	706	737	754	786
619	643	662	691	707	738	755	787
620	644	663	692	708	739	756	788
621	645		693	709	740	757	789
622	646	664	694	710	741	758	790
623	647	665	695	711	742	759	791
624	648	666	696	712	743	760	792
	649	667	697	713	744	761	793
625	650	668	698	714	745	762	794
626	651	669	699	715	746	763	795
627	652	670	700	716	747	763 <i>Obs. 2.</i>	816 c.
628	653	671	701	717	748	764	796
	654	672	702		749	765	797
629	655	673	703	718	750	766	798
630	656	674	704	719	751	767	799
631	657	675	705	720	752	768	800
632	658	676	706	721	753		801
633	659	677	707	722	754	769	802
	660	678	708	723	755	770	803
634	661	679		724	756	771	804
635	662	680	709	725	757	772	805
636	663	681	710	726	758		

Kühner.		Kühner.		Kühner.		Kühner.	
§. 773	{ §. 806	§. 796	§. 830	§. 822	§. 859	§. 845	§. 885
	807	797	831	823	860	846	886
	808	798	832	824	861	847	887
774	809	799	833	825 1.	862	848	888
775	810	800	834	825 2.	863	849	889
776	811	801	835	826	864	850	890
777	812	802	836	827 1.	865	851	891
778	813	803	837	827 2.	866	852	892
779	{ 814	804	838	828	867	852 <i>a. c. i. k.</i>	893
	748	805	839	829	868	852 <i>b. f.</i>	894
780	815	806	840	830	869	852 <i>d. g. k. l. m.</i>	895
781	816	807	841	831	870	852 <i>h.</i>	896
782	817	808	842	832	871	853 1.	895 <i>d.</i>
783	818	809	843	833	872	853 2.	895 <i>f.</i>
784	819	810	844	834	873	854	897
785	820	811	845	835	874	855	895 2.
786	821	812	848	836	875	856	898
787	822	813	849	837 1.	876	857	898 2. 3. 4.
788	823	814	850	837 2.	877	858	899
789	{ 824	815	851	838	878	859	900
790		816	852	839	879	862 3.	901
791	825	817	853	840	880	863	902
792	826	818	854	841	881	864	903
793	827	819	855	842	882	865	904
794	828	820	856	843	883		
795	829	821	858	844	884		



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καί μέν δὴ 730. c.

καί μέντοι 730. a. — καί μέν-

τοι καί ib.

καί μήν 728. c. — καί μήν καί,

καί μήν οὐδέ ib.

καί — μήν — γέ 735. 6.

καί νυ κε 732.

καί ὅς, καί ἥ for καί οὗτος,

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καί ταῦτα with partic. 697. c.

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601. 3. — πᾶσαν κακίαν

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ων τι 684. *Obs.* 2.

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κατακουεῖν with gen. 487. 4.

— with dat. 593.

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\*καταμνησθῆναι with gen.

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## ADDENDA ET CORRIGENDA.

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§. 356. Add to *Obs.* "Compound verbal adjectives in *τός* are frequently thus used, *ξίφοδηλητός* Æsch. *Choeph.* 729 : *νυκτιπλαγκτών* Id. 751."

§. 359. After 4. add, "5. Many verbs which properly express only an intransitive state or action assume a further transitive force, the effect or operation of the intransitive state or action being considered in its relation to some other object; so *λοχῶν* (*insidiari*), *δορυφορεῖν*, *ἐπιτροπεύειν* τινά, *χορεύειν* Φοῖβον *choreis celebrare* Pind. *Isthm.* I. 8. : Cf. *Soph. Antig.* 1153 : so *Eur. Herc. F.* 690 *εὐλίσσουσαι saltando celebrantes* : so in the middle, *τύπτεσθαι* θεόν, *to honour*, *πατέρα*, *to mourn* : cf. §. 362. 8 : and a neuter notion is sometimes derived from a passive, as *ἐκπλήττεσθαι*, *to be alarmed* (= *to fear*), *τί*.

§. 360. p. 11. After *αἶρειν* insert "Soph. *Phil.* 1331."

*Ibid.* p. 13. Add to *Obs.* 3. "Demosth. p. 53. 45. *τεθνῶσι τῷ δέει* (= *τεθνῶσι δειμαίνοντες*) τοὺς ἀποστόλους : Æsch. *Ag.* 823 *ψήφους ἔθεντο* (= *ἐψηφίσαντο*) Ἰλίου φθοράς."

§. 372. 4. p. 26. line 3. After "intransitive verbs" add "which take a genitive or dative of the object of the intransitive act or state."

§. 386. 2. p. 39. Add to the examples, *Thuc.* III. 36 *προσξυνελάβετο οὐκ ἐλάχιστον τῆς ὁρμῆς αἱ Πελοποννησίων νῆες* (where *Duker*, *προσξυνελάβοντο*.)

Page 82. note d. For *Hein.* read *Herm.*

§. 436. b. p. 92. Add to the examples *Thuc.* VI. 59 *ἡ πατρός* (sc. *θυγάτηρ*) *τε καὶ ἀνδρός* (sc. *γυνή*) *ἀδελφῶν* (sc. *κασιγνήτη*) *τ' οὔσα τυράννων καὶ παιδῶν* (sc. *μήτηρ*).

§. 439. 2. p. 94. In the heading, after "Proleptic" add "or Predicative."

§. 472. 3. p. 118. line 7. Instead of "case" read "matter."

§. 480. In the last line but one of *Obs.* after *σοι* insert *τοῦτο*, and in the last line, after *δίδωμι* insert *τοῦτο*.

§. 481. 1. p. 124. To the examples add Æsch. *Sept.* 145 *Δύκειος γενοῦ στρατῷ δαΐφ στόνων ἀϋτᾶς*, on account of.

*Ibid.* Add the following observation : "The genitival suffix *θεν* is not unfrequently used for the regular inflected genitive, so *οὐρανόθεν*, *σέθεν*, &c. : cf. *Eur. Ion.* 960 : and even prepositions are sometimes joined with these forms, as *ἐξ ἀλόθεν*, *ἐκ Διόθεν*."

## ADDENDA ET CORRIGENDA.

§. 489. p. 130. Add to the examples Eur. Ion. 960.

§. 495. p. 134. Add to the examples, Arist. Nub. 22. τοῦ δώδεκα μῆας Πασίᾱ.

§. 500. line 5. For Æsch. Aj. read Æsch. Ag., and line 6, for ἀγαγῆς " read ἀγωγῆς.

§. 501. line 3. For ἐπισκήψεσθαι, read ἐπισκήπτεσθαι, and after κρίνειν insert κρίνεσθαι.

§. 503. line 4. After "*e contrario*" add ἀλλόκοτος: Soph. Phil. 1191 τί ρέζοντες ἀλλόκοτόφ γνώμα τῶν παρόσ.

§. 504. line 22. On ἀνέχεσθαι, see Stallb. ad Plat. Apol. p. 31 B.

§. 509. l. Add to the examples, Æsch. Choeph. 932 ἐπήκρισε αἰμάτων: Ibid. 1033 τόξῳ προσίξεται πημάτων.

§. 512. To the examples add Eur. Hec. 279 ἐπιλήθωμαι κακῶν.

§. 519. Add to the adjectives, ἐφέστιος, ἐπάνυμος, ἥλιξ: and to the examples, Æsch. Eum. 577 δόμων ἐφέστιος: Id. Choeph. 607 ἥλικα παιδός.

§. 521. b. line 6. Dele the example Eur. Hec. 279 ἐπιλήθωμαι κακῶν.

§. 522. Obs. 3. line 3. After βόστρυνχον add, "and perhaps: Il. η, 59 μέσσου δουρὸς ἐλάν: Od. γ, 439 βοῦν ἀγέτην κερῶν, *et sim.*"

§. 523. After Obs. add "The temporal force of the genitive is clearly seen in such adverbs as ἐπιπολῆς, ἐξῆς, ἐφεξῆς, ποῦ, αἴφνης, or (with the preposition) ἐξαίφνης, ἐξαπίνης, like *de subito*:" and to the end of the Obs. add "ἐκ χειρός, ἐκ ποδός, ἐξ ἀγχιμόλοιο, (Il. ω, 352) ἐξ ἀπρυσουκήτου, ἐξ ἐτοίμου, ἀπὸ τοῦ προφανοῦς, &c."

§. 536. To the verbs given add ἐρεΐδεσθαι.

§. 540. Add to the adverbs ἄδην and ἅλις.

§. 554. c. line 2. For δέργμα read ὄμμα and add Ib. 187 ἀποταυροῦται δέργμα.

§. 556. d. line 2. For φυλακὴν read φρουρᾶς, and for φυλάσσων read φρουρῶν.

§. 558. 2. Add, "so αἴσσειν χέρα, βάσιν &c."

§. 566. l. To the instances given add Arist. Ach. 622 κωμωδήσει τὰ δίκαια: Plat. Cratyl. p. 414. C τραγωδεῖν τὰ ὀνόματα.

Ib. 2. Last line but two, for δεινάζων read δεινάζων.

Ib. 3. To the instances given add Æsch. Choeph. 655 τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ, the κλήσις being ἐκπέρα, ἐκπέρα, ἐκπέρα.

§. 568. Add Demosth. p. 48. 39 ἐπιχειροτονεῖν τὰς γνώμας: Thuc. III. 42 προσκατηγοροῦντες ἐπίδειξιν.

§. 573. Add Æsch. Eum. 7. διδόναι δόσιν.

§. 581. Obs. Add Soph. Ant. 788 φύξιμός σε: Eur. Hipp. 1020 φνυγὰς χθόνα.

§. 583. To the list of verbs which take a double accusative add "βλάπτω, Plat. Legg. p. 920 C βλάπτει συμκρότατα τοὺς χρωμένους: Pass Ibid. p. 696 B μέγιστα ἂν βλάπτοιο: δηλόμαι, Idt. IV. 115 δηλισταμένους πολλαγῆν: εἰλαύνω, Aristoph. Nub. 29 εἰλαύνεις πολλοὺς δρόμους ἐμὶ: ἐξορκῶ, Idt. IV. 74: κερδαίνω (*make a gain of*), Eur. Hec. 518 κερδαῖνα δικάρνά με."

Ib. 1. To ἄγω add "so ἐξάγω, Soph. Œ. C. 98."

Ib. 15. For ἀναμνάω read ἀναμνησκω.

Ib. 67. For ἐπικνέομαι read ἐφικνέομαι.

Ib. 86. After ἱστορίω, add ἀνιστορέω.

Ib. 89. After καλέω add, κικλήσκω.

Ib. 104. Add Soph. Ant. 1180 λούσαντες ἄγνόν λουτρόν τινα.

Ib. 124. Add Æsch. Choeph. 640 διανταίαν οὐτῇ.

Ib. 155. Add, "so Arist. Equit. 5. προστρίβεται πληγὰς τοῖς οἰκέταις, Dind. τοὺς οἰκέτας, Bekk."

§. 589. 2. Add, "so ποιεῖν, δρᾶν, πράττειν &c. take the dat. of the person for whose benefit or hurt any thing is done."

§. 598. p. 225. line 9. Omit the example from Il. κ. 16.

§. 605. 2. line 17. For *us* read *those*. Obs. 5. line 2. After "adverbs in η," add, "or η."

§. 709. Add, "and not unfrequently the verb belonging to the participle is implied in what follows, which was in the mind of the speaker when he used the nominative, though for the sake of emphasis he resolves the verb into an independent form: Æsch. Choeph. 520 τὰ πάντα γὰρ τις ἐγγχείας ἄνθ' αἵματος ἑνός, μάτην ὁ μόχθος = μάτην μοχθεῖ: Id. Sept. c. Theb. 681 ἀνδρῶν δ' ὁμαίων θάνατος ὧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος = οὐκ ἔῃ τὸ μίasma γηράσκειν."

§. 711. line 5. for Choeph. 396. read 410.

§. 721. 1. Last line but two, for εἴτα δὴ read εἴτε δὴ.

§. 725. In the heading of section, for *Coordinate thoughts*, read *Subordinate thoughts*.

§. 793. Heading, dele *Substantival clauses*.



THE END.